THE SUMME OF A CONFERENCE AT TERLING IN ESSEX, Januarie 11. 1643.

Held between

3. Ministers, {John Stalham, John Newton, Enoch Grey} of {Terling, Little-Baddow, Wickham.}

Opponents pleading for

And

Infants Baptisme.

2. Catabaptists, {Timothew Batt, Physician} of {London, Respondents denying}

{Thomas Lambe, Sope-boyler}

By which, the strength of Truth, and weaknesse of Error, is discovered:

And

Before which, an Epistle more largely is prefixed, to give some light thereunto, and to promote the Cause pleaded for.

2 Cor. 13. 8. We can doe nothing against the Truth, but for the Truth.
Gen. 17. 7. I will establish my Covenant betweene me and thee, &c. to be a God to thee, and to thy seed after thee.
Acts 2. 39. The Promise is unto you, and to your Children.

Veritas quidem claudi & ligari potest, vinci non potest. Hier.
Deus, ut personam non accepit, sic nec aetatem, cum se omnibus ad coelestis gratiae consecutionem, aequalitate libratam, praebeat parem. Cyp.
Tantum quisquis proficit in Baptismo, quantum discit in Christum respicere. Cal.

LONDON,
Printed by I, L. for Christopher Meredith, at the signe of the Crane in Pauls Church-yard. 1644.
TO
ALL REVEREND AND FAITHFVLL
Ministers of the Gospel, especially those
of the venerable Assembly,
With
All sincere Protestants, Professors and lovers of
the Truth; Grace, Truth and Peace be multiplied,
from God our Father, and the Lord Jesus Christ,
by the Spirit of Truth and Holinesse.

He mis-reports of the carriage and success of this Conference might
have drawn it forth to your view ere now, for as a Loving and Learned
Brother told me when the work was at an end, he desired our Antagonists
(or others, for them) might not give me the like measure, as they did
Zuinglius who was the more courteously used by the Cata-baptists, (as it is
reported in his life *) by how much the more kindly he dealt with them;
in affording them Disputes, and procuring them libertie other ways: so I have found,
that his Jealousie was not without Grounds.

1. Touching the Carriage, notwithstanding I gave them all free scope, in answereing,
till our time set for the Dispute, was expired) so farre as I was blamed by some of my Bre-
thren for it, yet it hath beene cast out, that they were interrupted, and that I cavilled, and
although they had the libertie they desired, not to come into the Church, till we had prayed,
and to goe out before Sermon, yet all of their partie could not containe, in the conclusion
of the dispute, but must vent their spirits in the open Congregation, (when the people
had given a shott by way of Testimony, that they received satisfaction in the Point, for
the baptizing of their Infants) saying, Great is the God (a) of Diana, and therefore you
must cry him up. And albeit, I spake in the behalfe of the two Respondents the next day,
before the honoured Committee at Chelmesford (who did wisely and lovingly demand of
me, and them an account of that dayes meeting) and declined any personal information a-
gainst them, then and since, yet have they wanted love to interpret things aright, and have
asperit me and my Brethren joyning with me; which I forbear to mention in the particu-
lar.

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The Epistle Dedicator.

lars; the rather, because there are those on our side, who have asperst them, and have given reviling for reviling; as if the Devil (the accuser of the Brethren) on both sides had a party of cloven tongues, set on fire of hell, to foment divisions, and by differences of judgements, to encrease alienation of Affections.

2. Touching the successe, although before the two Respondents went out of Town, one of them waved it, saying, the people needed not to have shouted; we could have shouted as well as they, for neither they nor we had the victory, (which for my part I sought not but in the Truth) yet their partie boasted of their gains of Disciples by that dayes worke. One indeed fonte of the countrey takes notice of, who was staggered before and presently (as is said) fell to them; but we have many to set against that one, who being staggered also before, received sober satisfaction, and are settled for Pædo-Baptisme. And this benefit I received by so publique a reasoning with them, in my own place, that we have been more quiet ever since, and the Anabaptists hereabouts have not been so briske in their challenges, nor have our peoples-fcruples (who joyne with us) been raised again, but buried in silence, and cruft in the egge, upon the remembrance of what passed that day; so as these mis-reports of our carriage, and successe have been of no force with me, to publish this naked view of our diffusive dispute, since that time.

But some other more weightie reasons, of late presentented, as

1. The hopes of truth's advancement hereby; As some light came to many, by this verbal conflict, so much more impression upon mens minds may it take, and to many more may there be advantage by its impression upon the paper: As I lost none of my own, but help to strengthen them, so shall fear no losse else-where, but expect gains to the truth thereby; and definre that even that one strayed sheepe, may be fetched backe, who went after the Anabaptists whistle that day.

2. The defire, and encouragements of many Brethren, to see it abroad, as a Manuscript, or from the Preffe.

3. The Cata-Baptists excuses, that the chiefe Respondent was too weake, for such an encounter (what then was his second;) but if he who stood in the middle, as the third man (b who at Wickham declined a Moderator, and moderated this day by his silence, who had libertie from us, but no lift from his own spirit bound up, it seemes this day, from speaking one word in publique,) if he had but given answer, it had been done more solidly; And there were others in London (though these, as two chiefe Champions, in their own if not in others conceits, were drawn downfrom thence to this skirmith) who would have held us more tatte: Now sence they doe excuse it this way, let the Arguments appeare to all, and let stronger and clearer answers be given, if they have them, by any of that sect, or profession.

As much faithfulnesse hath been used, by comparing of the notes of the two Scribes set to write from our mouthes, as they can expect; what was much deficient in the one, hath been supplyed by the exacter notes of the other; nothing of moment is pretermitted; here is the summe of the Arguments and Answers, as they were uttered (as necer as could be taken) verbatim; nothing of our, or their fence is altered, nor any of their expressions changed, so farre as I remember. As for Battologies they cannot be taken so ill in the chiefe Respondent, if thereby he doth answer his name more then the Argument. But where their answers are more obscure, let it not prejudice our Cause, but their own; who were so confound of sometimes they gave no answer, sometimes so darke, as it was difficult to make out their meaning and frame a Reply; And why we should mend anything in their Answers, so as to alter, and better their fence I know no reason; haply that which is non-fence to us, is all-fence and good reason to them.

You must expect Reverend and Beloved Readers, to finde weaknesse enough in the Opponets, as in the Respondents; but as I hope,

1. No Fallhoods, such as in their Answers, that the Apostle Gal 4. 15, doth not attribute,
from time, and that children coming of believing Parents, by lineall descent are not in Covenant with their Parents, but that such lineall descent is broken.

2. No Absurdities with untruths, such as that (among others) most notorious, (wherein both the Respondents agreed) 'tis not enough for a truth to be implied in Scripture, but it must be expressed which made the common country-countenances to smile, at the grossenesse thereof.

3. No Tergiversations, as you will finde them common in their answers, when a Proposition was clearely proved then to wave the prove, not acknowledge the truth, but runne to another thing, as in the places quoted in the margin (amongst many other) is manifest.

4. No Contradictions to ourselves, or one of us to another, as first you will find Master But contradiction himself, for he denieth to me that the Promise was the Ground of Abraham's seal, and yet he neither doth nor will deny to Master Newton, i that Abraham and his seed were Circumcised, because it was a seal of the Covenant. Again, the Gospel (he faith k) makes an offer to Infants as to all the world, and the Promise is preached to all mankind, and if free grace be to all, we exclude no Infants more then others, and yet presently after, m we deny to preache the Grace of God to Infants till they are capable of understanding. Again to Master Grey, n he distinguisheth of a Promise of the Spirit, with Union according to Election, and visible revealing by the offer of grace, he grants the former, that is, a promise of the Spirit, and union according to Election, and denies the latter, visible revealing by offer of grace, and participation of Privilege. Now who told him that Children have the promise of Union, &c. if that it be not audibly revealed, by some offer of grace, and if it be audibly revealed in the word, we shall finde a way, to have it visibly revealed also, in the Sacrament; in which the offer of grace is again made, and sealed over; and above, the participation of which offer, and seale, is surely a participation of privilege.

2. You will finde Master Lambe interfering, in his own Answer, with himselfe, for in one place he faith, that Grace is no more tendred to Children, then to all the world; and yet in the next Answer, if they come in after, the promise is theirs; and there is no participation of the Covenant but by actual faith; Now if children have the tender of grace in Infancy (as he grants) it is by vertue of some Covenant, which God holds forth to them from Infancy, or not; if by vertue of some Covenant, then they may have some participation of it, or relation to it before actual faith; if the tender be made without a Covenant, then the offer is not grounded upon the Covenant, contrary to Gen. 3. 15, whence all offers of grace had their first rise: so that, let him grant an offer, without a Covenant, he contradicts the Scripture, let him grant an offer, by virtue of a Covenant, he contradicts himself.

Yet further, in this, they both are agreed in a contradiction; for Master Lambe supposeth an offer made to Children, yea grants it; and Master But doth yield it also; and yet all along they deny any Confirmation; for these be the words, t is an offer without a confirmation, now who denies this confirmation? not we, not God, but themselves; and by such a denial, implicitly they deny the offer: For if God offers grace to them by word, he offers it to them by seale. The very grant of an offer to children, while children, implieth that the love of God is to them, in that state, and having his Chosen among them, for their sakes the offer promiscuously is made, and the Seale set, where the Parents do but come in, and embrace that Offer for themselves and Children, but deny this seale, and deny the offer.

And as thus they interfere with themselves, so they cross all one with another; First But goes cross to Lambe: If children come in after (faith Lambe a) the promise is theirs; yet But grants them the promise of the Spirit and of union according to election, and membership according to union, during infancy: Secondly, Lambe strikes pointblanke against But, for M. But denies not Circumcision to be given as a seale of the Covenant,
but M. Lambe faith contrary in his Booke (as M. Newton replied to M. Butt) 'tis true in answer to M. Newton afterwards, a Lambe faith, that they were circumcised because the Covenant was made to them, and to the seed, (but how as) typically promising Christ: which Covenant, in his Book, he faith, they were legally in, and according to Law; and this legal administration was, in his sense, onely sealed by Circumcision, not the substance of the Covenant; Christ yesterday, to day, and for ever the same; Nay, by reason of different circumstantial administrations, he goes about to overthrow the identitie and sameness of the Covenant, and now for substance, which is very fallacious reasoning; The Lord rebuke him for it.

I would not by this draught and discovery of their wanderings from the truth stretch out, but frighten this Controversie of Pædo-Baptisme: The Pharifees were blamed by our Lord for making broad their Phylacteries out of vaine ostentation, and to multiply needless differences would incur the blame of vaine jangling; what I have displayed, is for their conviction, and truths vindication. Now what remaineth, but that with this conference, such as it is, I present some requests, to our worthy Readers?

Two suits I shall humbly make to my Fathers and Brethren of the reverend Assembly, as else-where, which granted may be as two buckets of water, the more speedily to quench the fire, and put out all the sparks of this Controversie Pædo-Baptisme.

First, that some select members of the Assembly, may (at best leisure) come forth and challenge the chiefest Champions among these Anabaptists (which they can draw forth in all England) in some publique way of disputation with them; may my request is, but to answer their challenge, for there is one hath cast the Gauntlet amongst you, and tells all the world that Truth was not used to fear colours; and they that be assured of her, should desire all mens mouthes may be open, that so Error may discover its fouleneffe, and Truth become more glorious, by a victorious conquest in the open field. And I know you would be loath to buffet these Adversaries, while their hands are bound, as he (who hath no compassion on our Divines, but gores them extremely,) peakes daringly, and rudely in that his Challenge.

And however (as I said at first) some have met with Zuinglins measure, yet I doubt not, but you may meet with Bullingers successfull, who by such a way of publique disputation, did quash them very much. And sure it is a way of God, not onely to discourse out of the Pulpit an hour or two against this way of men (who deny Infants, one baptism, and indulge themselves a second, and a third Use, or abuse rather of that Ordinance) but to argue with them; as it was the Lords præstes so to strangle his opposers, and accordingly, it is the Apostles rule, to stop the mouths of Gain-layers; by doctrinal conviction, and rational argumentation; without which, the Prelates bare inhibition did always male audire amongst all good men: And though there ought to be a charge that none do zegerych in their stead, yet as the Apostle gives reasons of that his charge, and as he vouchsafed to dispute in the Synagogue with the Jewes, and with the devout perfons, &c. so must we with these kind of Professours. Let them be called forth to answer your Arguments; let their reasons pretend at any time, receive a full Answer; and never a booke which they can with any faire and seeming reason compose, be suppressed, till it be truly and rationally confuted. Why should they have more hands at worke then your selves? And if they complains the Presses be not open, let them be open (annuntia, modo non cohibente, manifestum) for them, as against them: If after all means used, as flame and fambres with flood Moses, so the other shall refit the truth, as men of corrupt minds, reprobate concerning the faith; the Apostles words shall be made good, so ou aevd-lawu vni or their, they shall proceed no further, unlefe it be, as he faith after, iri vixen, from worse to worse; and as in another place, iri vixen, unto more ungodliness: For the more of their owne conceptions they vent in their Disputes and Pamphlets, the more their folly shall be manifest.
manifest unto all men; and so the opening of the Press for them shall turne against them, and their libertie pleaded for (to speake their minds) shall fairly turne to their greater Restraint. But this, with the following suit, I doe humbly lay at your feet, with submission to your wisdome, in the Lord, to consider of, and to resolve upon, as the God of love, and Father of lights shall guide you.

Secondly then, my request is: That the practife of Antiquitie may fully be cleared, and laid before them: what it was, touching this subject of Baptisme, and what therein was agreeable to the rule of the Scripture, what not, for they have boasted much; as if they had all Antiquitie on their side. But as they can shew nothing against Pædo-Baptisme, from Scripture; so little out of the practice of the Ancients: though I have read little of them, pro or con, (and the least because I have ever wanted wherewithall to purchase their Writings) yet others, amongst you, have, as appeareth partly by what our Antesignanus, and learned Brother, whose prafie is in the Gospel, hath lately preach’d and put forth of this Subject: but be it granted that the ancient way was various; yet let it be put to the Question, Whether their practife (who delayed the baptizing of their children, not for weekes and moneths, but yeares three, foure, five, and more alfo) was the best; and they (who like dwarves stand upon the giants shoulders, and have survey’d this practife, and compared it with the Scripture; I mean our moderne Authours, who have wrote since Gods people in Europe, have beene coming out of Babylon from Luther’s time downwards) have, to farre as I find, generally condemned such delays. Beca in his Epifile to Grindal, doth put such delays of old upon the negligence of Bishops k, who (for want of a better directorie) tookke in the Questions, Abrenuancas; Dofl thou forfake, &c. Credis? Doft thou beleewe, &c. as applicable to Infants baptizing; whereupon (as doubts not) many were driven to deferre the baptizing of their children for the longer time, which delay he rejects with an Absit! And in his Cyclops or Dialogue against Hesiusius l; he doth onely so farre countenance such a delay, as it oppossed the opinion of the absolute necessity of Baptisme to salvation: but in it selfe, the putting off this Ordinance (as Beca there refolveth) was taken up, nulla ignorationes; & nullus verbi testimonio: for certaine, without any good reason, or found Testamentie of the word: And I find him else-where m not onely charging it upon the conscience, and negligence of Bishops; but alleging Naathan as one, who though he was not baptized himselfe, till the thirtieth yeare; yet blameth the long delay of Baptisme, beyond the third year, from which opinion of libertie till the third yeare, nisi periculum urgeat: except some hazard of life preffe to it, we may safely (with Beca) differre; for by this kind of stating the Question, is involved the conceit of absolute necessitie on the one side, that it be done, and of various libertie on the other side, that it may be done at length, and leisure. For my part, I should be loth (as Musculus the like) to be a favourer of such a whiling off the time, not only out of respect to the manners of the Age, which he did, or we doe live in, that call for religious education of children from the cradle, but in regard of reasons and grounds from Scripture, which have the force of a Rule unto us; for their more speedy baptizing. For if children be entred under a promise from their Infancy, they should have the Sacrament of their entrance, as soon as conveniently and safely they may be brought into the publike Lap of the Congregation; tis true, as to the comfort of Baptisme it chiefly consisteth in the efficacie, not in the time, yet so farre as we looke to what is due, by the Promife, which is held forth from Infancy, the obligation of some command (which lieth in the bowels of a Promife n) confines us to some time in Infancy; and the comfort is not leffe, but more, if God hath prevented us with a Promife, and pre-signation of that Promife, in Infancy. And if he tiheth us to meaner (though himselfe be not tied when he will conferre the grace) I suppose he tiheth us to the use of the meanes, in that time, when he gives the Promife, which is in Infancy.

Nor let this be imputed to our over-large charitie, for I conceive that our charitie (not being,
being: larger than God's promise) cannot exceed its bounds. And though the promise doth not infallibly assure us, that all our children shall have the Grace given them, because we use the means, or because the children come of believing parents; yet believing parents having a promise for them, and theirs, and all theirs, may, and ought to plead it before the Church, for the Seal, and before the Lord, for the Grace seal'd, till he shall be pleased to determine the contrary for spirituals; and (as in the case of Ishmael) limit his accomplishings of the promise to some temporal blessings, which yet he doth declare to be with reference to Abraham (and consequently to any other believer) as his seed. And albeit God so limits his accomplishments of indefinite promises, to some of the seed of believers in temporal; yet to others he hath a purpose (and reveals as much in the promises all along the Scripture) that one or other of a godly man's children (whether of the immediate parent, or some Progenitor, I dispute it not) shall infallibly have the saving grace of the Promise, as the full and highest end and effect of it.

Now that which I would entreat, and begge of all Professors, and lovers of the truth, is, that in reading of the following Conference, you lay aside all prejudice, and partiality, and that you pause not your censure upon it, without charity: nor yet hatefully revile men of a contrary way to your selves, but endeavour to winne them in to the truth by love. And (as the Apostle, from the Lord commands) first prove all things, and then hold fast that which is good: There is a goodness in every truth, which well digested by faith and meditation, will have influence upon your hearts to lead you on in godliness, and to make you better, as wiser. Consider those in Error with pity, and pray for them; consider your selves, and watch unto prayer for your selves, lest you be also tempted: Bear one anothers burden, and forbeare one another in love, and so fulfill the law of Christ, as we are all (who professe to beare his yoke) commanded of him, and engaged to him.

And that which, bowing my knees to the Father of our Lord Jesus Christ, I doe begge of him is, that what truth there is in the following Book, may be received in love; and what Errors are vented, may be rejected with hatred. And that he would turne to the people (as he hath promised) a pure lip, and language, that they may speake and mind one thing, and serve him with one shoulder and content: That the Churches Truth and Peace once settled, may help to settle the Peace and Prosperitie of the three Kingdomes, till the Lord Christ take to himselfe all his great Power, and make all the Kingdomes of this World his owne, for speciall Government and Protection, and till he hath finisht his Churches Reformation here in Grace, and Salvation for ever in Glory. Even so, Come Lord Jesus, come quickly. Amen. So prayeth, waiteth, and refeth,

Your unworthy Brother, and Servant in the Gospel,

JOHN STALHAM.

Errata:
Page 2. line 7, 29. ult. for particular read particular. the like p. 28. 1. 27. p. 3. 1. 9. for assistance p. 3. 1. 30. for syllogically r. syllologically p. 6. 1. 14. for one r. on p. 13. 1. 5. for believe r. believer p. 6. for privilege r. privelidge.
THE
SUMME OF A CON-
FERENCE TOUCHING
INFANTS BAPTISME.

After Prayer, the Introduction to the
Conference was as followeth.

Mr. Stalham.

The occasion of this great concourse I do
not well know; nor the occasion, of a
meeting here in this Congregation, oth-
er, then that some of this Parish doe
differ from me in the point of Bapti-
me; with whom I have conferred
heretofore but have not prevailed, in
regaining their consents to the ancient
judgement in the particular point of baptizing Infants; And
being drawn in of late at the request of a brother here pre-
sent, to give my presence, and poore assistance at a Confe-
tence or Dispute that was held at Wickham, the Dispute be-
ing begun before I came; yet being called then to moderate
things betweene the Minister of Wickham, * and the partie*
here present; by whom a Moderator was declined, I was
drawn out by his questions to give some answer: after the
time was spent, it seems no satisfaction was given, on either
side, yet we so farre prevailed, even with him that stands
here as opposite to us, that he concluded with a desire, if he
were in an error, that we would pity him, and pray for him;
which did the more incline my spirit in a loving way to give
another
another meeting; resolving to the uttermost I could, that truth should conquer wherefoever it lights; for we come not here this day for victory, but for truth; for taking sides this, or that way; but for siding with Christ and his truth; and for closing with him in all he hath discovered to us; that he may bear us up; and establish us in the present truth. And it was agreed because they declined a particular Moderator that there should be two appointed to speake, and other assistance on each side, to put in, as occasion serveth, who should be named; and have libertie to speake and no other; that there be no tumultuous carriage in the businesse; for God that is the God of order, and not of confusion; doth not call us hither to that end; but to behave our selves in as holy, and loving, and pious, and selfe-denying a way, as may be, that the crowne at last may be set upon the head of truth, and of Iesus Christ himselfe, who is the King of truth, and Truth it selfe; and that he himselfe and not we, carry away the victory. Now beloved, in so great a concourse of people as here is, unexpected, if you look for satisfaction at the creatures hands; it is not to be had. God grant there be none come hither as they did to that Assembly in the Acts, not knowing wherefore they came together, but onely for company. The Lord keepe us from perils of false Brethren, that are readie to mis-construe and mis-relate things afterwards.

*Mr. Lawrey.* And as our Brother *sweetly put up a request to God; that he would keepe us in his presence, not to seeke our selves, but to lay downe our selves at the foot of truth, and that the word may judge betwenee us now, as well as it shall judge us at the last day. If you make it appeare who are the particular persons that are to reason with me, I shall addresse my selfe to the worke; for I cannot prevaile with any Brother to come into this place: I expected it not my selfe, being one of the weakest of tenne thousand, for God and for his truth; and am jealous the truth may suffer through my weake managing of it: But as Abraham went out not knowing whither he went, seeing the call of God, and depending on his presence and assistance I undertooke the worke. I desire therefore to know who is the particular person,
person, that is either to oppose, or answer, as you please to take it; take the Opponents or Respondents place.

Mr. Batt.

If you will be pleased to lend your attention to a word or two; Men, Brethren, and Fathers; It is not unknown unto you, that the great difference now in this Kingdom, consists of two things; of the Doctrine of Baptisme; and of Free grace: concerning the matter of free grace we shall not at this time speak of: But as I conceive the matter is concerning the administration of Baptisme to infants, which Schollers have taught and hold necessary: For our parts, I desire to answer, that we seek not the glory of the creature, nor the honour thereof, but to hold to the first truth, delivered to the Saints, we hold no more, but that which the Apostles practically did hold; we have neither new Law, nor Lord, but Jesus Christ, and therefore retaining the same Lord, there is the same Law: And therefore our friends, we wish you well, we desire that love, which the Father hath given for us, and we desire that the throne of grace will witness for us, who is in the truth; and whether God hath not given us the ancient truth in Jesus: And I am the man to answer, in this Dispute, who shall handle things syllogistically, or axiomatically; as you please: And the Lord assist us.

Stal. Whom do you call in (under God) to your assistance?

Batt. If occasion be, one of these two neighbours, if not, there needs none.

Stal. And if occasion be, I desire one or two of my Brethren in the desk to put in with me.

Batt. Be it so, we are content.

Stal. The point then to be handled, and that Syllogistically, is this; Whether or no, the Infants of believing parents are to be baptized? Our friends which stand in opposition to us, they doe as yet profess they hold out the Negative part, doe you not?

Batt. Yes.

Stal. I hold the Affirmative, that such Infants are to be baptized: And I shall lay for a Substratum, and foundation of all Arguments, that I shall produce for it, this one maine Argument:
Argument: That which is deduced from Scripture by direct and sound consequence, is implied in the Scripture and hath authority from the Scripture, as if it were there in express words; but the baptizing of infants is deduced from Scripture, by direct and sound consequence, and therefore is implied in Scripture, and is of the same authority as if it were there in express terms.

Batt. I deny your Minor.

Stal. Do you grant the Major? else I will prove it by Scripture.

Batt. Prove your Minor of absolute consequence, that children are to be baptized.

Stal. I will prove it (but first, touching the Major and the Minor I would have all to understand they are the two Propositions in a Syllogism). The Major is the first, the Minor Proposition is the second. And from those two premises, arise the conclusion: The Minor I prove it thus) They who are included in the substance of the Gospel Covenant are not to be excluded from the seal of the Covenant, but Infants are included in the substance of the Gospel Covenant, and therefore not to be excluded from the seal of the Gospel covenant.

Batt. Discover your Minor, in the covenant, whether you inferre all infants, or some infants.

Stal. Sir: That is another Question, I meane indefinitely as I speake, I doe not maintaine the baptizing of all infants through the world, but this is my Minor; Infants are included, &c.

Batt. Prove the Minor that they are included.

Stal. That Infants are included in the substance of the Gospel covenant; turne to the 17. of Genesis, and the 7. vers. I will establish my covenant betwene me and thee, and thy seede after thee in their generations for an everlasting covenant to be a God unto thee and to thy seede after thee. This promise here is a Gospel Covenant, a most substantiall Gospel Covenant, as any is in Scripture; but in this Gospel Covenant the Infants of beleeving parents are included; I will be a God to thee and to thy seede after thee, &c. Now what doe you answer?
touching Infants Baptisme.

Batt. To give an answer, to this upon distinction; I will establish my Covenant with me and thee and thy seed after thee; I answer in distinction: The Covenant of God is according to the seed, the seed of Abraham a carnall or a spirituall seed; if carnall then them that are born according to the flesh, if spirituall, then none but they that are called by the word and Gospel; that are in any union with Christ, and in communion with Jesus Christ: this I answer upon distinction. I will make a covenant with me and thee, and with thy seed.

Stal. For seeds you distinguish, but what seed do you include or exclude; doe you include the spirituall, and exclude the carnall.

Batt. The carnall seed of Abraham according to the flesh, we understand according to the Scripture; a twofold seed, a seed according to the flesh, and a seed according to the spirit: I will make a Covenant with me, and thee, and thy seed; that is, the seed of Abraham, not according to the flesh but to the spirit: your interpretation will not hold; you say to children: you include the children according to the flesh; I will establish my Covenant with me, and thee, and thy seed, and the seed are carnall or spirituall: Now this promise is not onely to the carnall, but to the spirituall seed.

Stal. Doe you grant the carnall seed? then you grant my Minor proposition.

Batt. When we grant the carnall seed we grant them to be the progenie of Abraham that were the Iewes: but when of a spirituall seed, we speake of those that are in communion with the Lord, and those that are not conditionally but absolutely called.

Stal. This you said before; but what meane you by an absolute call?

Batt. By an absolute call, I understand that evidence of divine power made manifest by the Gospel, that I, that was before a child of nature, and so of wrath, am now become an heire of salvation and glory with Jesus Christ.

Stal. The carnall seed then is wholly excluded.

Batt. Because the Gospel Covenant is made to the spirituall seed.
Stal. But if you grant the Gospel Covenant is to the carnal also; you grant the Minor proposition.

Batt. If we grant the seed of Abraham on the one hand and on the other hand; we grant it, but you take it only for the carnall, that they are in the Covenant.

Stal. Onely, No; but I bring this Scripture to prove the Minor, which is this, that Infants are included in the Gospel Covenant; I will establish my Covenant with me, and thee, and thy seed after thee: Now that seed was the posteritie of Abraham, a believer, and the carnall seed according to the flesh (take them as Infants) are in the Gospel Covenant, which if you grant, with the spirituall feed; I have what I desire.

Batt. You have nothing, as thus: I answer one distinction, we grant you nothing, in granting the seed of Abraham according to the flesh; I am the seed of Abraham according to the flesh, or according to the spirit; and if not of the flesh, I am the seed of Abraham in the spirit; therefore in the Gospel covenant.

Stal. But what is meant by the seed of Abraham in this place? the spirituall or carnall seed?

Batt. We answer; In referring you to the Holy Ghost; in the 3. of the Galatians and the 16.

Stal. Then you deny the carnall seed?

Batt. Yes, for the holy Ghost answers, in the 3. to the Galatians, and the 16. Now to Abraham and his seed were the promises made, be faith not and to seeds as of many, but as of one, and to thy seed which is Christ; and now Christ considered mystically; is considered in respect of himselfe or his members; and the members none are his, but they that are his spiritually, and in reference to this feed, God faith, he will make a Covenant, &c.

Stal. I will prove it that the Apostle in the 3. of the Galatians and the 16. hath not reference to this promise, in Genesis the 17.

Grey. He flies from the point.

Stal. I know he is fled from the point; for we deny not but the promise is to the spirituall; but therefore faith he, the carnall is excluded; and therefore brings in this place of the
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the Galatians; but I will prove that Galatians the 3. and the 16. hath not reference to this in Genesis the 17.

Batt. That that Scripture hath not reference to this place; prove it.

Stal. That I will; the promise the Apostle speaks of there, in the 3. of the Galatians and the 16. was given four hundred and thirty years before the Law; but this promise in the 17. of Genesis and the 7. was not given four hundred and thirty years before the Law, therefore that in Galatians the 3. and the 16. hath not reference unto Genesis the 17. and the 7.

Batt. No, why not?

Stal. Because of the different times.

Batt. You speak of the time; but compare Scripture with Scripture; compare verse with verse; the promises made to Abraham, so Christ the seed; he speaks of a seed, was it not of Jesus Christ?

Stal. That promise the Apostle speaks of, in the Galatians, hath direct reference to Jesus Christ, but this in Genesis the 17. speaks of the seed according to the flesh; and may include Christ; but no further then as he came of Abrahams flesh.

Batt. I will prove it.

Stal. Nay Sir; It is my place to prove what I have said, you doe wrongly expound Genesis the 17. and the 7. by Galatians the 3. and the 16. That exposition which doth vary from the sense and the scope of the holy Ghost is a false exposition; but this exposition you give out of the 3. of the Galatians and the 16. varieth from the mind of the holy Ghost, what doe you deny?

Batt. My denial is this, that this exposition varieth not from the mind of the holy Ghost.

Stal. I prove it doth; The mind of the holy Ghost in Galatians the 3. the 16. and the 17. is upon a promise confirmed before of God in Christ, four hundred and thirty years before the Law; but this in Genesis the 17. and the 7. was not given so long before, therefore to expound the one by the other; varieth from his mind.
Batt. I pray prove it, that this promise Genesis the 17. was not made foure hundred and thirtie yeares before the Law.

Stal. I doe prove it then; The first promise made to Abraham foure hundred and thirtie yeares before the Law, was at his first calling; but is promise was foure and twentie yeares after.

Batt. Conceive it so, yet prove that there was foure and twentie yeares difference between the first promise, and this in Genesis the 17.

Stal. I prove it thus; The first promise was given him when he was seventie and five yeares old; this when he was ninetie nine yeares old; now count, compare and conclude.

Batt. You Argue; if there be difference in time the promise is not one; the Argument ariseth from time, and not from the truth of the promise.

Stal. If the Apostle will argue from time, why may not I?

Batt. The Apostle doth not argue from time; lay down your Answer and I shall take it up.

Stal. I am to argue, you are to answer; and I shall take off your answer.

Batt. I Answer, the promise the Apostle speaks of is not the same with Genesis the 12. and the 3. but with this in Genesis the 17. Where he saith, ( let all judge of this ) I will be a God, what? a God without Christ, I will be a God, without Christ Jesus, this is admirable.

Stal. You runne from the thing, have I not given you satisfaction that Galatians the 3. and the 16. must referre to Genesis the 12. and the 3. In thy seed, &c.

Lamb. The 12. of Genesis doth not speake of any seed, therefore it must have reference to the 17. Chapter.

Stal. To take off that Answer, thus I reason; whatsoever is understood in the Text, is there, and must be made out from the senfe; In the 12. of Genesis and the 3. Christ is understood; for when he said in thee, it is not meant of Abraha.ms person, unlesse you will lay the foundation of justifica
tion in Abrahams person.

Lamb. If then the 12. of Genesis speaks of seed, how is it that the Apostle hath it, he saith not unto thy seeds, but unto thy seed,
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Stal. If it be sufficient, that in the 3. of the Galatians and the 8. the Apostle applyth it to our justification by Christ, Christ is there implied.

Lamb. We have not a controversy, whether it be so implied; or not, but whether so express.

Stal. Shut your eyes and be blind; Is it not enough that I have proved, it is implied, you must goe backe to my first substratum, and Argument laid; That that is deduced out of Scripture, is implied in the Scripture, the sense of those words, In the 12. of Genesis and the 3. is meant of Christ, not of Abraham's person, and you have an exposition of it, without going to the 17. of Genesis and the 7: the Apostles expostion of Scripture is better than yours or mine, he faith, it is meant of his feed, the Lord Christ.

Lamb. How doth that appeare?

Stal. I will make it appeare by two Demonstrations, (Besides that evident passage, Genesis the 22. and the 18. compared with Acts the 3. the 25, 26.) The first, is the 3. of the Galatians and the 8. the Scripture preacheth, that in thee shall all nations be blessed; the Apostle quoteth out those words; from the 12. of Genesis and the 3. where he faith, the Scripture preached Gospel; if the Lord Christ be not meant; we must understand it, as if he had not preached Gospel, but Law, and layed it on man, and not on Christ as the foundation; but the holy Ghost faith by Paul; the Scripture preacheth Gospel.

Lamb. I grant your Argument; but your Argument doth not expresse the word feed at all, shall we understand it, whether express or no?

Stal. Note, if this be not an evasion, if not a contradiction, you fight against the light; But secondly, again you urge the word (he faith) we say sense of Scripture is Scripture, that which is drawn out of Scripture in the true meaning, is the Scripture; though it doth not in express termes say it.

Lamb. Prove it.

Stal.
Stal. I will give you an evident instance, in the 7. of John the 38. He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of water of life. the Scripture saith it; yet you do not finde it punctually, in expresse terms, where the Scripture saith, he that believeth out of his belly shall flow rivers of living water; and therefore in Genesis the 12. and the 3. the Scripture saith it there, and saith it not; it saith it in fince, and not in expresse words; that in Abraham's seed all nations, &c.

Batt. What is your inference from that, and if the holy Ghost include it, and not express it; what is that?

Stal. Inference, you must yeeld me what I have proved.

Batt. You will give us leave to compare Scripture with Scripture.

Stal. Compare what you will; but grant that I have proved, what you would have proved.

Batt. Compare that place; In the 17. of Genesis and the 7. that it argues to the 3. of the Galatians; I will establish my covenant, with whom; God primarily doth establish a covenant with his Sonne Jesus Christ; did he establish a covenant with us, or with Christ? the promise is to one, and therefore that is the covenant.

Stal. The establishing the covenant with others in Christ is one thing, and the establishing the covenant primarily in Christ is another.

Batt. The covenant may be said to be made in Christ and with Christ; in Christ, as promises are made to the glory of the Father; and with Christ as he satisfies for all, if I establish a covenant with me and thy seed, when the promise is made to seed, as to on, what is that, but of the covenant in Christ?

Stal. It is so; the promise made to the seed as to one, is that covenant established in Christ; As in Gal.3.16, which speaks of the promise primarily established in Christ. But that in the 17. of Genesis, speaks of the promise established with Abraham and his seed or posteritie; in a secondary way.

Batt. Conceive it thus; Was there a covenant made with Abraham and his seed, in thee shall all nations, &c. where is that covenant made but with Christ, and in Christ?
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Stal. This is that I say, that as God the Father transacts and carryeth on all the worke of our redemption in and by Christ. So secondarily, the thing we prove is, that the 17. of Genesis holds out that covenant to beleevers, and their seed, and he covenants with them, that he will be their God for ever.

Batt. Now you come to the second point, where you speake, the promise is made to us and to our seed; and please you where is the promise made to us and to our seed; bring an equalitie and that it be as the common covenant.

Stal. I would we might come to the Argument.

Batt. I would I could understand your Argument.

Stal. I am still proving, my Minor proposition, that Infants are in the Gospel covenant, and you confess so much, nor doe you deny the covenant but to the carnall seed.

Batt. I answer Infants are included in the Gospel covenant, that is, Infants in the dayes of Abraham take them according to the flesh; yet the seed of Abraham consists in two parts carnall and spirituall; The one as carnall, and the other as spirituall; and now the spirituall seed are onely included in that covenant.

Stal. Doe you include the one and exclude the other?

Batt. We doe answer, one is the carnall seed, and the other is the spirituall.

Stal. I will prove the tender of the covenant made to Abraham, and his carnall seed according to the flesh.

Batt. This we will grant it; if you onely understand that the seed of Abraham according to the flesh, onely them that are born according to the flesh.

Stal. I doe not say, but that Abraham hath a spirituall seed; but I deny that these words Genesis the 17. and the 7. are meant onely of his spirituall seed; but meant also of the seed according to the flesh, give me leave to prove what I should prove.

Batt. Prove it.

Stal. That seed which goes along in the generations and lineall descent is the carnall seed; but this seed spoken of and that God makes the promise to, he will be a God to him and to his seed after him, goes along in the lineall descent in their genera-
generations, therefore it is meant of the carnall seed; for it is not said I am a God to thee and thy seed in spiritual regenera-
tion; you may expound it so; but the words will not beare it; or that it is meant of Iesu Christ, the spiritual seed, in
whom the covenant was founded; But besides that I have
said, it follows presently in the plurall number, added to the
singular, to thee and to thy seed after thee in (their) genera-
tions; it is not spoken of one, it doth not meane that in the
3. of the Galatians and the 16. which refers as before to Ge-
nessis the 12. and the 3. that speaks of one, but here are many in
their generations spoken of.

Batt. If the covenant be meant of Abrahams seed according
to the flesh, then it is meant so; but this Scripture hath reference
to the spiritual seed.

Stal. It is good for me I include the spiritual, and not ex-
clude the carnall.

Batt. Grant it to the carnall seed of Abraham.

Stal. Why then did you, to strengthen your exposition of
the spiritual seed bring the 3. of the Galatians and the 16.
which onely is meant of the spiritual seed Iesu Christ.

Batt. We gave an answer before that the covenant is made in
Christ, and that is an actual covenant in Christ, and therefore
it comes not from the loynes of Abraham to us; if the covenant
be made to us in Christ and with Christ, and if the Father com-
municate it to us, it ariseth not from the loynes of Abraham, but
from Christ to us.

Stal. I do not go about to prove, it ariseth from Abraham
but what promise (first founded in Christ) God made to A-
braham (as a believing parent) that God makes now to be-
believing parents; but to Abraham he said I will be a God, &c.

Batt. Here is your Argument, if God make a covenant to
Abraham and to his, then to other believers and to their seed, but
God hath made a covenant to Abraham and his seed, therefore to
other believers. I answer upon distinction thus; that he hath
made a promise in Scripture, if Abrahams seed then heires of
promise, but to say, that God made a promise to Abraham and
his carnall seed, and then to my seed to give me the same blessing
of Christ, because they have the honour of circumcision, there-
fore
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fore Infants are to be baptized, this I deny.

Stal. I come not yet to reaon from Circumcision to Baptisme; I am at a punctuall Argument, and drive at that the Scripture drives at, viz. That the promise is made to Abraham upon no singular priviledge, but as a beleever, and it is therefore made to other beleevers upon no singular priviledge, but as they are beleevers.

Batt. I deny your Minor; that on the act of beleeving the promise is made to Abraham.

Stal. As a beleever, I say it was made, not as having any other singular priviledge; the promise is made to him.

Batt. Prove it.

Stal. I prove it; That which was the occasion of renewing the covenant with Abraham is one reason of the covenant, but the occasion of his renewing the covenant in the 17. of Genesis; was as he was a beleever, who in Chapter the 16. (if you compare it) had not walked with a right foot but stept aside to Hagar, thinking the promise might be fulfilled that way, but God admonitheth him: Chapter the 17. and the 1. that if he will walke uprighly, and manage his faith sincerely, not seeking for indirect means, to serve his providence, and to help on the accomplishment of the promise, his covenant was with him, & now he would renew it.

Batt. Because God renewes his covenant in a declaration of faith, therefore doth God doe it for his faith?

Stal. Not for faith, but that the promise which was made to Abraham on no singular priviledge but as a beleever, and so to other beleevers, as beleevers, that he might still be a stronger beleever and be eftablifht in his faith.

Batt. It doth not follow, that I being a beleever, as a beleever have the same covenant made with me as Abraham had.

Stal. What is made to a beleever, as a beleever agrees to the whole kinde of beleevers; but this promise was made to Abraham a beleever, as a beleever, therefore, &c.

Batt. Here is your Argument, that which is made to one beleever, as a beleever is made to all the kinde of beleevers, as beleevers, and here simil. &c. &c.

Stal. I, what is made to Abraham is made to all beleevers.
vers for the substance; indeed that he shall have not only heaven; but heaven shall be typed out by Canaan, and the land of Canaan given by promise not by the Law, as the Apostle faith; And again, that he shall have the promise that Christ shall come in the flesh, and of his loynes, these are circumstances, but the substance of the promise belongs to him then, and to us now, that is Christ, the substance of the Gospel covenant, is made over to Abraham, as a believer, and so to every believer.

Batt. The substance is true, I will be a God to thee and to thy seed; he is a God to Abraham and to his seed; therefore he gave them the land of Canaan, the Oracles, and the like.

Stal. Is that the substance of the Covenant; I hope you are not so ignorant but you understand, I will be a God to thee, &c. to meane more then so. What is that? I will be more then Canaan, I will give thee Canaan, outward blessings, and circumstantial privileges, and more; for it includes heaven, happinesse, and all; if ever he speaks of a whole covenant, I will be a God to them, in the 31. of Jeremia and the 32. and the 33. he joyneth spiritual graces with this, I will be a God: and that it includes heaven, see Hebrews the 11. and the 16. Had I time to compare the places you would see it includes all, either temporall or spiritual blessings, he is no God to any but in Christ, and in a speciall covenant of Grace: if he did offer himselfe to any since Adam fall to be their God, it was in Christ, and in these words, I will be a God to thee and thy seed, here is the substance of the Gospel Covenant, and what in the substance, is made to Abraham as a believer, agreeeth to us as believers; or, to all other believers wherefoever.

Batt. I answer, If what ever agrees to Abraham as a believer, that therefore his children should be circumcised.

Stal. No, that is but the circumstance or the old seale; I plead not for that, but for the substance of the promise, God to be our God, and the God of ours; and therefore the new seale to follow upon it.

Batt. A God, what a God to Abraham and his seed as in common priviledge; God is a God in spirit, to us as we are unised
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ted to Christ; and clothed with his righteousness; and this promise was made to Abraham, as a believer and to his spiritual seed, to them he faith, I will be their God.

Stal. But it is said further, as I will be thy God, so I will be their God; for the meaning whereof I pray compare the 8. verse and the 7. together of the 17. of Genesis; I will establish my Covenant with me and thee, and I will give to thee and thy seed the land of Canaan, and I will be their God; their God, whose God? theirs, that shall inhabit Canaan: Now thus I argue; that seed that the Lord speaks of, in the 8. verse, he speaks of in the 7. verse, he speaks in the 8. verse, of a carnal seed, of a seed that shall inherit Canaan, and he makes as full a promise to them as to any, in the 7. verse, they that are borne of Abraham according to the flesh; therefore they have the full substance of the Gospel promise.

Batt. Consider it so, if the scope of the promise to Abraham and his seed be so, God is not only the God of Abraham's seed, but of mine, as I am a believer: That which we give for answer, is this, If we were children of Abraham according to the flesh, and Jews by nativity, I should grant your question, but being Gentiles we are not in this Covenant, or have no reference to this covenant.

Stal. Then I argue from what your answer implies; that not being made to Abraham as common to other believers, it is made to him by singular privilege; but it is not made to him, by some singular privilege.

Batt. I answer, it is made to Abraham in the way of some singular privilege; for Abraham's seed were to be circumcised; to Abraham's seed were given the Oracles of God, and to his seed the glory of the Church, & that Christ should come of him.

Stal. These were circumstantial; I will be their God is more then all these, which substantiall promise was not made in way to any circumstance; but the circumstantial priviledges depend upon, and were made for the substance fake.

Batt. You must come to these words, in the 31. of Jeremiah he speaks there, be faith, This is the covenant they are in, absolutely, after those dayses, I will put my Law in their minds, and write it in their hearts, and I will be their God, and they shall be
my people; conceive the covenant thus; if you argue from the substance of the covenant.

Stal. From hence I will raise an Argument; look what promise or substantiall Gospel covenant, God made with Abraham and his seed before the people went into Canaan; yea before they goe out of Egypt, he faith, he will make with others in times of the New Testament; but the covenant which Jeremiah the 31. and the 33. he faith, he will make in those dayes is, that God will be their God, even of the least or youngest of them, verse the 34: Therefore God makes the same covenant now for substance with the youngest as the eldest that God will be their God, &c. As for other circumstances of the covenant they are not laid downe till they come out of Egypt; then began the whole Nationall, and so Typicall Church; then began the publike ceremoniall administration; but here in Jeremiah the 31. dealing about the substance of the covenant as with beleevers in the New Testament, he makes the same covenant that he made before they went into Egypt, even when Abraham was to be the patterne to other beleevers; and when God said, I will be a God to thee, and thy seed.

Batt. I will be a God to thee and thy seed, but the word is here in Jeremiah, I will be their God, and they shall be my people; that is, he shall be God to people that are spiritually called, and he will put his Spirit in them.

Stal. And to their children; the least of the number among Gods people; he will give himselfe, his Spirit and knowledge, &c.

Batt. Being a God of his people, it seemes then his people is carnall or spirituall.

Stal. He can and doth make them that come of beleeving parents, of carnall, spirituall.

Batt. You are not ignorant that though there be ecclesia in potentia, yet we are to argue of the Church in the act, and of those that be actually in the covenant.

Stal. I will goe along with you; the promise puts them actually in the covenant; I reason thus; they to whom the promise is given, have an actuall admission into the covenant; but
but the promise is given to the children of believing parents, therefore there is an actual admission of them, as confederates in the covenant, with their parents; if God passe his word for it, there is the act of his will, and the parent believing his word, there is the act of his faith, though as yet the child come not forth with his act.

Batt. True, the declaring God's mind makes it real; the word of promise in Scripture is taken declarative when it comes to a soul to have the experience of Jesus Christ, and after grace received, and when in full we receive all in Christ, to the glory of God.

Stal. Besides all this, the word of promise is made, before the work of grace is begun; for God begins with us in the Gospel, and puts us and our children under the tender of the covenant, as the seal of the covenant. You say, that the promise is made to Abraham on some singular privilege, which I grant, in respect of the circumstances; but the substance of the Gospel is the same to all believers in the Old and New Testament, as believers.

Batt. As a believer we argue to the point, but not because of the act of believing was the covenant made.

Stal. We do not lay it upon any previous merit, or worth in the faith of a believing parent, for himself or child; but upon the preventing free grace of God, who is pleased to accept them both in the covenant, when he admits the one, he admits the other.

Batt. Why, but in believing we understand faith doth not go before the covenant, but faith follows the covenant; and I suppose you are not so ignorant, as to thinke that grace goes before the covenant.

Stal. Sir, I am so ignorant, as to conceive that the covenant in the tender of it, goes before faith; the covenant affords the seed of faith the covenant, is the ministration of the spirit of faith; we cannot have faith but from the promise which breeds and begets faith.

Batt. It is one thing to consider the promise in respect of obligation, I may preach the promise to thousands, and not confirm grace in Jesus Christ.

D  Stal.
Stal. But to speake in other words, more proper, and plaine; an outward offer, and outward establishment by a sacrament there is, to beleevers children, as to themselves, though not the inward establishment by the spirit, presently, nor ever it may be, to all those children.

Batt. If we speake to beleevers and their seed, all the seed of beleevers is as we consider Abraham according to the flesh, or Abraham according to the spirit: if according to the flesh, so the covenant is to him and his seed; and if according to the spirit, so the covenant is there; and the Gospel allowes no other seed, but according to the spirit.

Stal. Allows how? the Gospel makes an offer and tender not onely in this, but in other places; it makes an offer of salvation to those that are the seed of beleevings parents, who have not the worke of grace in them.

Batt. So it doth to the whole world.

Stal. Yea more then that, it makes the offer, as God gives over himselfe in the seale of the covenant to the seed of beleevings parents, as to themselves, which he doth not to all the world.

Batt. I pray give Scripture for it; if God hath not done as much for them afarre off, as for them that are neare; whom the Lord our God shall call.

Stal. I raise this argument to that I said before; if the seale of the covenant be to Abraham and his seed, because of the promise, then he that hath the promise must have the seale, &c.

Batt. Draw out your Syllogisme.

Stal. I will put it as plaine as I can; the promise or the substance of the Gospel covenant is the ground of the seale; but beleevers and their seed have the substance of the Gospel covenant, therefore they must have the seale.

Batt. It is denied that beleevers seed must therefore have the seale, because of the promise; prove it.

Stal. I prove it; what was a ground, why Abrahams seed, have the seale, is the ground why the seed of other beleevers, should have the seale; but the promise was the ground of Abrahams seale, &c.
Batt. It is denied that the promise was the ground of Abraham's scale.

Stal. In the 17. of Genesis and the 9. after God had made a promise to him and his seed; he tells him, Thou shalt keep my covenant therefore: Wherefore? because he had made a promise or covenant to be his God, and the God of his seed.

Batt. But wherefore shall his seed be circumcised without commission?

Stal. If God make the covenant the ground of the command, of setting to the scale; therefore Abraham shall procure that scale to his children, which God appoints to him; and in that he hath made a promise to his children as to himself; therefore he must procure the scale: if the covenant were the cause or ground of it, they are then to have the scale set, by God's command, whosoever we finde within the compass of the covenant, &c.

Batt. I say, there was a covenant made with Abraham, and he hath children and servants, but they cannot be circumcised till there is a commission given; and there may be a promise and a covenant, but without a commission no circumcising.

Stal. Servants we deal not with who are of yeares; but the seed of believing parents, what is made to Abraham as a believer, is made to the rest of believers, but the command of the scale is given upon the promise made to Abraham, and his seed; therefore all believing parents that have their children in the covenant, have a command to put to the scale and procure the scale for them: Or, I will prove it another way, if parents cannot manage their faith of the covenant without procuring the scale which God hath commanded, they must procure it, in faith of the promise, and in obedience to a command, but parents cannot else manage their faith of the covenant; therefore as they procured circumcision in the Old Testament, so baptism in the New.

Batt. To which we answer: It is managed according to the Gospel; if he himself receive the signe as Abraham receives the signe or scale of circumcision.

Stal. But Abraham receives a command for it, for his children;
children: and therefore all parents are bound to procure the seale for their children.

Batt. I desire to explain myself; there was nothing put in execution without a command from the time of Adam unto Abraham, from the dayes of Abraham till Christ, from the dayes of Christ till now; when there was no command, there was no circumcision; and when there is a commission Ishmael is circumcised; and then at that time, at thirteene yeares old, and thirteene yeares he remained uncircumcised.

Stal. But when the covenant is made with Abraham, and againe renewed for circumcision, there is a command upon that ground: Abraham hath a command for circumcision and must apply it because of the promise; so if God hath given parents a promise in the New Testament for children; then they have a command for applying baptism to their children upon that promise; which is an everlasting ground and reason of the command.

Batt. Abrahams children have a command to be circumcised, therefore they are circumcised; and if parents have received a command for their children to be baptized, then they are to be baptized; prove it.

Stal. They have a command for Baptisme in the generall, and in the promise to them and their seed there is included a command, to apply the seale to all to whom the promise belongs. Ergo.

Batt. If so be a command is included in the promise, then my child, say you, must be baptized as Abrahams was circumcised?

Stal. I, if so be, the command is included in the promise wherein children are confederates, they are to be baptized; what hinders but the command is included, &c.

Batt. If the command were annexed to the covenant and expressed in the covenant; as circumcision which is not included, but spoken of; wherefore the conclusion follows from the premises if the command made were not only included, but a commission given, as for circumcision.

Stal. If there was a command given to the promise for circumcision, it holds that the promise being given to bele-
vers and to their feed, then such parents are to procure the
seale for them: I will give you an instance; if the promises
be called commands, they carry a commanding power with
them; or thus I will raise my Argument; If there be the
power of a command in the promise (that it is included
though not expressed) they are to improve that promise for
the seale, but there is such power in a promise (as I could
shew *) that it carries a command in the bowels of it; there- * Nehem. 1. 8.
fore such a command for the seale is implied, and drawn out
from the promises.

Batt. Do you say the promise, or a promise.
Stal. This or that promise; or the promise indefinitely.
Batt. Of this or that promise, if we have a command with
it we may doe things upon the promise, such was circumcifion
in the command of it.

Stal. And such is the promise to beleevers and their feed,
that a command is implied in it; whence I draw my Argu-
ment, doe you answer to it: if there lieth a command in the
bowels of a promise, it must be improved, and the parents
must manage it for their children; but in this or that promise
there is a command.

Batt. What command can there be on this hand, or that from
a promise; when you speake indefinitely of them.
Stal. I shall not need further to prove a command if you
grant a promise: The covenant of grace runs thus, in pro-
mises there are precepts; in precepts, promises understood
or implied; though not expresst: there is a mutuall and re-
ciprocall reflection one upon another; if God promise a thing
in one place, there is a precept in another; and if there be
a precept in one place, there is a promise in another; this is the
covenant of grace: if God give a promise to a beleever and
his feed, you shall find a command for the administration of
the sign of the covenant.

Batt. But expresst places of command there are for actuall
beleevers; In Matthew the 28, and the 16. of Marke.

Stal. There are, we shall come to that afterwards, * but
still I urge (presupposing that command in generall to beleev-
ing Gentiles, Matthew the 28, and the 19.) that which be-

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* Though af-
terwards we
wanted time,
and could not
urge the place
for our purpose.
longs to Abraham, belongs to other believers, the promise I will be a God to thee and thy seed, and the promise as the ground of the command, comes to him, therefore other believers have a command, to procure the seal of the promise, with the promise, or upon that ground.

Batt. We have answered that the seed of Abraham, was understood according to the flesh before; and so according to the spirit; and that in the Gospel.

Stal. The Gospel is in that Text, In the 17. of Genesis it is a Gospel covenant.

Batt. How farre, to no more then Abraham and his spiritual seed.

Stal. I have proved it, it is meant of the carnall seed; and I will prove further, it is made to Abraham as a believer, upon no other special priviledge; It was made to Isaac and to Jacob, as well as to Abraham; therefore not to Abraham by any special priviledge.

Batt. No not made to Abraham upon special priviledge, the holy Ghost sayes, it is made to Abraham in a special priviledge; the promise was made to your father Abraham.

Stal. Not to Abraham onely, but to Isaac and Jacob, and if it be no more priviledge then what Isaac or Jacob hath, it is no more priviledge, then what other believers have.

Batt. True, other believers in the same line as Isaac and Jacob in the flesh, but now the lineall descent is broken; looke the 9. to the Romanes.

Stal. The lineall descent is not broken.

Batt. In the 9. to the Romanes and the 7. verse; not because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called.

Stal. There the holy Ghost speaks not of externall administration; but of effectuall application.

Batt. They that are the children of the flesh, are not the sons of God, but the children of the promise.

Stal. The time will run away, we set two or three hours apart, for this exercife, and not above, and appointed a Sermon to be in the afternoone; and not to put that worke by; Let us goe to another Argument, whereby I shall prove the lineall descent is not broken.
Batt. Answer to the place.

Stal. So I have, and shall take off your Answer from that place in the next Argument.

New. Wherefore did God command, that the children of Abraham should be circumcised?

Batt. I Answer, God did command, that the children of Abraham should be circumcised, to distinguish them from other nations.

New. That I grant, why else grant you, that God made a covenant to Abraham and his seed, and they were circumcised; were they not circumcised because it was a seale of the covenant.

Batt. I do not deny it, nor will not.

New. You say, they are not circumcised, because the promise is made to him: It is Mr. Lamb's Answer in his Book.

Batt. I take your words, you say, that I should say they are not circumcised because of the promise of the covenant; therefore I say, if the commission and command make it a signe according to the promise, I deviate nothing.

New. I ask you this Question, whether circumcision was the seale or signe of the covenant.

Batt. It was the seale of the righteousness of faith.

New. Whether is it the seale or signe of the covenant.

Batt. It is the seale of the righteousness of faith, grant that.

New. And I am glad you confess, that it is the seale and signe of the covenant.

Batt. Understand us according to Scripture, though the holy Ghost say, that Abraham received the sign of circumcision that he might be the father of all believing.

New. Grant this and I have done, was it as for distinction so as the signe and seale of the covenant, you did grant it.

Batt. Propound your Syllogisme.

New. I will first ask you this Question, God made a promise to Abraham and his seed; was it not a covenant of grace and salvation?

Batt. I Answer yes to his seed.

New. And was it not to his Infants?

Batt. According to the flesh, and also to the spirit.

New. Stay Sir; you grant it as a covenant of grace and salvation.
Batt. According to the flesh, or according to the spirit.

New. I care not for that, whether to the flesh or no, if a covenant of grace and salvation, to Infants, I am the God of them and their seed, then God gives grace to Infants, then his Infants might have faith, and many died before, as after circumcision the promise is not void, if they are not circumcised then God gives a promise of grace to Infants, though they have not actual faith.

Batt. I answer, if God make a covenant of grace and salvation to Infants, then he gives grace and salvation to them, we shall answer what you confirmed before, when you understand that the infants or children according to the flesh or spirit, grace and salvation, is made to them and their seed, lineally descended from Abraham.

New. Then God made a covenant to Abraham and his seed, to give them grace and salvation, I will bring you to that that you would have your selfe.

Batt. Speake no untruths in a publique place.

New. God gives grace to Abrahams Infants and they were circumcised.

Batt. Conceive me so, if so that God give grace and salvation to the seed of actuall beleevers.

New. If God gives grace and salvation to Abrahams Infants and to others also, then they may be baptized as the other are circumcised, if God give the thing signified they may have the signe and seale.

Batt. That promise is made to Abraham and his seed.

New. My Syllogisme is, if, God gives the thing signified, then they are to be baptized, but God gives the thing signified, and therefore, &c.

Batt. True, and I confess if we consider no difference in the state of the Church before the Law and now, then your Argument would hold, but now the children of Abraham according to the flesh, they must have faith actually, before they be admitted to Baptisme.

New. You make a difference in the state of the Law and the Gospel; will you not grant those children in the state of the Gospel to have grace; and as they were circumcised in Abrahams dayes, shall not children be baptized in the dayes of the Gospel?
touching Infants Baptisme.

Batt. We say, as the administration of the Old Testament is abolished in other things, so it is to infants; that it holds not now to us Gentiles, as before.

Stal. I will take off the answer; I will prove it to hold in proportion with the Gentiles children, as the Jews: And so I passe to another Argument, to prove our children under a promise of grace and salvation, as they come from us by lineall descent.

Batt. The administration in the Law and the Gospel will not hold in this particular.

Stal. I will prove it doth hold; the truth of God confirmed by Christ was, that the promises made to the Fathers, the Gentiles should glorifie God for, as having a share therein, but one ranke of the promises, is that we have spoken of, that God did take their children into covenant, and give them the signe and the thing signified; and therefore God is as much, and will doe as much, for our children, as for the children of the Jews; that we Gentiles might glorifie God for his mercy.

Batt. Prove it.

Stal. In the 15. of the Romans and the 9. Jesus Christ is the Minister of the circumcision for the truth of God to confirm the promises made unto the fathers, that the Gentiles might glorifie God for his mercy.

Batt. What is your inference from this place?

Stal. I lay my Argument thus; It is a truth of God confirmed by Christ that the promises made unto the Fathers the Gentiles should glorifie God for, (as having a share therein, else they could not glorifie God for it) but one ranke of these promises is, that God is and doth as much for the seed of believers, as for a believer; for if he faith, he will be a God to the seed of them, it is as much as if he did it; and Christ comes to confirm it, that we Gentiles should glorifie God for it.

Batt. Conceive it, because he faith, that Christ is the Minister of circumcision; therefore the Gentiles should glorifie God for it.

Stal. And for the promise made to the Fathers, therefore the Gentiles shall glorifie God; and how was he a Minister of circumcision? circumcision is not there put for the act of circumcision, but for circumcised persons, the Jews to whom Christ preached.

Batt. In as much as no creature could satisfie the righteousness of God, Christ was bound over to answer what circumcision bound us to, and having answered what circumcision required, he was the
Minifter of circumcision; for this cause, we glorifie God.

Stal. He was Minifter of the circumcision, that is, of the circumcised Iewes: Sir, you must not cloud the Scripture with multitude of words, and darken counsell without knowledge, the Scripture hath this scope, that Christ receives the Gentiles as the Iewes; he proves both branches: In the 8. verse, Receive one another as Christ received us; Iewes and Gentiles. First, as a Minifter of the Iewes, and that in respect of the promise made to the fathers: And as a Minifter for the Gentiles, that they might glorifie God for his mercy, in the confirmation of his promise made to the Fathers, it being a benefit common to the Gentile as the Iew, to have a share in such old promises.

Batt. We know it thus far, that he fulfils the promises to the fathers.

Stal. There must be a medium to the finis; a meanes to the end: The end is Gods glory among the Gentiles; the meanes, is the promise confirmed to Iew and Gentile; as in the 3. of the Ephesians and the 6. We Gentiles are partakers of this promise, in Christ by the Gospel; and we having a share in it doe glorifie God for the same mercy.

Batt. We will conceive it true (as I said before) the promises are offered in Iesus Chrift.

Stal. The promise that God will be a God to beleevers and to their seed, it is set on the heads or Fathers of the Families; they shall have a promise for their children, else they cannot glorifie God for the same mercy; as the Iewes.

Batt. Your Argument hath a gloffe; it will not hold; If the promise of Iesus Chrift, and the promise by the Gospel, if to one seed in the Law, it will hold; and because it is tied up it will not hold.

Stal. My Argument holds, because it is not tied up; for thus I reason against the Answer; that which eclipseth the glory of Gods mercy, and the joy of beleeving parents, that doctrine is not to be endured, but the doctrine of the deniall of a promise, and so the seale of it, baptifme, to Infants, eclipseth the glory of Gods mercy, and denies comfort to beleeving parents; therefore it is a doctrine not to be endured. Batt. It is denied.

Stal. Doth the shutting out all Infants advance free mercy, or the taking in of some?

Batt. I Answer; the promise is preached to all mankind, and if free grace be to all, we exclude no Infant more then other.

Stal. You cannot include children under mercy, unleffe they
be under a promise of mercy: Infants, say you, are excluded from the promise of mercy.

Batt. Did I say so? lay you the confirmation.

Stul. Christ confirming the promise of mercy to the Fathers among the Jews, he confirms the promise made to the Fathers among the Gentiles.

Batt. I, that is in Jesus Christ, who is the Minister of circumcision; we doe deny to preach the grace of God to Infants, till they are capable of understanding.

Stul. Will you exclude them from mercy till they are capable of understanding?

Batt. There is ecclesia potentialis, the potential Church.

Newt. They were potentially holy, but not actually; so are the children of Turkes potentially holy, God can make them holy: Give me leave to speake one word more; where the thing signified is, it may be applied in the time of the Law and Gospel; I proved to you that God made a promise to Abraham of grace and salvation; therefore whosoever hath grace and salvation, I suppose the seale of grace may be applied to them.

Batt. We answer on distincion thus; It is one thing to consider grace as it stands in a promise: and another thing to consider it in the efficacie; the royall robes of righteousnesse be in Christ and there is enough to cloath all the Saints; and as to you is given grace, according to the Text.

New. I say, Infants have grace; God gives grace to Infants, and then if they have grace, why shall not the seale be applied; where the thing signified is the sign may be applied; but the thing signified is in Infants, then the signe may be applied.

Batt. Will you understand all Infants in generall, or some in particular; there is a fallacie in your Argument?

New. I goe to Abrahams children, I aske this question; the promise of salvation and grace is to Abrahams children, have they not grace, how come they to glory, and to heaven? many died before circumcision and they goe to heaven, how come they there?

Batt. If they have grace, have all Infants grace, or some Infants; which Infants have grace; have all Infants grace?

New. I say not so.


Batt. Which be they?

New. Had not Abrahams children grace; Isaac had grace, and
Jacob had grace; did not God say of Jacob, I have loved him before he was borne.

Batt. Here is your Argument; Jacob had grace; therefore all had grace.

New. You had me prove but one; and I professe to you, there is one stands by you that in my presence denied that Jacob was elected: you had me prove that any had grace; some you see had.

Batt. Jacob had grace, and therefore is he circumcised; but must other Infants therefore be baptized?

Stal. If once you deny a conclusion of truth, it is time to come to a conclusion; if Infants have the mercy of the promise, and the promise of mercy; grace, and the promise of grace; then Infants may have baptism: but grace, and the promise of grace is given to Infants: you grant both propositions, and yet deny the conclusion.

Batt. Prove then to whom grace is given actually and really.

Stal. We may prove it, that Infants have real grace, and are in a Gospel state, in a state of grace and glory.

Batt. Prove this, and I will come to you againe when you speake that Infants have grace; they must have the grace of regeneration or absolute union; if they have that of union or regeneration, then all is one.

Stal. I will give you a Syllogisme to prove it; if Christ doth undoubtedly say, they are partakers of the state of grace and glory, then is baptism to be administered to Infants; but Christ undoubtedly faith, they are partakers of grace and glory.

Batt. Do you say, that Christ speaks of all, or of some particular Infants?

Stal. He speaks indefinitely of Infants; In the 10. of Marke and the 14. verse, Of such is the Kingdome of God: In the Context our Saviour doth by speeiall demonstrations testifie his approbation of children, in rebuking those that kept them from him; and in giving a command to suffer them to be brought; yea he makes a promise to them, and confirmes an actuall blessing upon them; and makes a profession of these and such as they are, of little children is the Kingdome of God: By which I understand a Church state, a Gospel state, a state of grace, and a state of glory: Matthew hath it, the Kingdome of heaven; and in the next verse by, the Kingdome of God; (the same words as here) our Saviour meaneth the state of grace, and state of glory. Not the
Church of the Jews only; as was answered me the other day; but the Church of the New Testament; a Church state, or a Gospel state; a state of grace here, and of glory hereafter: And as here it is little children, Luke hath it infants; of these is the kingdom of heaven; it consists of these as well as of others: Ergo, the outward administration of the seal of grace is not to be denied them. Take up my Argument thus: They that are in a Gospel state, a state of grace here, and hereafter of glory, are not to be excluded from the seal of their admission into that state; but Infants, &c.

Batt. Your Argument is this: If they are comprehended in a Gospel state they are not to be excluded from the seal of their admission to that state; were it not that the holy Ghost takes me off; in the 3. of John and the 5, Verily, verily, I say unto thee, except a man be born of water and of the holy Ghost, a man cannot enter into the kingdom of God; wherefore comparing that Scripture with others, none can enter into the Kingdom, but they that are regenerate.

Stal. Christ faith, of such in saying, they are of his Kingdom that they are sanctified, and such are regenerated, and such are saved, even little children; and if Christ declare his approbation of them, before they declare theirs of him; we are to give them the signe.

Batt. Because some of the sons of men are baptized, therefore some are saved before they declare salvation.

Stal. I, before they declare salvation.

Batt. There is an open act of faith to be made in believing; now you grant they have faith, which I do not grant.

Stal. I do not say they have faith; but they are of the Kingdom of God.

Batt. Did ever Christ declare his approbation of all Infants?

Stal. Did Christ ever pronounce that of all men was the Kingdom of God; he never said unto all men, of them is my Kingdom, but of men, and so much he faith of Infants, of such is my Kingdom.

Batt. Is it meant of the Kingdom of grace, or glory?

Stal. Of such is the Kingdom of God, that is, to imply, they may be subjects of that Kingdom, whether grace or glory, or both.

Batt. All Infants?

Stal. No, some infants.
Can you say such a child individually hath grace?

Can you say such an individually child hath not grace?

We will leave it till such time as it makes out it hath union

with Christ; and communion with his Church.

Christ leaveth it not so; but faith. Of some is the Kingdom of God; there are some belonging to his Kingdom, even while they are in the state of infancies.

It is not possible to give it, which be those.

Will you grant any Infants to be baptized, if I give you a demonstration, what Infants are within the promise, and which are not.

What the Text makes out we grant you, else not, if you can make it out by the word of truth and Apostolical example.

The word layes forth such children, as are to be baptized. Note them out.

Those children who in the time of the New Testament are distinguished from other children, by a distinct promise made unto them, and not to other children; are the children to be baptized (for having the promise, they must have the seal) but there is a distinct promise to them whose parents have a promise.

Prove it.

In the 2. of the Acts and the 39. the promise is to you and to your children.

You cut the Scripture a clause or two too short, is it to you and none else? and is it not to all that are near and asfarre off?

Why the promise is to you that can here actually repent, to you the promise is made, and to your children; (indefinitely) so they be your children; not the children of all men, but to you that beleeve and repent, to you the promise is made, and to your children, and to them asfarre off, that the Lord our God shall; to them and to their children.

There is a mistake in the interpretation of Scripture.

It is out of your own sense.

This same was no more but a Sermon made to the Jews, though it was so that the promise was made to them and their seed, and then they to whom the promise is made did beleeve; the Text saies, they received the Word gladly and there was added three thousand to the Church.

Of whom there is a distinction made by the promise, they are to have the seal, but there is a distinction made by the promise betweene
between the children of believers and others (for they have the promise, who-ever wants it) therefore they are to have the seal.

Lamb. You argue thus, the children of Abraham and of the believing Jews are the children of the promise; and unless the children of them, they have not the promise.

Stal. This promise, was granted to the Jews and their children in the time of the New Testament; if the parents accept of the Gospel, and repent and be baptized for the remission of their sins, the promise is to them and to their children; Whence I argue that which is a strong motive to bring the parents among the Jews to believe and repent must not be denied; Now the promise to their children with themselves, is a strong motive to bring in a Jew, leave out his children he will not come in himself. And the Apostle, as if he knew where the shoe pinched them (leave out us, if you leave out our posteritie) therefore he urgeth them by this extensive motive, the promise is to you, and to your posteritie also.

Lamb. And if there was an oblation (or offer) and not a confirmation of what effect is it?

Stal. I understand it thus; to you of yeares if you believe; and repent, the promise is to you, and to your children.

Lamb. It is a confirmation to the parents believing and repenting.

Stal. That, to be sure, the promise should be to them performing this condition; and over and above to their children.

Lamb. But then it is meant of children of yeares, who should actually believe and repent.

New. Do you understand it onely of actually repenting and believing.

Lamb. None that comes but must repent and believe and be baptized, and they must not else.

Stal. Was this a motive to the Jew; it was no more then if he should say, do you repent that are Jews, the promise is to you; and if the Gentiles repent they shall have the promise, and when your children come to yeares, they shall have the promise, what motive is this?

Lamb. Yes a great motive free grace to all, a motive to all, as for their children; grace was no more tendered to them then to all the world.

Stal. That which is an inducement to parents to believe before they believe, and that which is a supportation to faith when they
they believe must not be laid aside, but the promise to their children, is made an inducement before they believe, and a supportment when they believe, therefore we must not lay it aside; by shutting our children out in their infancy.

Lamb. If they come in after; the promise is theirs.

Stal. But if you take them not in while children, it is no such inducement; for the parent to come in.

Lamb. To them moreover, and afarre off, there is no participation of the covenant, but by faith and repentance.

New. No participation, but by actual faith and repentance, must all have that?

Lamb. No potential faith is a rule or ground for a Minister, to administer Baptisme upon.

New. I aske if there must be no Baptisme, but they must have faith and repentance, and that there is no grace if they have not the act of faith and repentance?

Lamb. I say the command repent, and be baptized, is no ground for a Minister to administer Baptisme unless they understand and repent.

New. Have not children grace, wherefore else were they circumcised?

Lamb. I Answr the reason why they were circumcised, is not because the parents are bound to believe, or because they have faith in them, but because the covenant is made to them and the seed, Typically promising Jesus Christ: When Christ was come, the Type ceased.

New. Did he not make a promise, and a covenant to children that they should have grace, if they have the covenant, and how do they come to heaven else, what had they grace afterwards?

Lamb. I Answr, in the same consideration they were of Abraham, we might conclude their salvation.

New. Then you will not conclude, that any are saved in the covenant of grace; but by faith in Jesus Christ actually had.

Lam. Not any that I know of.

Stal. It is time I come to another Argument which is this; That doctrine which doth leave children in a hopeless estate, and believing parents in a doubtful and a despairing condition, about their children, is a doctrine not to be endured; your doctrin makes them and their children hopeless (for as in the 2 of the Ephesians and the 12, without the promise, having no hope) therefore your doctrine is not to be endured.
touching Infants Baptifme.

Lamb. After my children are alienated and strangers without God, what else is their estate, is secret, but we will leave that to divine mercy.

Stal. But revealed things are to us and to our children; a promise is revealed; without the promise, no grounded hope of mercy.

Lamb. There is no promise to this more then that; but as Acts the 2. the 39. to them that the Lord our God shall call;

Stal. *exous an, Whosoever the Lord our God shall call, hath relation to the latter clause; all that are afarre off; in answer to what might be objected, what shall become of them afarre off; to them, and to their children the promise is, as to you and yours; and if the promise be to them afarre off, that believe, then the promise will hold to the children of them afarre off, as it being to them that are nearest or were then and there present, it was to their children.

Lamb. Whosoever brings forth a doctrine to enlarge the hope of people beyond Scripture, flatters the people; whosoever brings in a natural seed, to cause parents to believe that their children are saved, doe but flatter them.

Stal. We are afarre from this flattery; if we pleaded the flesh without a promise; or did we only plead acts and works as you doe, we were as Ismael, yea Antichristian; but if we plead the promise, from the time of our first birth; we are as Isaac, that came of Abraham, according to promise; As in the 4. of the Galatians and the 28. we brethren are as Isaac; take Isaac as an Infant or one of yeares; we are under the promise; when Infants of believing parents; and if believers of yeares, we have the promise (as he had) for our selves, and our children.

Batt. The Apostle alleadges Isaac that he comes as born by promise, and therefore of the promise, but God made not a promise that we should be born as Isaac.

Stal. Although God did not make a promise that we be born as Isaac; yet we have a promise from the first birth going with us, as Isaac had.

Batt. I deny that they have more then those that come of unbelieving parents;

Stal. At the first birth we have it by coming of believing parents.

Batt. And at the first birth we have no more then children that are not called, or then those that are not born of God.
Grey. Whether have your children no more privilege under the Gospel, then have the children of heathens?

Batt. We do not admit them to Gospel privileges, as children.

Grey. What promise is that spoken of in the Acts, where it is said by the holy Ghost, The promise is to you, and to your children.

Batt. We understand by it the word of salvation offered to all.

Grey. I pray answer to my Argument, from that Text, that promise which is to you, is also to your children, that is, my Major, but this promise here spoken of, is to you, to all that are abroad off, whom the Lord shall call, that is, my Minor; therefore this promise (to you as to your children) is also to the children of all such as the Lord our God shall call.

Lamb. This promise is to as many as the Lord our God shall call.

Grey. Deny one of the Arguments.

Batt. I answer by distinction; 'tis one thing to have the promise of the spirit, the promise of union, according to election, another to have that visibly revealed by offer of grace and participation of privilege; I grant the former, they have the promise of union.

Grey. In granting this, you have granted what before you denied, and have yeilded as much as we desire; you grant the promise to be with them, the spirit to be in them: you grant them union (a fruit of vocation) you must not, cannot deny them communion with Christ by his Spirit. This is sufficient for us in granting the greater; the thing signified, you of necessity must yeeld the leffe, the signe; you have yeelled the covenant, you must yeeld the seal, and in granting this, you have granted all; and let all here present be our judges.

Batt. But we have granted nothing.

Stal. Let me proceed to another Argument; it is of divine authority and according to Christ's will, that all those which are of his Church should have the washing of water; but Infants are members of the Church, therefore by divine authority, Infants should have the washing of water.

Batt. We deny the Minor; Infants as Infants, are no members of Christ's body the Church.

Stal. No members of Christ, no benefit by Christ, no salvation; no death of Christ for them, no love of Christ to them, but this is an Antichristian, rather then a Christian doctrine. The Minor is proved,
proved, from Ephesians the 5. and the 26. Christ saveth, loveth, dieth for his Church and for none else; either therefore Infants are of his Church, or Christ died for none, loved none, saveth none.

Batt. We answer upon distinction; you draw this inference and say, that they that are no members of Christ, have no part of Christ: it is one thing to consider them as members according to election, and another as in the visible Church according to the revelation of the Gospel; while I am a child, I am counted to be a child of wrath, according to the flesh, under the Law; and now if it be the pleasure of the Father to call me, I am a member of Christ.

Stal. What if you live not (as thousands of Infants doe not, but die in their infancy) till that time of your calling?

Batt. I answer, election and divine grace hath reference to the state of life or death; in the state of death we leave it to the Father.

Stal. You trench upon an Arminian point; that none are infallibly elected till death; if children die in their infancy they may be elected and goe to heaven; not else.

Batt. No Sir, I say before their membership is made manifest to the creature, the Sunne shines not, yet we know, there is power in the Sunne to shine; it is one thing to conceive a thing in God, and another as communicated to the creature; if he saves any as infants, he washeth them, and gives them an inward washing.

Stal. But he hath an outward washing for all that have the inward; in the 5. of the Ephesians and the 26. he sanctifies and cleanseth them with the washing of water by the word; that washing of water is baptismal washing.

Batt. He saith, that he gave his body for them, he shed his blood and laid down his life, that he might apply the vertue and death of his blood shed to sanctifie his Church.

Stal. I, to Infants as others; doth this differ from my sense?

Batt. I grant membership according to union; but the Scripture speaks not of any membership there.

Stal. No, doth it not; if Christ owensthe them as members of his Church mystical, they are to be received into the Church visible.

Batt. Are there any means to know it?

Stal. We have given you means.

Batt. Things that are conceived in the power of God to be, are they really such?

Stal. Yes, really, if Christ loveth any, and saveth any, they are united.
united unto himselfe, and his body, they are joined with him, and have the effect of his grace inwardly.

Batt. I grant you this position; there is an inseparable conjunction of them, that God calls to grace and glory: the thing we speak of is; that he might present his Church glorious; she is glorious as she flies in power to be glorious, or really glorious, as we come to have faith in the righteousness of God, we are really such.

Stal. The time is spent that was allotted for the Dispute; as for the determination of every one's judgment what hath been clearly drawn from Scripture, let them that have heard, judge of it, and consult with God, and the Scripture, and see how God shall determine their hearts: we hope this day's work may do some good, to satisfy weak spirits, who are ready to be turned about with every wind of doctrine; what you see true in their Answers, make use of; for my part I see nothing to beat me off; from concluding, that I and my children are in the same Covenant, nor any thing that should hinder us from baptizing our Infants.

Batt. Let me have liberty to speak and make an Apology.

Stal. No, Apologies will spoil your cause; you may have liberty to withdraw.

And as they were withdrawing, some of the Ministers desired to know of the people, whether they had received satisfaction, and did conclude with us, that Infants were to be baptized; whereupon they gave their general attestation by a shout with, Yes, yes.

Stal. Ye do often sing the 117. Psalme, few consider it, it may be, how the Apostle quotes it, Romans the 15, and the 11, in reference to, and for proofe, of the great mystery of the Gospel, which in as great a latitude is held out to us Gentiles, as to the Jews, that in what Christ promiseth and doth, to believing parents, and their children, we should glorifie God for that his mercy. Let us now sing that Psalme. After which Mr. Grey went to Prayer and Sermon, wherein from this Text, Jude verse the 3. he did reasonably, and pertinently, press that exhortation, That we should earnestly contend for the faith, which was once given to the Saints.
Vindiciae Redemptionis.

IN THE
FANNING AND SIFTING
OF
SAMUEL OATES
His Exposition upon Mat. 13.44:

WITH
A faithfull search after our LORD's meaning in
his two Parables of the TREASURE and the PEARL.

Endeavoured in severall Sermons upon Mat. 13.44,45.

Where in the former part,
UNIVERSALL REDEMPTION
is discovered to be a particular Error.

(Something here is inserted in answer to PAULUS TESTARDUS, touching that Tenet.)

And in the later Part,
CHRIST the peculiar TREASURE and PEARL of GODS
Eleet is laid as the sole Foundation; and the Christians faith
and joy in him, and self-deniall for him, is raised
as a sweet and sure superstructure.

By John Stalham, Pastour of the Church at Terling in Essex.

2 Tim. 2.10. Præter omnes omnia sequantur eos.
Fideles etsi minime decet Reprobato rum in gratiam Ecclesiam turbare.
Testard. The, 204.
1 John 4.1. Beloved, believe not every spirit, but try the spirits whether
they are of God, because many false prophets are gone out into the world.

London, Printed by A. M. for Christopher Meredith, at the
Sign of the Crane in Paul's Church-yard, 1647.
TO MY
BELOVED BRETHREN
AND
NEIGHBOURS
in TERLING.

Beloved,

You are the people, among whom my lot hath fallen; for these fourteen years and upwards, unto whom I came, and with whom I have been, in weakness, and in fear, and in much trembling. Yet in regard of God's presence and indulgence of Preaching-liberties (with some success) all the Prelates times, and since, with his protection in these times of warre, I may say, The lines are fallen unto me in pleasant places, yea (in God, the portion of my cup) I have a goodly heritage. And for you, I cannot but remember (to God's honour) that inviting report which was given of you, that you were a fasting and a praying people, which I found true, among the best of you, who gave me a call hither. I do not forget what example
The Epistle Dedicatariae.

of Non-Conformity to Prelaticall injunctions you held out to me; nor what forbearance you allowed me for a time, in the use of the Ceremonies, which my Reverend and godly Predecessour had refused, and I through inconsiderate timidity and temerity had introduced, till God convinc'd me of my folly. I must needs acknowledge with thankfulnesse to God and you, that some competent number of you have fallen in with me in a time of Publique Reformation, to witnesse against Popery, Prelacy, Superstition, Schisme, Herefie, Profaneness and Formality, and have helpt towards their Extirpation according to Covenant.

But in this, I question how the rest of you are, or will be approved to Christ, and your consciences: Some, for leading, others, for following and persisting in a way of Needlese separation from me and your Brethren, and that privately, as publike; and that after you had (upon conferences and debates) granted a true Church here in being, and have seen it come forth more visibly, in the way to further purity; after our renouncing all dependency upon Prelacy, our casting out of Ceremonies, and Service-book, as a menstruous cloth, with a Get thee hence; our seeking after, with joynt-consent, all Christ's own Institutions and our chusing of his Officers: this is an un-Saint-like separation, notto be justified, scarce to be parallel'd. Some for running to another Baptisme, or disclaiming my Ministry, and the above mentioned first Call, which other of your Brethren have stuck to, avouched and renewed: by these, as other evidences (which might be produced, but that I spare you) it appears, the
the more *Christ* hath whistled and wooed you in, the more you have fled from the fold; the more I, his poor servant have been yours, the less you have been mine, and with a clear conscience I may write and publish it, the more have endeavoured to love you abundantly, the less I am loved of you.

But that which *Christ* hath most against you (the ignorant and profane multitude I mean not, but Professours) is, that some have taken upon you the office of teaching, and re-baptizing; others, have hearkned after you, and you with them after false teachers, who have drawn disciples after them, not only to another Baptisme, but to another Gospel (never fancied, but ever abhorred in this place, since I knew it, and before, in my Orthodox Predecessors time) which yet is not another; for the Gospel of *Christ* is but one, Eternall Truth; but there be some that trouble you, and would pervert the Everlasting Gospel, by preaching an universal (and when all comes to all but temporary) Redemption by the death of *Christ* (as they say) for all. He that started this first among you, stirred my spirit, least this leaven should speedily spread thorough the whole lump, with all instancy and constancy, on Lectures and Lords daies, publiquely to witnesse (in these following Sermons) against that which was too publiquely and boldly vented, though in a private house.

And as at that time I acquainted you with some reasons or caules, why I conceived God sent in that subtle seducer, so now I will re-minde you of them.

1. For your countenancing the way of *Anabaptisme*, and compliance with what they (who run that course)
say and doe; as if all they said were Gospel, and all they did were godliness. 2. For your want of love to the truth, and of this truth, That Christ died but for some, which is a truth, or Christ died in vain for the most of men, for what shall it profit if any of Christ's purchased ones should win the world, and not win Christ, but lose their souls? and all grant, most men will lose their souls, and that it is a blasphemy to say, Christ died in vain. 3. For your triall, Deut. 13. 2, 3. whether you doe soundly love God, and sincerely profess Christ crucified. There must be such heresies among you, that they which are approved may be made manifest, in their solidity of judgement, sincerity of heart, and steadfastnesse of conversation, among you. 4. For your caution, left contending for circumstances, above the substance, you lose the substance, while you catch at the shadow. For Satan (by God's permission) hath set Pioneers, while you are seeking to set up the Roof, on work to undermine and raise the Foundation. 5. To quicken up your diligence in the search of the Scriptures. And lastly, To make you more careful in holding fast of all Gospel-truth, lest you be plundered of it.

Now, if any of you have been plundered, tis possible Brethren to recover this (with other truths) out of the hands of spoilers. Bestir you therefore, and quit your selves as living stones of the spirituall Temple, of the living God, the Pillar and ground of truth. Doe not only regain, hold fast, but as you hold out any colours of a visible Church, hold forth the truths that appertain to the Head of the Church, visibly, gloriously.
And I do now more solemnly call you out to witnes with me against this Error of Universal Redemption (let it be qualified how it will) it hath an ill favour and report. I wish you were all of you, as I hope most (for the present I know not any one who joyns in visible, publique Communion, but are) free of this leaven. Some in the Town are yet nibbling at the bait, which the Fisher brought, near a twelve-moneth since; whom I lookt upon, as one of our common vagrants, who scattereth vermine upon the bench or place, where he nestleth for an hour or two; and still I doe look upon this and other errors (with every Sermon that broacheth them) as very like to the river Nilus, which after the over-flow leaveth a world of mud behinde, that breeds nothing but venemous creatures. Such muddy mindes had many after M. Oates his Sermon (as it was imagined of free grace) which have engendred to strange conceits of their Redeemer, free-will, falling away, &c. which makes me think, some are very neer to falling indeed, from that they have imagined to be in them, and from the true doctrin of free-grace, which we are sure is yet retained in this, of many other publice Congregations.

My counsell and request further is, that you do not only witnisse against errors and heresies, but love the truth. Beware of subtle spirituall pride; keep close to fellowship; help to reduce seduced ones; follow peace with holines. Beware of scattering opinions, ungrounded jealousies; make no needlessse, and so, unfull separations; Come in to your Brethren, you that are wilfully or weakly at a distance; you that do not hear us, read us, and recover your hearing; you that hear, redeem some
sometime for reading these poor Labours, which I present to you. Read, and pray, read and meditate. You have here not only the substance, but words, for the most part, as I preached them; a few enlargements, which I then pen'd not down, are wanting; you have in recompence thereof some enlargement added to our Answer of the Question, about Christ's purchase of common benefits for wicked men: And all that which is inserted against Testardus his tenet, of Christ's dying for all, to procure a present freedom from perishing, for want of a satisfaction to justice, which he shores up by his assertions, of a generall intention, Covenant, Calling and Grace. Which discourse I have made the more familiar for your Countrey-understandings, and did insert it here, the rather, because since Oates his Sermon, much noise there hath been in Town and Coun- trey, of a Call that all men have by the creatures, and that Nature is Grace, &c.

Minde I beseech you what is practicall, as what is controversall; and if you that have been misled and blinded by others, and of yourselves have cooled and decayed, recover any heat with light; or if you that have been stedfast, preserve what you have, Let God have the glory, let me have your prayers; and I shall rejoice that I have not run in vain. Only shew the power of all, in the purity and beauty of a Gospel-becoming conversation, and I am, for Jesus sake, my Pearl and Treasure,

Yours to love and serve you

in the Gospel,

John Stalham.
TO MY
Christian Reader in generall:

More particularly,
To my Country-man Samuel Oates.

Christian Reader,

E pleased to take notice, that when I heard of this man my Country-man, come with a resolution to sow his seed at the corner of a Corn-field in our Town: being jealous lest it might prove as wilde, as that which he had scattered up and down in other parts of Essex; As God guided my thoughts, I desired a faithful brother to goe take his Sermon by Characters from his mouth, which he did most faithfully: And having read and compared these Notes, with another also, who wrote at that time; and receiving certain intelligence what impressions were left upon the mindes of his hearers: I had no rest in my Spirit, till (having laid all other studies aside) I had publiquely examin'd and answer'd the materials of his two hours Discourse. But never intended such sudden meditations for the Presse, till prest hereunto by the desires of the stronger, by the necessities of the weaker Christian, and by the Adversaries provocations for half a year together, who, finding a resentiment of the new Doctrine among silly women, and weak-headed men, gave out, that it long, one that had never a hair on his face (and it may be,
To the Reader.

be, as little wit in his head, or grace in his heart) should come and confirm what M. Oates had delivered, and confute my confutations. And according to their threats and brags, such an one, or one like him, skipt into the same Corn-field, near a well, acted his part, did his best, and his worst, and vanisht: This youngster, stole in when we were not aware of him, so as for want of a Notary, we received but various reports of his worke, such as I could neither make head nor foot of; only I am certified he wanted no railing rhetorique against our Ministers, who teach not Universal Redemption, and a will in all to believe, as Priests that have lost their light. It seems he hath lived under some Prelatcall Ministers, who affected that title; and instilled some drops of Arminianisme into the Catechisme they taught him, whereupon he imagineth all Orthodox and godly Ministers, who had ever anything to doe with Prelates, were of the same judgement with our Innovatours; but the Lord rebuke such Railers, and stop the mouths of such Liers.

This was the last occasion given me to fall upon transcribing (out of my Characters, which to me is a tedious work) what I had preached against Oates; and having proceeded so farre, as to the Vindication of the Parable from his corrupt glosse, false collection, and futable application; in that very juncture of time, Teflardus came to my hands (an Author who hath been extant these thirteen years, that I never saw before) whom I read (as he desires of his Reader in his Epistle) a capite ad calcem, from the beginning to the end, yea over and over again, in straights of spirit and time. And having all along fought to the Father of lights for more clear discoveries of truth and falshood, I had as little rest in reference to Teflardus, as to Oates, till I drew up the discourse, upon his tenet of universal Redemption;
To the Reader.

demption; which is here inserted and affixed to that I had
preached and wrote before, about the same controversy. The
rather, because I finde the Universalists of this time have
lighted their candle (after Arminius was stinking in the
snuff and socket) from this Teftardus, and by comparing
the Scriptures which Oas produced for his point, with this
Author; my Reader, and his, I think will conclude
with me, that Samuel Oates was one of the disciples (or
discipulus discipulorum) of Paulus Teftardus. I have
a jealousie also, I think godly, that some of our young Aca-
demicks (who when challenged of Arminianisme, doe
apologize, they never read nor saw Arminius) are Pupils
to this their Tutor, and are fouldiers fighting under his
banner, whose Colours are the Colours of grace, while
he fights for nature, and of a Covenant of grace, while
he fights for a Covenant of works and nature all along,
as he speaks of the non-elect, or reprobate, as * himself
calls them. Now I leave it to others to ravel his bottom, and
to exauthorize this Author from the number of Classick
and Orthodox. Truth is not afraid to enter errours den,
because, though it be dark, truth carrieth a light with it,
to search it out. I shall desire my Countrey-Reader, to peruse
all that I commend to him in the controversy with a Bible
in his hand, and with humility and self-denial in his heart.
My learned Reader, I intreat may have Teftardus in his
left-hand, and the two Testaments in his right. What is
practicall will serve for all who have spiritual palats, and
can relish spiritual nourishment.

Let Jesus Christ be thy Pearl and Treasure, and thou
wilt not make him common. Jesus Christ, in his Birth,
Life, Death, Resurrection, Ascension, Session, Intercession
at Gods right hand, is not ordinary, nor for all, but for the
man and Merchant that finds him, hideth him, joyeth

* Fideles vero
minimae decet
Reproborum
in gratiam Ec-
clesiam turbare
inquitat.
Tert. Th. 184,
295.
in him, and sellethall, to make sure of him. So we preach, so ye have believed, and so we shall, and must still believe that we may be saved.

And for you M. Oates, my Country-man, as I have acquainted my Reader in general, so I must charge it upon you (as the principal stickler in these parts, with your new Gospel and Baptism) that you provok't me, both to the preaching and printing of what here followeth, in reference chiefly to the Parables, and your Exposition. First, You preach in the town, and to some of my ordinary hearers, and fellow-Members, without my leave; then you defended what you had preach't to him that noted from your mouth. You returned me word from Colchester gaol (whither and when, as thinking it a fit time and place for reflection, I sent for your Recantation) that you would fain see me in print. And you seconded it at Chelmsford-Assizes to my face in the Market-place, that if I came forth, if you did not answer me, you would procure one that would.

You may remember I then admonished you, as a Christian, to forbear the spreading of your errour. You told me, you took it to be a truth; but if you have no surer props to uphold it, then you gave me at that time and place, Actum est de tua causa. For then and there you informed me, you learnt this Doctrine of the Church of England, and to my answer, you were an after Scholar than I, who never sucked such milk from her breasts, and to my question, where? your Reply was, Doth not the Catechism in the Service-book teach it? Where, in Answer to the Question, What dost thou chiefly learn in these Articles of thy belief? It is said, First, I believe in God the Father, &c. Secondly, I believe in God the Son, who hath redeemed me, and all man-kinde; But remember what I left with you at a present parting upon those words (partly out of your desire,
To the Reader.

defire, lest the people should flock about us, partly out of my respect, to what the holy Ghost saith. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. That Book nor Catechisme, never went for the Doctrine of the Church of England, but as Prelaticall spirits might have framed those words, or as you with them have wrested the sense, so you did act the Prelats part. For as I since finde, in the Title of that Catechisme, it was to be learned of every childe before he be brought to be confirmed by the Bishop; It seems you learnt it from your childhood, and it may be the Bishops hands have been upon you at Confirmation, though not at Ordination. You are a true sonne by this Confirmation, it may be; I am sure by your Doctrine of the Prelaticall Church, and an Apocryphall text, is good enough, for Apocryphall doctrine. A plainer text it was for your darling point, That Christ died for the bulk of man-kinde, then the mans buying of the field, in the Parable, you wot of; from which you have, as it were, made your appeal to the Church of England. To that you shall go: But first we must agree, What is the Church of England? Dare you say the Prelaticall company? or the profane multitude? This were to speak against light. Turn your rather to the 19. of the 39. Articles, pout out, an. 1562. and you wull finde, what a visible Church is, viz. A Congregation of faithfull men, &c. A Congregation of faithfull men in England, is a Church in, or of England. Now what Church or company of faithfull men will you select, as a pillar (of your supposed truth) that hath held out your doctrine of universal Redemption? I shall call forth three witnesses, as a sufficient enumeration. 1. The company that agreed to the 39. articles, They acknowledge, That Christ suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only
To the Reader.

only for original guilt, but also for all actual sins of men. But this one thing, for Christ to be a sacrifice for all sins of men, original, actual; another thing, for him to die for all mens sins; or, to die for the expiating of the sins of every singular man.

2. The company of 7. Congregations of your own way of Anabaptisme, who though they be distinct in respect of their particular bodies for convenience sake, yet are all one in Communion. They acknowledge, The Elect which God hath loved with an everlasting love, are redeemed, &c. And that Christ being consecrated, &c. hath fully performed and suffered all those things, by which God, through the blood of that his Cross, in an acceptable Sacrifice might reconcile his Elect only.

3. The company or companies of faithful men, who differ only, or chiefly in point of Baptisme, from you, and those fore-named in London, but are with joynt consent, united and knit together in fellowship of the Apostles doctrine, breaking of bread and prayers. Produce me any of them, who for these 100 years and upwards, have in England, held forth your doctrine of universal Redemption, as the Doctrine of the Church of England, or of the Churches in England. No, they have ever been more pure in Doctrine, what-ever pollutions too many we have had (the Lord humble us and make us ashamed for them) in Discipline.

I hope by this time, you will be ashamed, with a shame and sorrow that brings forth repentance, not to be repented of. And my hearts desire to God for you, and the rest of my seduced Countrey men, in Norfolk, Norwich, Lin, is, that they may be reduced with you and saved with you: For I hear you record, that you have a zeal for Christ, but not according to knowledge. If you think to be saved, and to help
To the Reader.

to save others, by the doctrine of universal Redemption, and by the particular act of rebaptizing, and of being re-baptized, you will still deceive, and be deceived.

Perpend therefore and weigh with your self, or rather, out of your self, with the minde of God, in the Scriptures (as here, and in others more elaborate and spiritual dissertations is) cleared and vindicated. Had you unfold your self with fancy and conceit (in Gods matters for Christ and Gospel-truth) you would never have so abused the Parable of selling all, and of buying the field and treasure, as you did, when you opened your pack of wares in our Town. I know tis incident to us all to err, but where self-denial prevails, error shall not prevail to heresie. Error is a serpent with a long tail, full of knots: if unwary, self-confident persons meet with it, it will wind in and enwrap, in its endless train, a thousand of them, with which they cannot but be strangled, that do not strangle it.

I am afraid my old friend, I. More sometimes of Wels, was thus ensnarled by doubtful disputations, with the erroneous Doctors of the times, who hath pleaded your cause (of general atonement) in print. A book I could answer meet with to this day; but the other day, when I had finished this Piece, there was presented to my view, a godly, learned, friendly and faithful Answer to that his book. I shall hope, by humility and self-denial, he will recover himself upon the reading of it, and I shall pray you may prevent him, or join, or follow in a Prophasia. Then will you see and say, it had been better for you both, to have kept to your looms, then to have spun such a thread, which will not make a web, and that a garment to cover your nakednes withall. Repent, or you have much to answer, a heavy account to give up. For such, as have had a better name for piety, then ever Prelates had, to make a more dangerous narrow bridge.
To the Reader.

bridge to Popery (then they did) by a more refined Pelagianism; For you, who have pretended to more sanctity, then ever Arminian Doctors have done in familiar communion with God's people, to be more efficacious in deceiving and misleading unstable souls; O, I tremble to think of the account. Repent therefore, and your error of errors, yet will not be your ruine.

But if the Lord leaves you to your free-will, and you be hardened from his fear, let him that you will procure to answer me (if you cannot your self) reconcile these contradictions, between your universality of Redemption, and your Anti-pedo-baptisme.

**Universalist.** Anti-pedo-baptist.

Christ died to redeem all of mankind? As for Infants, we know nothing of them.

Or thus,

Christ took away the curse from all men; for sins against the Covenant of works.

Then for Infants have no visible all men, for sins against the Covenant of grace.

Again,

All of mankind are under a Covenant of Grace.

Infants of the best believing Parents, are not under a Promise.

Again,

The guilt of Adam's sin is taken off No Infants are federally from all; and by consequence there holy; They are all but are no Pagans, nor ever were.

Now the good Lord, the Spirit of truth, deliver his chosen people from both these extremes, and from all such interfering and shackling opinions, in whom I am, theirs, and

Yours to read, as to write,

to learn, as to teach,

John Stalham,
To the Christian Reader.

Christian and Beloved Reader,

Under the favourable allowance of the Author of these ensuing labours (my very loving Friend, and vigilant Pastor) I am crept into thy view: not arrogating so much repurse, as to encline thee to a more venerable esteem of any thing in them, because attested in an Epistle of mine. For I am not of Classick authority to do any competent service of that kinde. My scope rather is, to witnesse to what I have heard, and received from the undoubted word of truth, made known to me by the spirit of truth, which hath wrought effectually (as in other means, so) by the Ministry of this Author, to confirm and establish me in truth received before my acquaintance with him, and to deliver me out of the snare of some errours, in which I began to be entangled about that very time, in which I began to know him. And though I know him too well, to go about to winde into his better esteem, by painting and tickling encomions (who lives upon a purer, and more heavenly air then the vapour of mans breath, exhaled by a corrupt fancy, from a muddy heart) yet I deem it some encouragement to him that is set over me in the Lord (to watch for my soul) to be acknowledged in his work and success: and in so doing, I do only discharge a debt. Some of the strong supporters of the rotten fabric of Armimnus, thou maist see him batter and rage in this Discourse: into which (since I was a waifaring man to heaven) I never tur-
To the Reader.

Especially that of Saints apostacy.

ned in, to lodge for a night, finding it inconsistent with that foundation against which the gates of hell shall never prevail: And for Paulus Testardus (his friend and neighbour) I cannot but stake my thoughts, that he is here so fully enervated, and enfeebled, that when I read that passage in the book which concerned him, if I had been a woman, and in Elizabeth's condition, when Mary came from the hill country to salute her, the babe would have leapt within me for joy. Another error occasionally touched upon, I must crave thy patience to speak a little to, and that is the opinion of Anti-pedobaptisme, in the lime-twigs whereof I myself was once taken, and held, till by the Lords blessing upon the judicious, meek, and divine reasonings of this Author, I was enabled to discern, the Arminian results that naturally, and therefore necessarily arise from Anti-pedobaptistical grounds, while they both make the Covenant of grace dependent upon some spiritual qualification in the creature. And this I blush not to publish to the world, hoping that it may be for thy benefit. I am not ignorant that there are irreconcilable contradictions between the opinions of him, who is both Anti-pedobaptist and Arminian, a taste whereof thou shalt meet with, in the close of the Author's Epistle to the Reader: and no wonder, for error is often so divided and engaged in battels and feuds, that thou maist meet with one corrupt opinion triumphing upon the neck of another, like Tamerlane upon Bajazet: unity and consent being the honourable titles, and inseparable attendants of nothing but truth. Nor yet doe I insert this, as if I would insinuate that every Antipedobaptist is an actual Arminian, it being quite against my principles to represent any man in a worse shape, then his own digested opinions put him into. And indeed, I have so charitable assurance of some of their sincerities in saving truths, as if their eyes were clear enough to discern the fine-spun threads, by which those opinions are sown together, I believe they would reject them both, for their contiguity sake. Much less doe I by any, or all of this invite a secular arm with it's iron mace, to truth and subdued the one or the other. For my part I shall call for neither Hammer.
To the Reader.

Hammer, Sword, nor Fire against them, but the sacred Scripture, which is compared to all these: Let him cry Murder, and call for a Constable to keep the peace at a dispute, who is impatient of contradiction, and accounts his own principles ruined, by another man's dissenting from him. Meek and innocent truth, sufficiently contenteth him in whom it dwells, though it meets with opposition from him that knows it not. And I would expect to see his flesh come, like the flesh of a young child, that is once baptized in the Jordan thereof, when he that is seven times dip't in the Pharpar of corporal punishment, shall goe away in his errour, a leper as white as snow. And much more should I rejoice, to rescue one poor soul (in gentleness and love) out of the prison of a corrupt opinion, then keep all the hereticks under heaven, in the ward where Pharaohs prisoners are bound, till their feet are hurt in the stocks, and the iron enter into their soul. I have but a little to add concerning him * whose Sermon at Terling occasioned this confutation, and I have done. The small acquaintance I have of him, enables me to describe him under this character. He is a man of many lovely and desirable parts, naturally fitted to do much good, but thorough dangerous misapprehensions of the satisfaction, which Christ hath made to his Father on the behalf of sinners, so desperately corrupted, and (in a way as smooth as butter and oil) able to convey the same to others, as he is thereby apt to deceive and delude all the silly souls he meets with, and with such (together with those that are unstable) our County, and (I fear) the Kingdom abounds, as the natural effect of the brooding, and warmth of the feathers of implicit faith, and blind obedience, scarce yet out of fashion, though much pluckt off by the hand of light and truth, eminently encouraged, by our prosperous and pious Parliament. If my love to, and pity of wandering souls, did not exact from me these expressions (so contrary do I finde them to the constitution of my minde, as) I should be ashamed to fee them under my Name. The Apology that I make for my self in this case, is, That he that would avoid sharp rebuke, must learn to be found in the faith. I hope I have
To the Reader.

have wrote out of the eye of envy and disdain, unless some Pharisee should take offence, for whom I take no care, because every plant that my heavenly Father hath not planted, shall be rooted up. I would not willingly tread upon one good flower, but I care not how many briers and thorns I walk over, so as my feet be but well shod, with the preparation of the Gospel of peace. Let him that hath an ear, hear what the Spirit saith to the Churches: And that God would give us understanding in all things, is the prayer of

Thy Brother and Companion

in tribulation, and in the patience and Kingdom of Jesus Christ,

John Maidstone.
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Errata.

Imprimatur

Charles Herle.
SCRIPTVRE-
REDEMPTION
VINDICATED.

MATH. 13. 44, 45, 46.
The Kingdom of heaven is like unto treasure hid in a field;
the which when a man hath found, he hideth, and for
joy thereof goeth and selleth all that he hath, and buyeth
that field.
Again, The Kingdom of heaven is like unto a Merchant-
man seeking goodly pearls:
Who when he had found one pearl of great price, he went
and sold all that he had, and bought it.

Am occasionally diverted (Beloved in the
Lord) from my settled text in John, to this
in Matthew, upon which there hath one
* lately, in a private Lecture, given a new
Exposition, and left it among some here pre-
fent, others absent, to be tried by the Scrip-
tures, whether it were so, or no; and a publike triall it shall
have, by the spirits of the Prophets, left heresie, that eats like
a Canker, and spreads like a Gangrene, prevail and get a pre-
dominant head in this Church or village, as it doth elsewhere.

Part. 1.

* M. Oates,
Feb. 16.
The Munday
before our Lea-
Gure, Feb. 19.
The words read, contain two Parables, which have (as most agree) but one scope; but that one scope is diversly, and in a contrary way construed and made out; One (if not one hundred of Interpreters) faith, it is to set out the effect of Gospel-doctrine, viz. The love of a believing Christian to Christ, and his Gospel-grace. Another, and but one that yet* I have heard of, viz. the late Expositor's faith, in these words Christ doth shew his great love to his, in dying for all the world.

I shall first vindicate the Text from his corrupt Glosses, impertinent Observations, and false Doctrine; and then give you the true scope and sense of the Parables, and not only true, but genuine and proper Observations and Doctrines, as God shall assist, and Christ who spake these Parables shall declare unto us his mind herein, by his holy Spirit of truth.

First, Of the corrupt Gloss. Corrupt I call it, because 1. besides the true scope; 2. with a corrupt end imagined and framed; although here and there a truth came in, yet the whole frame of it was molded to no other end, but to lay a weak foundation for a rotten building; from the mans buying the field, to infer Christ's universal Redemption; for, propounding his Question

1. What is meant by the Kingdom of heaven? The Church of God (faith he) as Mat. 5. 19. But although in that place, it may be so taken, and from thence it was well inferred, that such as break out to preach false doctrine, are least to be esteemed, and there is great reason for it, said he, that himself (addeth) should drink of the Ale he hath brewed: yet doth it not follow that here the Lord meaneth by the Kingdom, &c. the Church, as there: for there is intended the Church visible, here is mentioned an hidden treasure; besides, this Exposition contradicts his own after-interpretation of Christ's purchasing the field, that is, the world, unless he will make the world and the Church * to be all one purchase, which none but irrational and heterodox men will affirm.
1. By treasure is meant (as he delivered it) the people of God. Now, what though they are in Mal. 3. called God's jewels? yet not the Treasure of the Text in hand, for

Thee Parables speak of a Treasure more eminent than all treasures, and of a Pearl of greater price, more precious than all other: If the people of God be his Treasure, yet Christ is a greater; and if a Christian be a Pearl in Christ's eye, yet, I hope, the Lord Jesus with his Gospel-grace, is a greater Pearl in a Christian's eye.

2. If a Christian be hidden in the rubbish of this world, yet that is not intended here, but the hiding and obscurity of that which is much more spiritual, Christ himselfe and his Gospel.

3. By field (tis said) is meant the world, or whole company of man-kinde, among whom the people of God are hid. A truth it is, they are hid, &c. but not the truth of the Text, nor is it clear and certain, that by field is understood all man-kinde: For,

1. Even where in the former Parable of the good seed and tares, vers. 38. the field is the world, yet the world there, is not the world of man-kinde, but the fabrique of this earth and visible heavens, and the habitable part of the earth, wherein the good seed, the children of the Kingdom, and the tares, the children of the wicked one dwell together.

2. It is not [the field] as v. 36. nor [his field] as v. 24. but a field, where the Treasure of the Text is hid; a field by itself, not a common field, but some speciall inclosed field, like unto the treasure, a treasure not hid, nor to be found in every field.

3. Field and Pearl (it seems) be made equivalent, and is confounded Church and world, in his sense: But how can this hold, that all the field should be bought, and yet but one pearl, when other pearls there were in the world, which the Merchant-man left unbought? Or, if all the world (of man-kinde) was bought, then all the goodly pearls in it? and yet the Parable faith, in effect, the Merchant bought but that one of great price.
And again, The Pearl here bought is of great price. Now all the world is not of any price to one soul, For what shall a man give? &c. nor are the souls of that worth, as Christ and his Gospel; He cannot, we see, temper the Text and his Exposition thus farre together, but with untempered morter.

In the next place, Who is the man that found the Treasure and Pearl, and sells all to buy, &c. Was it the Lord Christ? (as he affirmed) What though God be said to finde his people, and Christ came to seek and to save the lost sheep, goat, and Prodigall? Those Parables, Luk. 15. are of one scope, these of another; The man thought (it may be) he had been opening, Luk. 15. 3, &c. not Math. 13. 44, &c. and so left himself and the true sense of this present Text, which holds forth (as you will perceive more afterwards) the joyes and priviledges of a Christian, finding Christ in the Gospel, not Christs priviledges and joyes finding a Christian in the rubbish of the world of man-kinde.

Lastly, By selling all (with our new Expositour) is understood, Christes selling all he had, his parting with his glory, his riches of this world, his life, and the sweet beams of his Fathers love, to purchase the whole world, and his people therein. These words are fair and specious, and will take with the fancies of weak men and silly women, because of some truth therein, as if they were the truth of the Text; but (as before) upon one absurdity presumed, as the proper sense, he swalloweth many more: And though he thinks he hath found the life and marrow of this parabolicall speech, yet it is but the marrow of his own fancy, That Gods people are like treasure hid in the field, which when Christ hath found, he parted with all he had to buy this field: for if it hath appeared already, that

1. By the Kingdom is not meant the Church: nor
2. By the Treasure here spoken of, is meant the Christian: nor
3. By the field, the world of men: nor
4. By the Pearl, either the world or Church: nor

5. By
5. By the man or merchant finding, &c. Christ Jesus: then cannot the selling of all, be Christ's purchase of his people, by the parting with all he had to that end: But

Secondly, Let us examine his Observations, and see how pertinent they were: Were the Exposition right, most of the observations would be right and proper enough, but that foundation being false, the building falleth to the ground, As

1. The peculiar people of God, are God's treasure and jewels. A truth, but not here to be found.

2. God is found of those that sought him not. A truth, but not here primarily intended, only presupposed; the Parables speak of men finding of God in Christ, and of Christ in the Gospel, and only presupposeth, that God cometh in the Gospel of the Kingdom, and finds him first by the preventing light of his Spirit.

3. The providence of God is a strong Tower. But this tower, not built upon this Text.

4. God's love is abundantly put forth towards his elect. We grant it, but not as the man intended it here, to obscure, let by, and take no notice of the abundant love of God's elect towards Christ, which he speaks to in this place.

5. Christ parted with all his glory for the good of his elect. The Observation is good and pious, but not proper to the place; but in that Christ did part with all (as we finde it in other Scriptures) and that only for the elect: This indeed makes the Lord Jesus a Pearl and Treasure to every true believer, for obtaining of which treasure, the believer parteth with all his basaleness and glory too, in himself or in the world.

6. The Lord Christ did give himself for the world, that is, the whole world, or number of men in the world. This is the Observation, which the Observatour called a Doctrine hardly born, and that which I called at first a false Doctrine (added to his impertinent Observation.) And which is the

Third thing to be examined by the Scriptures; to which touchstone a soon as it is brought, we shall finde it hath nei.-
Scripture-Redemption vindicated.

ther true footing in the Text, nor foundation elsewhere in the written Word, rightly understood.

1. Not in these Parables of the Text: For,

1. If we cannot finde it in the Exposition or meaning of the words, we cannot draw out a Conclusion where there are no premises.

2. Parabolicall Texts prove nothing beyond their scope.

2. Not in other Scriptures, although the late Interpreters light (as he said) gave him, that Christ did die for the whole world, yet when we come to the Law and to the testimony, if he (or any man) speaks not according to the Word, in the sound sense thereof, it is, because there is no light in him, but upon proof and trial, his light will be found darknesse, and how great that darknesse is, we shall judge better with the Candle in our hands; or the Sunbeams of Truth before our eyes.

In the search after the falshood of this his Doctrine, That the Lord did give himself for all the world of mankind, though with a principall eye to his elect;

We will follow the Authours method: first, examine his positive Scriptures (as he termed them) and then such as are like them, and favour the Doctrine, which he produced for proofs;

And first, as touching his positive Scriptures, we will not forget his Caution, Take this by the way, that positive Scriptures must not be overthrown by mans reason or consequence; a Caution, that if himself had remembred, he might then have been silent, or since that, have recanted his rash reasonings and collections.

His first Scripture was that in Heb. 2 9. where Christ is said to taste death for every man. I answer, This univerfall particle reacheth not to every individuum, or singular man, but to every member of Christ's body; not to every man, as a man, but as a member of Christ, which appears,

1. From that precedent clause, by the grace of God; to every man that Gods grace extends unto, Christ's death extends,  

3. That
2. That all, or every man is expounded by, and confined to many, v.10.

3. Those many, or all, are sons adopted, and to be adopted.

4. Those adopted sons shall all come to glory, whom Christ is there said to taste death for.

5. Christ is the Captain of their salvation, for whom he died, all this in verse 10.

6. They are the sanctified, and to be sanctified, v.11.

7. They are his Brethren, v.11 and 12.

8. They are all the children of God's election and regeneration, v.13,14.

Besides, in how many places of Scripture do we finde the particle all, or every one, or every man, taken not for a simple and absolute universal, but a meer indefinite expression, or note, of so many men, or of so many of mankind, as are of that stamp and spirit, which that Scripture speaks of: as for instance, in one place for many, Lu.16.16. 'tis affirmed by our Lord, Every man preebeth into the Kingdom, which, compared with Mat.11.12. you will finde but to be equivalent with the indefinite, the violent, or so many as are violent; not every singular man and woman, for it was but from John's time, there was such crowding; and even then many of the Pharisees and Scribes gave way, stood at a distance, were farre from pressing in; for they despised, &c. Luke 7.30. but numbers, and all those, and only those numbers of the violent (who by faith offered violence to their carnall reasonings and corrupt hearts, and took hold of the promise of the Kingdom) pressed into it; and yet the expression is every man; So here, Christ tasted death, or died for every man; that is, every one, of the number of those many, whom God bears a speciall favour unto, and in due time endueth with his speciall grace of Sonneship and sanctification, unto whom God is, and will be a father, Christ a Captain and Elder brother. Now judge ye who have any enlightened reasons and consciences, whether this his first positive Scripture speaks positively, and peremptorily of Christ's dying
dying for all the world; and not rather respectively of every one whom God intends salvation unto; and of those only, who are very many in themselves, and peculiar ones by themselves.

A second Scripture followeth, Joh.2.2. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world, that is, said the Expositor, for the whole bulk of men. For answer whereunto, 1. The Apostle writes not, of no more than to, every singular man, in the world, but of and to all believers among the Jews, as is demonstrable from v.7. where he saith, Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning, and have heard from the beginning. Now, though the Gentiles had something of the Commandment written in their hearts (before Christ's coming) yet only the Jew had it written in books, and had heard of it by teachers sent of God.

2. Left it should be thought that Christ died only for the believing Jews. The Apostle enlargeth his assertion, as farre as Christ himself enlargeth it, Joh.10.15,16. to the Gentiles, spread all over the world farre and near; or as Calvin (whose Exposition you may take as soon as a Calvinist) the death of Christ belongs not to Jews only a part of the Church, but toti Ecclesia, to the whole Church, or the Church in the whole world, in all ages, Nations, &c. And I shall prove it to be the true sense of the words, and the Arminian sense a false one, by these four Reasons.

1. From a parallel acception of the word world, Rom.11.12. where the phrase Gentiles in the later clause, explains the phrase world in the former: If the fall of them (the Jews) be the riches of the world, viz. of Gentiles; and yet when S. Paul calls the Gentiles the world, he doth not mean every singular Gentile, much lesse every singular man and woman, what or whersoever, no more doth S. John here in the place we are opening and vindicating, but he meaneth that Christ is a propitiation for the sins of all that did, or should believe, or
or were of God's number among the world of Gentiles, as also the phrase is used in the same sense, 1 Tim. 3. 16. preached unto the Gentiles, believed on in the world.

2. The Apostle speaks here of that world for which Christ is an Advocate, as well as a Propitiation. Now he is not an Advocate for all the world, or the whole bulk of men, but for those that shall believe, Joh. 17. 20. and that come unto God by him, Heb. 7. 25. Nay, he praised not for the world at all, being contradictory to those that God had given him, Joh. 17. 9.

3. As the whole world in some places is taken for the worse part of men alone by themselves, 1 Joh. 5. 19. Rev. 12. 9. why may it not? why ought it not to be applied (in this and other Scriptures) to the better part or sort of men alone by themselves?

4. The immediate scope of the Apostle is to comfort believers, falling into sin, which comfort is peculiar to them, not of one Nation only, but of every Nation under heaven, If any man sin, ver. 1. We have an Advocate, for whom? for all? no, for any man of us, the children of God, begotten by the Apostles Ministry, who is our, and all others propitiation and Advocate, that are come in by the Ministry of the Gospel, as we are. Thus you see that this Scripture, which seemeth to be most positive and point blank for the Arminian-Anabaptist, is a blank, and faith nothing in true interpretation, but what is destructive to their errour of universal Redemption.

A third witness must be heard speak, and that is, 2 Cor. 5. 14. 15. Because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live, should not henceforth live unto themselves, but unto him, which died for them, and rose again. This Scripture was set upon the rack, the other day, and made to speak for that which it doth not intend; by putting a new scope upon the words, as if they came in to answer such a question as this; Whether all were dead or no? A new fancy! where findes he it, that the Corinthians were in such mistakes? But in his

Cum mundus tota pejorem quam minimum partem solam denotat.

2 Cor. 5. 14, 15.
own fancy-full opinion, that all were not dead in sins by
Adam, even the elect, as well as others: The Arminian
faith, all did not die in Adam, nor are they dead in sins, &c.
The Apostle faith, All were dead, and his scope is (from
verf. 9.) to excite others with himself to be ambitious of
pleasing God, though it be with the displeasing of our selves,
one reason hereof is drawn from the general judgement, ver.
10, 11. A second from the speciall constraining love of Christ,
who died for thofe that were as dead as others; even all of
them that Christ died for were dead (that is not question'd,
but taken for granted) what then? Shall Chrifis death for any
that he died for be fruitife? No, a two-fold fruit comes
forth,

1. They live, a new life.

2. That life is no more to themselves, but unto him which
died for them: They must needs deny themselves and the
carnall applause of men (as we do, faith the Apostle) and
study to be pleasing to God. So that if you take the scope of
the words along with you, it is not to hold forth a general
atonement, but speciall mortification, or dying to a mans
self, and living unto Christ, who died for him; and I adde,
what the Apoftle addeth, and rofe again: implying, he hath
no purpofe to extend Chrifis death for any, further then he
doeth his reftoration; the fruit whereof goeth along with the
fruit of his death; the proper and immediate fruit of his death
being to kill and crucifie self-esteem, and to die unto creature-
applause, verf. 12-16. And the proper and immediate fruit
of his reftoration (in all that he died for) being to make them
new-Creatures, and to live to him which died, and rofe again
for them.

A fourth Scripture-witneffe called in, was, Rom. 5. 14.
who (viz. Adam) is the figure of him that was to come. Now
Adam was an universal person, and all died in him, therefore
the second Adam, Chrift, redeemed all, else the type was grea-
ter then the substance.

Anf. 1. Every man and woman finned and died in Adam,
because they were all in him, as in a common root and stock,
and accordingly all and every one who are in Christ, the common root and stock of branches truly ingrafted into him: and so you must understand, vers. 18. The free gift comes upon all (who are in Christ the second Adam) to justification of life.

2. In this true sense of the Apostle, The figure is not greater then the substance; for take the Apostle not only as he meaneth, but as he speakseth; and it is a sure truth, That where sinne abounded, grace did much more abound: though it abounds not to moe persons, nor reacheth to half to many, yet in this Christ redeemed as much, and more then Adam lost, that Adam lost but the righteousness of the Law, and of a meer man, Christ restoreth his own righteousness, the Gospel-righteousnesse of him that is God; we are condemned by the sinne of man, but justified by the obedience and bloodshed of God, Acts 20.10. And all who are in Christ receive this abounding grace, Rom. 5.17.

Thus you see these four positive Scriptures, called in as witnesses, speak nothing for, but rather much against universal Redemption. It is a strange boldnesse to call forth Scripture to witnisse against it self; may any man take that boldnesse? No, let their mouths first be stopped and silenced for ever, who are such false criers and intelligencers, as to bring an evil report upon the Scriptures.

Now let us examine those which are like the former, and seem, as he said, to favour that which he calls truth, and we errour and heresie too.

First, That in John 3.14 15,16. The Question was, whether Moses did lift up the serpent to all, or not; if to all, then Christ not dying for all, the type will be more then the substance, therefore it cannot be, but he must die for all.

Answ. 1. The scope of that type is given by the Lord himself; the Serpent was lifted up, to hold our Christ lifted up on the cross, and in the Gospel; and as the Serpent was lifted up to all who should lift up their eyes, and look upon it to be healed: So Christ is lifted up to, and for all, which shall lift up the eyes of their faith, that they may be saved; we
here agree, that as none are healed, but those that looked up, so none are saved, but such as believe (still, as in all such Scriptures, take it for the adult only, or those of years) and in this respect the type is not more then the substance.

2. What gets he by saying, The Serpent was lifted up to all in the wilderness? Were not all in the wilderness the Church typicall? And who denieth that Christ gave himself for the Church, or his whole body mysticall, Ephes. 5.23, 25? This text then in John, favours believers, and Christ's dying for them, not the &c. of all the world. But to v.16. what doe we say? even what we have said before unto 1 John 2.2. that the world of Jews and Gentiles, are to loved, that whosoever he be, Jew or Gentile, and believeth, he shall not perish, &c.

Suppose it so, will some say, as our adversary saith in his discourse, in granting that, there is nothing lost: Yes, but there is, on his part; 1. In that he gets nothing for the upholding of his opinion by such an Exposition, he loseth: 2. He loseth by being convict, this is an Exposition stands with good sense; the Noun partitive [whosoever] strengthening and attending the distributive sense of the word [world] into Jew and Gentile, whosoever, viz. of the world, be he Jew, or be he Gentile, and believeth: And if this be good sense, and most agreeable to other Scriptures; neither he, nor any man is forc'd (for the avoiding of non-sense) to run to the Arminian interpretation of [world] for every singular man, of every kinde or sort of men; for it is neither said, nor meant that God loved every man, and gave his Son for him, but God [¶] loved the world (or common nature and kinde of men, or mankinde indefinitely taken, and found among Jews and Gentiles) that he gave his Son, that every believer, or every one that believeth (so the Greek strictly) in him should not perish, &c. Observe it, Gods love is in order and reference to the gift of Christ, and the gift of Christ in order and reference to the gift of faith: and that in reference to salvation, there is no separating of these links of the golden chain; which they do, who would make Gods love, and the gift of Christ common to those, to whom faith and salvation is not common.
A second favourable Scripture, which the man imagined to smile upon his opinion, is in Joh. 1:29. Behold the Lamb of God, which taketh away the sinne of the world: Yet this is a place of as great fears to him, as hopes; for putting forth the Question, What is meant here by the world, he answered himself thus, If not as we express before, that is, for the whole bulk of men, we are left in the briars.

Now to examine and answer to it a little; first, take notice, that in this Scripture John Baptist speaketh not of Christ's death expressly, but of the fruit thereof, Taking away sin. So that if any will prove Christ dying for all from hence, he must hold with all, that by that death of his, the sin of all men is expiated and satisfied for; and here indeed the man hath brought himself into the briars, get out how he can; for he did peremptorily affirm, That though Christ did not bear the unbelief of any, but of the elect*, yet he bare the curse of the Law for such as are not elect: which if he did hold according to Scripture, he must proceed with St Paul, and affirm that which is peculiar to the elect: Christ hath redeemed us from the curse of the Law, that the blessing of Abraham might come on the Gentiles through Jesus Christ, Gal. 3:13,14. Behold here, a Gospel-blessing comes upon all thole, who are freed from the Legal-curfe, and if then the non-elected, by this mans doctrine have the one; he must yeeld the other also; if freed from the curfe, they are blessed, justified and saved ones, this is worse then non-fense, even impure blasphemy against the truth.

That world is here meant, from whom sin in the latitude and utmost extent is taken away, viz. Sin originall, sin actually, sinne in the guilt, and sinne in the power; and who shall certainly be saved perfectly, as inchoatively: But all men never had, nor shall have their sin originall and actually, in the guilt and power, and in all it's dimensions and damnable consequences taken away, therefore not all and every singular person in the world is here understood.

Take the true meaning of the words, thus, as I conceive,

1. That

* Nor is he steadfast in that faith, but is of opinion (unless he be changed), since he was here, that all the satisfaction the father demands and accepts for the elects sines against the Gospel, is the sense of his wrath upon their consciences.

2. That

3. That
1. That which is the common sinne of the world (so it be not the sin of the holy Ghost, total and final apostacy, and the sinne of the devils and damned, total and final despair) Christ taketh away; from whom? from those to whom he is a lamb, and for whom he was sacrificed: And he totally and finally giveth out this virtue of his death to any one in the world, who takes hold of him as an All-sufficient expiation.

2. And again, there is not any one sinne taken away, but by him (there much of the emphasis lieth) nor any one sinner in the world pardoned, but by his satisfaction to the Father. Look not upon me (as if John Baptist should have said) nor upon the water of Baptisme; as if the Minister or sacramentall sign, did or could take away sin, but behold, and behold him with the eye of faith, as of sense, who taketh away the sin of all, who have their sins taken away in the whole world.

Objet. It may be replied, 'tis of the world, not in the world.

Answ. And why? because in themselves, they are exceeding many, whose sinne Christ taketh away (reckon them up, if you can, in all ages and countreys, &c.) so the world is used, Ioh.12.19.

Obj. It may be argued and urged further, the Greek word is, αἰων, who beareth, and so Christ bare all the worlds sinne, though all be not saved by him.

Answ. 1. Christ so bare the sins of men, as he takes them away from them, by pardon, mortification, salvation, and that is the full signification of the word, he so beareth sin as a Surety another mans debt, which he taketh off the debtours shoulders, and sets him at liberty: Christ so bare the sin of men upon the Croffe, as to abolish guilt and enmity, and to obtain eternall redemption for us, Heb 9.12.

2. His bearing of the worlds sin mentioned here in John, is limited to the sin of many, Ila.53.ult. though being very many in themselves, they are called the world here and elsewhere. This Scripture we see, favours not the errour of univerfall atonement,
tonement, but the truth of Christ's bearing away the sins only of his people, and of no more.

A third followeth, Joh. 4 42. We know that this is indeed the Christ, the Saviour of the world; what say you to that?

Answ. Beloved, the light we have given you into the fore-cited Texts might suffice for answer here, and save me a further labour; but that the Expositor bestowed much pains to pull down the truth, and it were a shame, if I should not work as long and longer then two hours, to build up the breaches, which this plunderer of the Scripture hath made amongst you. I observe also that some are staggered at his glosses upon one Scripture, some upon another.

First then, Consider who spake these words; Samaritans newly converted to the faith, who, if they had not apprehended him to be the Saviour of more then believing Jews, could not tell where to have set their foot, but we Samaritans of the Gentiles have heard him, and do know that this is indeed the Christ, the Saviour of Jews and Gentiles all over the world.

Secondly, The Saviour they call him: what, an imperfect, or perfect one? If he saveth all the world (take it in the Arminian sense) yet it is but imperfectly: and what blasphemy is this again, to render him but an imperfect Saviour, yea, but a titular Saviour, not in truth? For thus I argue: Either he saveth in truth and perfectly, and that is but some, or all in title and shew, and that is, not at all; and so in making him a general Saviour, they make him none at all.

Thirdly, I cannot see (though I desire to be as charitable as I may) but that the Arminians and their followers, in all leading this place, must fight against their own light, for they say, though Christ died for all, yet he saveth not all; why then is this Scripture mentioned, which speaketh not of Christ's death, but of the fruit of it, Salvation to Jews and Samaritans, and to any other of the world, who shall hear and believe as they did.
A fourth place, Luke 2.10. Fear not, for behold, I bring you tidings of great joy, which shall be to all people, that a Saviour is borne, &c. How could it be great joy to hear that Christ was come, and yet not dye for all people?

1. Answ. 1. To the shepherds of Bethlehem (being Jews) is this Gospel of Christ's birth, and of salvation by his birth and death published, as Act. 10.36. The word which God sent to the children of Israel, and sent and spoke it first to them, Act. 13.46. Yet not only to them, but to all people, or to all Nations afterward, in Asia, Africa, Europe, France, Spain, England. As Saint John enlargeth Caiaphas' speech, when he prophesied that one man should die for that Nation, viz. of the Jews and not for that Nation only, &c.

Where I beseech you observe his limitation, with his enlargement; his enlargement in these words, Not for that Nation only, but that also he should gather together in one; his restriction or limitation in these, the children of God that were scattered abroad. Whence a second answer,

2. Though the Gospel, or good tidings comes to all people, yet it comes with this limitation, that Christ died intentionally and only for the children of God's election scattered in all Nations.

Whosoever, of any Nation, hearing this Gospel shall believe, it will be matter of great joy, and because there will be some of every Nation that are the chosen of God and believers, who shall finde this true Treasure and precious Pearl, it shall and will be matter of great joy to all people, or as it is in the Greek πάντας νυμφέας, to all the people; or, to all that people, that is, all the people of God, or flock of Christ, whom, and whom only he came to save, Mark 1.21.

The false gloss would make it matter of joy to men, and to all people before they believe: tell me, can there be joy before faith? I have preached the Gospel here these 14 years, have ye rejoiced in it, who have not believed? No, yet I will assure you, there will be joy in and after believing. Every one hath joy in Christ the Treasure and Pearl, not as another first,
first, but as he before another finds it; or, not as all finde the pearle, for all never did, or will finde it, but as himself finds it. So that this Scripture favours believers, and the people and children of God, but not an unbeliever, any further then that he is of such a Nation, where God hath some people of his own, and where he is called outwardly, and commanded to believe; it faith not, That Christ died for all and every singular man, but that he is a Saviour to Jews and Gentiles, and that he died for the people of Gods love, in all Nations.

A fifth Scripture was the Parable recorded, Math. 22, from v.1 to 10. the contents whereof (as he laid them out) were these four,

1. Here is a feast of fat things prepared, as Prov. 9. Isa. 25. The fatting killed, is Christ alone.

2.Those sent are the Ministers of the Gospel, who first invited the Jews, and from thence went to the Gentiles.

3. The persons they are sent to invite, all the whole world, good and bad, which he rank'd into three sorts, Wicked men, Hypocrites, and true believers.

4. The end; Now to what end is it to preach to all, if Christ did not die for all, though with a special eye to the elect. Thus farre our new Expositour.

Ans. 1. Neither the scope of Christs Parable in this place, nor of his true Ministers preaching of it, or of the invitation of all to the feast, is to shew that Christ died for all, but that many are called, and few are chosen, as our Lord himself gives forth his own minde, v. 14. If God will call more then he hath chosen, or doth manifest that he hath chosen, shall any man (as this man) be so bold as to ask, to what end is it to preach to all? But

 Secondly, If he would know, it is for the elects sake, that we preach to all; though Christ did not die for all to save the elect: but to save the elect, he dieth for them, and them only. And let no man, nor this man talk of Christs special eye to the elect, if it be not a single eye fixt upon the elect, and the elect only; he doth as much as he can (by this doctrine of uni-
verfall Redemption) to put out that eye of Christ, but before he shall doe it, his right eye shall be utterly darkned.

Obj. But if Christ died not for all, the man who had not the wedding garment might have said; why, Christ died not for me.

Answ. 1. In that he was speechlesse, he had more ingenuity (it seems) then such as make this objection.

2. Christ's call, and mans hypocritical answer (when tis given) leaves men without excufe or plea.

It was sixtly argued from all the Scriptures which hold forth types, Me thinkes (said he) they doe all of them something hold out this truth; And how? Because a Sacrifice did type out for all Israel, and if Christ do not redeem all, the type is greater then the thing typed.

Answ. This is the third time that he hath harped upon this string, about the type and the substance: Now to what I have said before, touching the brazen Serpent and Adam; I adde,

1. What loose we, or the truth, and what gets he, and his error if we say, that in some respect the types were more then the substance (did you never observe the shadow greater or longer then your body; when you walk in the Sunshine morning or evening?) And especially if we reckon up the types by number, many were the types and shadows of one Christ; yet one Christ is greater for spirituall truth and substance, then all shadows.

2. He did very unhappily instance in the sacrifice for all Israel; for all Israel was typicall, as well as the Sacrifice: As all the sacrifices typed out one Christ, so all Israel typed out, whom? Not all the world, but the only Dove and Spouse of Christ, the Church Catholike, consisting not of every man and woman, but of the elect of God, whether men of years or infants, in all ages and places; and this substance sure is as great as the type, even for number also, Rev. 5.9. compared with cap. 7.9. and Gen. 15.5. compared with Rom. 4.18. Let him that readeth understand.
A seventh place produced, as in favour of his opinion, was, 1 Tim. 2.6. He gave himself a ransom for all, to be testified in due time. And when was that time Christ gave his Father satisfaction for all? From the time that Adam fell, when men were in the loins of Adam, and whole Adam, else if his surety had not then died, he had died, and all in him?

Answ. 1. We grant in the Apostles sense, not the Arminians, that Christ gave himself a ransom for all, *It is a testimony in its proper season*, as in the Greek, to be held forth; but what the Apostles sense is, you may easily gather by looking back to ver. 1, 2, &c. Some of all sorts, Kings, and men of Authority Christ gave himself a ransom for, as well as for meaner persons, therefore pray them in to the truth, &c.

2. Who denieth, what the Scripture elsewhere affirmeth, That Christ was a Lamb slain from the beginning of the world, being promised and prophesied of from the beginning that he should be slain, and virtually his blood was shed, and his grace was effectual to the ransomging of all sorts of believers from the first, but here, *Latet anguis in herba*, under this green grass lieth hid a biting Serpent; for when Christ is revealed upon Adam's fall, whole Adam, as he exprest it, or all mankind is interpreted to be ransom'd with Adam's person, that day wherein he fell; which I will disprove by these evidences.

1. As soon as Christ is revealed, and with the first Gospel that ever was preached, a difference is made and declared by God himself, between one part of mankind and another, Gen 3.15.

2. Adam as soon as fallen, is no longer a public like person, nor doth Christ (by that promise) undertake for Adam, and all his posterity. 'Tis well if Adam (now in a private capacity) can escape for one; the Covenant of Redemption is not founded in him, but in the seed of the woman, the Lord Jesus; nor is Adam's enmity with Satan, and reconciliation with God there mentioned, but only the woman's, and her seed, partly exprest, partly implied.
3. All died, as they sinned in Adam, before this promise, but the promise is not made of, or to all mankind who died virtuously in him, only of and to the woman is it spoken, and her seed, the principal whereof should be the redeemer, and the rest of her seed, the redeemed ones of the Lord, between whom and the old Serpent, Satan and his feed, there should be irreconcilable enmity.

4. If you would know who, and who only, and what number they are, for whom (if you speak of the certain individuals) the Lamb was a ransom from the beginning, you must wait till the Lambs book of life be opened, of which we read, *Revel. 13.8* and *17.8*, where plainly you may learn;

That

1. He was not slain for any, first or last, but for such whose names are in his book.

2. Comparing those Texts with *Revel 13.3* there are a world of people, whose names are not written in his book, therefore not slain (in the Arminian sense) for all the world; nor must this last place in *Timothy*, nor any of the former be so understood.

We have now done with the Scriptures alleaged and abused by him, and vindicated by us, which I desire you to hold fast in the true sense, not in a perverted interpretation; these were his own works, which we have taken, and possesse we them for the Truth: Come we at length to batter down the enemies Forts and strong-holds of his carnall-reasonings, and confident arguments.

Two Reasons, and two Arguments were brought to prove his Doctrine, That Christ gave himself for the whole world: Now such as have studied Logick, or artificial reasoning, know no difference between Reasons and Arguments; for if they be Reasons, and do not argue, they are irrational Reasons; and if they be Arguments without reason, they are unreasonable Arguments. But to follow him in his own method, and to deal with him at his own weapon; If we have taken the Scriptures out of his mouth, we shall not doubt but to take his weapons of Reason and Argument out of his hand; or leave him
him a bare skeleton of reason, without flesh or substance, much less having any soul or life of faith, or divine truth in his assertions.

And first of the two Reasons;
Reason 
The whole harmony of the Scriptures (such as he had proved his point withall) are they not enough, and do they not sound all one way?

Answ. Call to minde every of those Scriptures, but remember their sense, as well as their sound; He is a foolish man who thinkes, as the bell tinkle. Nor yet do the Scriptures give an uncertain sound, but in opening and examining of them, with the context and scope, and with other Scriptures, you hear with one consent, they speak not absolutely of Christ's dying for all, but of, and for such an all, and such a world, as is the all, and the whole world of believers, elect, God's people, his true Israel, some of all sorts of people, out of all Nations some.

2. Search and consult with other Scriptures, which neither he, nor I have yet mention'd, and you will be more fully convic't, that we have the truth with us, and that this Doctrine of Christ's dying for the whole bulk of men, is another Gospel from that which Christ and his Apostles, or we from them have ever preached.

I shall instance but in three places, the first in

Joh. 15.10. Greater love hath no man than this, that a man lay down his life for his friends; and presently to shew whom he laid down his life for, he addeth, v. 11. Ye are my friends, &c. It is most true what the Apostle faith, Rom. 5.10. When we were enemies, we were reconciled to God, by the death of his Sonne; But

1. What 

2. Though the elect of God are enemies, as considered in themselves, and in their natural estate, yet being loved of God from eternity, with the love of good pleasure, they have a price laid down for them by Christ's death, to bring them

under
under the love of friendship; and when they do actually believe, they are actually reconciled, and of enemies are made friends: so that Christ laid down his life for such, as were in God's choice and love, his friends; and by Christ's death, and the fruits of it, brought into a state of actual friendship. A second follows,

John 10.15. And I lay down my life for the sheep, whom in the verse precedent, he had called, his sheep. See here, I beseech you, ye that love the truth, and love not to be seduced (though that is a weak property of sheep, to wander) yet if you be Christ's sheep, hear the voice of the good shepherd, and not of strangers; for whom doth Christ himself say that he died? he best knows, and is only able to resolve this doubt; why, if you will believe him, who is truth itself, I lay down my life for my sheep, he doth not say for goats at all, but for the sheep; behold and hearken after the harmony 'twixt this and the fore-leadged Scriptures; certainly, where Christ or his Apostles speak in larger terms of all, and world, and whole world, must not these terms be limited to Christ's sheep? It was a subtil counsel your new Lecturer gave you, that other Scriptures, which he cited in the second place, as but favouring his opinion, should be expounded by the positive Scriptures; but be you as wise, as he was subtle, and learn to reduce all his positive Scriptures (which yet had Synecdoches in them, of the whole for a part, or of the general for the special) to and by this main position of our Lord, a fundamental truth. Let this be first laid down, I lay down my life for my sheep; and whosoever shall (after to plain a foundation laid by Christ himself in his Word, and by his Spirit in your hearts) teach universal Redemption, or Christ's dying for the bulk of mankind, tell him he doth nothing else, but build hay and stubble upon the foundation; nay, he doth yet more wickedly, even lay another foundation with Christ, or besides his purpose. A third and last, is in these words,

Joh. 17.19. For their sakes I sanctifie myself. Christ's sanctifying himself, is his preparation for death, letting himself
apart to die; for whom? for their sakes, his eleven Apostles, not Jude, v. 12. and for those which should and shall believe on him through the Apostles doctrine; this is not for the sake of all men, that he so much as prepares to die, much less that he died for them, for whom he fitted not himself to die in their behalf.

So as you see to make up the harmony and consent in Scripture, you must (as on a musical instrument) not put on great strings only, but the smaller also, and in a Confort, take the Tenour and Counter-tenour with the Base: You must not only hearken to the loud noise of the world, and the sound of all, all, &c. but take in the smaller sounds of sheep and friends, and believers, and then, when we have the Scriptures in a compleat harmony set together, they doe all unanimously make against univerfall Redemption, not for it.

Behold the first Reason, is without an Argument.

Reason 2. If Christ did not die for all, every one could not have a ground of believing the report of the Gospel.

Answ. What, is there no ground of believing, but upon a false Alarne and Report, as this man hath brought amongst you?

1. This Reason is the voice of unbelief; The Arminian Doctrine helps a lame Dogge over the stile, viz. An unbelieving heart to reason against the truth, because all men are not bought and redeemed by Christ, therefore I must not believe. I say again, this is nothing else but the language of unbelief, beware of it.

2. I retort it; To lay forth this Doctrine before carnall men, That Christ died for all, is to lay a stumbling block before the blinde, and to throw dust in the eyes of faith, the faith of God's elect, that it shall not see at all, but live by sense, and not by it's own principles, or not see by it's owne eyes. Beloved, in true believing there is a mystery: When Christ dying for sinners, is preached to the world, it is a self-denying act to believe in
in him, before I know I am of God's secret number of the names in the Lambs book, for whom Christ died, but 'tis no self-denial, when I hear Christ died for all, to believe I am one. This Doctrine then is an enemy to true believing, and indeed, a false Doctrine (as I called it at first, and have so proved it) can beget but a false faith, that which is but temporary, not to be nourished or cherished by any true teacher or dispenser of the word.

3. Is there no ground of believing, except Christ died for all? I will name you a few (without this) and sufficient, I suppose to convince and draw a soul to believing.

1. That Proposition, or true and faithful saying, 1 Tim. 1.15.

2. The Command, Believe, God bids thee believe; faith is obedience to the Command, Rom. 16.26.

3. The Promise; He that believeth shall not perish, Joh. 3.16, but he hath everlasting life. Joh. 6.47. and shall certainly be saved, Act. 16.31.

4. God's act of justifying the ungodly, Rom. 4.5.

5. God's raising Christ from the dead, Rom. 4.24, 1 Pet. 1.20, 21. consult and ponder the places.

6. This very Proposition, That Christ died but for some, namely, for his sheep, hath been a ground of believing, as Job. 10.15, &c. after much discourse about his sheep, and dying for them, the result and close is, v.ult. And many believed on him there.

7. Christ himself held forth (indefinitely) as a sufficient, necessary, and only mean of salvation, which, who to believeth in, chuseth and relieth upon (under that notion) may be sure, that Christ hath an effectual intention and purpose of saving him. So the Apostle Paul, and others held forth Christ: we preach Christ crucified unto the Jews indeed (who will not see sufficiency) a stumbling blocke; and unto the Greeks (who will not see the necessary determinations of God's wisdom this way) foolishness; But unto them which are called, persuaded to hearken after a crucified Saviour, the sufficiency, necessity, and sole-soveraignty of his soul-saving blood and passion,
**Scripture. Redemption vindicated.**

...Christ the power of God, and the wisdom of God; so we preach, so God's elect do believe, though they know not at the first, whether they be of the number for whom Christ was crucified; Hence,

Fourthly and lastly, I answer, The first act of thy faith is not to believe Christ died for all, or for thee in particular (the one is not true, the other is not certain to thee, till thou believest) but this is that thou art called unto, to believe in Christ, as dying for sinners, and able and willing to save thee believing; then when thou comest to reflect upon thy faith, thou shalt finde Christ died for thee; not one man or person (of years) more then other is included or excluded, but by his faith or unbelief.

Behold again, his second Reason without an Argument, viz. without nerves or sinews of truth, to argue for this tenet of his, and of all unbelievers in a practical way: Let none then go away from such a Lecture, and say, we were led into, and kept in error all this time (for we were taught, that we must first know we were elected, before we should believe; but now, that we hear Christ died for all, we see ground for believing) for it is as much as your souls are worth, to miscarry here, you may be lost for ever upon this vertical point: For I deny, that Christ's dying for all, or God's electing of some, and the particular knowledge of it, is the foundation that we lay for men's believing; not the first, because false; not the later, because though it be most true, that God gave his Sonne for none but his elect; yet that thou shouldest know thy self the number before thou believest, who but ignorant men will think so? who but ignorant hearts will think so? Election is a cause of believing, and so many are chosen and called to life, some and shall believe, Act. 13:48. And if men doe finally persist in unbelief, it is a sign they are not of Christ's sheep, Joh. 10:6. He that would know his election or redemption before he believeth, is never like to know it.

2. Come we to his Arguments (as he calls them)

**Arg. 1.** From the text, Matth. 22:14. Many are called, but few are chosen; It was thus argued;
If Christ died for all that are called, he died for more then the elect, but he died for all that are called, else they should not have been called, or being called they are bound to believe that which is false, if Christ did not die for them.

Answ. I deny the Assumption, and the two proofs of it.

The Assumption to be denied of you, beloved, as of my self, is this, That Christ died for all that are called, tis a presumption without any sound proof: for

1. The first proof, Else they should not have been called, is a non sequitur, or a false consequence, for many are called, because among the many, God hath his choice number, and will one day more distinguish them (before all the world) then yet he doth, as in ver. 47. the Parable following thefe of the Text.

2. The second proof proves not that it is brought for, Being called they are bound to believe that which is true or false, and if Christ did not die for them and for all, they are bound to believe that which is false; thus he argued. And thus I answer, as to the second of his Reasons before; Every man that is called is bound to believe that which is true, viz. That Christ died for sinners. Again, he is bound to believe in Christ for himself, though not for all others, The just shall live by his faith: And again, all that are called hearing Christ died for some (even all comers) that is enough, though he knows not who are the particulars, it is his duty to yeld obedience to Gods call; seeing he knows he is called, and when he hath obeyed that call, he may and shall know he is chosen, and that Christ died for him, so as this Argument, which hath a flourish from Scripture, and a shew of Reason, yet hath no solidity or truth of reason in it.

His second Argument was from 2 Pet. 2. 2. There is mention made of some that denied the Lord that bought them; now sure it was none of the elect that denied their Lord, therefore Christ bought more then the elect; thus he argued, and thus I disarm his Argument.

Answ. 1. It is possible for a time, and in some act or word, or
or doctrine, even for the elect to deny their Lord, in a degree, did not Peter once, twice or thrice?

2. It doth not follow, that though the Apostle may and doth speak of some not-elected, Christ our Lord had bought more then the elect. No, you will say, it is affirmed expressly, the Lord had bought them, upon whom was to come swift destruction, yea, but how were they bought, or are said to be bought? not really and intentionally by the Lord, but in opinion of themselves, or of others, by that profession which they made for a time, as if Christ had died for them, when indeed he did not.

It is a rule whereby you may understand other Scriptures as well as this, That as said to be done, which is so reputed in a man's own, or others account or profession, as Heb. 10. 29. He that falls away from his whole profession, is said, to count the blood of the Covenant wherewith he was sanctified an unholy thing, sanctified, that is, professionally, and in opinion: So here.

Hence I conclude this Argument also to be without truth of Scripture or strength of Reason to make it good; and if it be said, That such as hold Christ died for none but the elect, deny the Lord that bought them and all the world, I shall pay them back in their own coin, and positively state it, that such as teach, Christ died for more sinners, then God eternally elected, Deny the Lord that chose them, and to make a jarre between the sweet strings of Election and Redemption.

I have now followed him in his method, of Scriptures, Reasons and Arguments, all invalid to prove what he desired; The Scriptures alluded as witnesses, but fallly; the Reasons without Argument, the Arguments without Reason; there were other Reasons or Arguments scattered here and there, to amplifie his discourse (before he came to the Uses of his Doctrine) which I will briefly wipe away.

1. One passage was this,

It is for his glory that reprobates may be ashamed when they come before God's judgement seat, that Christ shed his blood for them.
Answ. 1. Is it for his glory, that he should die for those he doth not save? Or is it for his glory, that he should die at random, and upon uncertainties, leaving men but in a possibility of being saved?

2. It is for his glory that reprobates should be left to bring damnation upon themselves, though Christ never shed his blood for them, in that shame will befall them for willfull refusing of a Saviour offered to them, who, for ought they knew died for them, amongst many other sinners.

Second Passage answered.

A second Passage was this; The ground of comfort is taken away from poor distressed sinners; and what comfort to a soul in distress, if there be not a full and a free offer?

1. Answ. 1. A false ground of comfort is taken away, which cries peace, peace to the wicked, to whom the Lord saith, There is no peace. The truly sensible sinner loseth no ground of comfort upon his believing, although the soft pillow (which the doctrine of universal Redemption sowes under all elbows) be pluckt quite away.

2. Answ. 2. Although we teach not, Christ died for all, yet we make a full and a free offer of him, and his death to all sinners, where the Gospel cometh, 1. Free, because you may come to Christ without your cost, without money, or money’s price: 2. Full, in two respects,

1. We offer whole Christ, and the death of Christ, with all the effects of his death, which the Arminians cannot do, upon their doctrine.

2. We exclude in the first, yea frequent offers, not a sinner, who by unbelief excludes not himself.

Answ. 3. From this full and free offer, there is no comfort, indeed, for a distressed conscience, till he believeth; and that Doctrine which preacheth comfort (more than in the offer) to a soul that neglects and rejects the Gospel is a false Doctrine.

Third Passage taken off.

A third Passage. It is against all Gods Attributes, and in particular his justice, making God a Tyrant to condemn men, and not in reference to sin.
1. What impudence is here to call such an asper- 
on upon the truth, as if against God's Attributes, which, as I 
shall shew anon, is to be fastned upon their error.

2. But to answer that in particular about God's justice, what 
Orthodox Teacher ever said or thought it, that God condemns 
any, but in reference to sin? Whatever absolutenesse there is 
in his decree of reprobation, as there is enough, and so much, 
as God gave not Chrifl to die for any one reprobate; yet the 
reprobates unbelief against the Gospel, comes in as the cause 
of his condemnation, and God herein is proclaimed most just, 
to destroy them that have not, or shall not believe, consult 
with Jude v. 4, 5.

Now we shall examine his Uses.

The first was, To shew the vain conceit of such as deny the 
death of Christ, for the whole world, but upon triall, we shall 
discover this mans, and all the Arminians vain deceit in affirm- 
ing his death for all.

1. He argued thus, Such a Doctrine as doth not lay a sure 
ground for faith, is contrary to the Gospel, this is so, and there- 
fore not a true Doctrine.

Answer. This Argument, in the Use, was his second Reason, 
in the Doctrine, and thither you may look back for our 
answer.

2. Thus, That Doctrine which hath so many dangerous 
Consequences, cannot be true, but this (of denying Chrifl's 
death for the whole world) hath many dangerous consequen- 
ces, therefore not true.

Answer. Let us hear them, and let the Scripture-Logick 
judge whether they be Consequences? If so, whether and how 
dangerous?

Conf. I. If we preach to the world, we must dissemble and 
preach a lie, telling them that Chrifl died for them, when he 
did not.

Answer. When we (according to Scripture) preach 
Chrifl crucified to the world (not yet believing) we do not, 
we dare not lay, that Chrifl died for them; but that Chrifl 
died for sinners, that they might believe in him. And doe we
here dissemble, or is this a lie? Is it not a true and faithfull saying, &c. 1 Tim.1.15. And hath it not worth and weight in it?

2. If upon our preaching and mens hearing, faith be wrought, we say to such, and of such, Christ died for them, and doe we here dissemble, or is this a lie? to say Christ died for thee and me beleeving in him.

3. Is not the dislimulation and lie, the result of such stuff as this, Christ died for all, and every singular person, when by the event, it plainly appears, he did not? let Deut.18.22. be the judge.

Conf.2. If we deny Christ died for all the world, we may as well say, God made a people on purpose to damn them, as if you or I should marry a wife on purpose (by the blessing of God) to have children, and then when God hath bestowed them, you or I should go and cut the throat of one, and hang another up by the tongue, and throw a third at the fires back, were it not a woefull thing? then much more that a mercifull, tender-hearted God should deal thus with the workmanship of his own hands.

Ans. What have we here, but great (welling words of vanity, and the foam of a distempered fancy? yea, daring and desperate words against the truth.

1. Let us examine the Consequence; Doth it follow at all that because we lay the one, Christ died not for all, therefore we may lay the other, that God made a people to damn them? He would indeed teach us to blatheme, but we will not learn of him. The Scripture tells us, Eccles.7. ult. God made man upright, but they have sought out many inventions; waies enough to damn themselves; yea, that one invention of eating the forbidden fruit, was sufficient to have damned the elect of God (with all the rest of mankinde) but that Christ stept in for them; the devil shall not swallowl all. Again, the Scripture tells us, Prov. 16.4. The Lord hath made all things for himself; yea even the wicked for the day of evil. He made them not wicked, but if men make themselves wicked, God (who would not permist the evil,
evil, but for a greater good, his own glory, &c.) makes do-
orders these wicked ones, to suffer their just punishment on
the execution day.

2. Because God will not lose his elect, but purchase them
at a dear rate. Is he bound to do as much for others, as he
freely doth for them? Who art thou that replieth thus against
God? as if because man takes delight in sinning, God should
take delight in meer damning; no, no, 'Tis the sinner cuts
his own throat, and throws himself into the fire; and when
upon offers and entreaties, the sinner will not return and
live, but sinne and die, the mercifull God will shew no mer-
cy; He that made them will shew them no favour, Isa. 27.

3. Here is nothing but jugling and delusion in this pre-
tended Consequence and plea; for even they that plead Christ
died for all, doe not, date not say, he died on purpose to save
all, or to take away from all sinners, their purpose of fin-
ning; And if notwithstanding such univerfall grace and Re-
demption, as the Adversaries boast of, men will and do go on
with their purpose of sinning, shall not God go on with his
purpose of punishing the works of the devil in his own work-
manship?

Conf. 3. It implieth and concludeth as true believers un-
der condemnation, as any that are saved, for the truest be-
liever doth but believe what is reported to him; and if it be
reported to some, that Christ died not for them, they believe
it, and so perish.

Ans. 1. None that believeth, and comes under condemnation,
can never be said to be a true believer, in a true Theo-
alogicall, but only metaphysicall sense; as copper is true cop-
per, but standing for gold, 'tis not gold e're the more, or true
gold; so the faith of a temporary believer is a right copper-
faith, not faith of Gods elect, or a golden faith.

2. A true believer indeed, receiveth the whole testimony of
God about his Son, not a part only.
3. In all the report of the Doctrine, there is no such Doctrine as this taught; Christ died not for these particulars, or, Christ died for every singular person. He therefore who believes upon this ground, Christ died for every one, therefore for me, beleeveth a falle Proposition, and his faith is falle. And he that beleeveth, Christ died not for him, because he is told fo without book, believeth without book; and fo if he perisheth, he perisheth, by, and for beleeving his own heart (or Satan a lying spirit in the mouth of his heart) not for believing truly.

This is a meer scandall they would cast upon the true Gospel, with the rest.

Conf. 4. The grace of Christ is straitned, for they speake of free grace, and upstart nothing, but a plea for one of a hundred, or one of a thousand.

Answ. 1. Is it nothing to have one of a hundred, or one of a thousand written in the Lambs book of life? (Though who taught him, or any other this Arithmetick? The Lord only knoweth who, and how many, are his) he is an upstart nothing, who puts this reproach upon Gods diminutives, and his little flock.

2. The freeness of grace is magnified and manifested the more, by Christs dying for a certain number, given to him of his Father, whom he thanketh, and praifeth, Math. 11.25 6.7. for this free reservation of grace to a few. Contracted beams of the Sunne have the greater strength in a burning Glasse, to warme and fire; and to have the raies of divine favour, contracted into a narrow compasse, Rom. 9.28.

3. Our plea for Gods elect, will hold, and come to something in the end; none of the Lords people, but shall obtain the fruit of Christs death; when as their plea, for all the world (besides the elect) will fail them in the experimentall issue, and come to nothing.

Conf. 5. God will damn men ( they hold ) because he will damn them, and so they make damnation Gods Ordinance, not mans sin, the cause of it: And in this, we may go fo farre as
to justify the devil, who taught Cain, and Julian, and Sipi—
ta to despair, and Judas to hang himself; Now you will con-
clude the devil to be a liar from the beginning, and that he
cannot teach a truth, and on the contrary you will conclude,
one ought to despair, &c.

Ans. It is a double reproach, either that this follows up-
on Christs dying for sinners pre-elect; or that we hold, God
will damn, because he will damn; God can send his Son to die
for, and save whom he pleareth, and yet doth not damn any
but for sin.

2. If men sinne against the Gospel, and sinne with that
disobedience, as to stumble, and fall too, into despair; it is of
themselves; not from Chrif, or the Gospel; but by accident.
God ordaineth the Gospel for salvation, and Chrifts death, for
salvation; if man and devil agree to pervert the Scripture, to
their damnation, tis the devils invention, and mans ordinance,
not Gods.

3. Yet this we say; That no devil shall teach a man to de-
spair (note by the way tis the devils doctrine, not ours)
nor shall man voluntarily damn himself, against Gods over-
ruling will and power, but with it, for the Scripture, to attrib-
utes the cause of damnation and despair to the creature, as yet
it subordinates all this to the fore-appointment of God, to or-
der and suffer it so to be.

And to you may conclude, That although none ought to
despair, nor hath any warrant for it, from Chriffs dying but
for some, or from any other Scripture-truth; yet if they do de-
spair (upon fleshly, worldly and satanick motions) God will
order it to his glory.

And what vanity now appears in our opposing that errour
of Chrifts dying for all the world? (or rather, what impiety
and impudence doth not appear in his exclaiming against the
Truth?) as having many dangerous consequences attending
upon it. Were they consequences, they were dangerous e-
ough, but we have discovered them not to be consequences,
and the Adverfarie's challenges to be but flourishes and
bravadoes, fighting all this time in the air, and with his own
shadow,
shadow, to amuse the people, his Auditors, and ensnare your souls, which is the only dangerous consequence of his, not our Doctrine, that I am for the present afraid of.

But lest he should want an Adversary, he calls forth one Objection, which he said, comes out as the Forlorn Hope from us.

Object. Christ died not for all, because he prayed not for all. Joh. 17.9.

Answ. His answer was two-fold;
1. Although he prayed not there for all, he might elsewhere.
2. He did pray for his enemies (when upon the Cross) and let any prove, there were none but the elect.

Reply, This Argument from Scripture, he calls our forlorn Hope, and strong enough for him to encounter with all, nor shall he finde it to forlorn, but that it will make good it's line and ground; For

1. Whereas he saith, Although Christ prayed not for the world, in that place, he might elsewhere; Himself losteth ground; for such as Christ leaveth, but once out of his prayer (by way of exception and caution) he never takes in; nay, 'tis a sign he never took them in.

2. Again, To shew the Lords meaning (whom he prayed for here and elsewhere) he gives his own limitation, ver. 9. But for those that thou hast given me; and his enlargement or extent, ver. 20. Neither pray I for these alone, but for them also which shall believe on me through their word; these are but a few to all the world.

1. When he prayed for his enemies, they were to be considered under a double notion,

1. As those whom he died for, and converted soon after, Act. 2. & 3. & 4. Chapters. Or,
2. As his personall enemies (whether elect, or others) and to he did but let us an example, what we should do when hated and persecuted; what? forgive them, and pray as he did, Luk. 23. 24. Father, forgive them, &c. either as being those he should die for, for whom he would, and did make satisfaction,
Satisfaction, and so to be forgiven eternally and absolutely; or such as should be forgiven, respectively (as doing injury to his person) and temporarily; as many in the wilderness are said to be forgiven, who were not pretently cut off; which as a godly man may obtain of God for a reprobate; so Christ, for such, as did ignorantly crucifie him, though God did afterwards visit the sinses of the fathers upon the children (who went on to crucifie Christ, in his members) at Jerusalem's destruction.

2. Whatever Christ prayed for (when he prayed for his enemies) in order to this life, he had; viz. a temporall forbearance; or keeping off a temporall punishment, &c. But what he prayed for in order to eternall life, he received much more, and had it been for any more then the elect, that man, had been both a reprobate, and yet eternally forgiven; which things are inconsistent, and cannot hold together; that either Christ should so pray, or praying not be heard, or being heard, the person or persons prayed for, should be eternally reprobated, and yet eternally pardoned.

You see then we make good the passe here, and shall maintain the fight; our Forlorn Hope (as he called it, I wisfe, not in derision) not receiving so much as one wound.

His next Use was To comfort mens consciences in the consideraction of Gods love; and this generall love from which none are excluded; much more this comfort was for the elect, and Christ's friends; for if Christ died for his enemies, then surely there is abundance of love for those that be his friends.

Ans. 1. He should not need to have taken this fetch and compasse to raife comfort for Christ's friends; for they have enough from the Doctrine of Christ's dying but for some, and more comfort thence, then if he had died for all; for

1. They have the comfort of Gods speciall love, and that is more then what ariseth but from a generall love, which is no more then a reprobate may have.
They have this comfort, that being sometimes enemies, they are made friends, Rom 5 9,10. Which is not the priviledge of all: grant, that Christ died for his enemies, and that all are his enemies; yet he died not for all his enemies, but for such, as were in God's special love, his Favourites, from all eternity; in time made enemies, by the first Adam, and in the fullness of time made friends, by him the second Adam.

Secondly, There is some comfort it seems (by the universal Doctrine) for men while they continue enemies (though more for his friends) this is implied; because Christ died for all, from a generall love; my Beloved; observe the fallacy; Though God bears a generall love to that kinde of his creatures, Man-kinde (and not such a love to Angel-kinde) as to appoint a Redeemer in that nature for men, of the common kinde, and those as bad, and as forlorn as any, of their kinde, his elect while enemies; yet this doth not administer one dram of comfort, to any individual person of man-kinde, while an enemy; but when comfort comes in, it is to his elect, called home, and to them only; not as uncalled, or outwardly and ineffectually called, but as called, and that effectually; and according to purpose.

And to this Heretick is forc't (being autokrator, convinc't and condemn'd in himself, as I gather by this Use) to apply his comfort to the elect alone; and to that end quoted the 2. of Col.2. The Apostles prayer for them, that they might have the full assurance of understanding; which he interpreted to be, That they might see their particular assurance of life, in a generall promise; and not their generall assurance in a particular promise: for we desire no more then a particular and personall assurance, in and from a generall promise, such as Pauls, 1 Tim. 1.15. and yet this generall, is not so universal, as that Christ died for all the world of men.

But not hurting us, in all this Use of Comfort hitherto, at last he thought he would strike home, and wound us deeply, with this blow; A man may preach seven years of particular Redemption.
Redemption, and not comfort a distressed conscience; to which I lay two things;

1. What means he by a distressed conscience? a childe of light, walking in darkness, or a childe of darkness blowing up the sparks of his own fire-sticks, but almost smothered and stifled with the smoke thereof?

2. We preach a choice and speciall Redemption, in a generall offer, to what sinner soever, that is distressed, and will be directed; As Paul, Believe, and thou shalt be saved; and immediately the Jailor is comforted, he staied not seven years for it.

His third Use was, To teach us abundance of love to Christ.

Answ. I demand whom he means by us if the people of God, and the elect, and believers; how is this a direct inference, from Christ's buying the whole world? if all men, be meant by us, how shall they love, who doe not believe? but if he understood God's peculiar people; because he mention'd the Spoule afterwards, no wonder her love is so carried after her espoused husband Christ, let him know that the hearts of the Saints are touched and taken with the speciall love of Christ; it is that which constrains them to love him in a speciall manner, and that the more abundantly, because they know in part, and shall yet further know, Christ died for them, not only out of a generall love which he bears to mans nature; but out of a speciall and singular love, which he bears to their persons, and to theirs onely.

Thus have we followed his Counsell to search the Scriptures, and we finde them of weight, for speciall Redemption, and love, but weighing the man, and his Doctrine, and Uses too, of univercall Redemption, we have found them too light.

Let me but addde a few Arguments, as Antidotes (against the poysen, which some of you, may have stuck't in of late) and preservatives from the infection of this heretickall tenet, of Christ's buying the world of men, and dying for them all;
Scripture—Redemption vindicated.

Antidotes or Counterpoison

and we have done with the Anascanastique part of our discourse, which tends to the weakning, ruine and destruction, of to grand an error.

First, Gods Attributes are hereby wronged and scandalized, as

1. Gods power is called into Question; as if a generall benefit were merited by Christ, which by reason of mans wickedness he cannot apply.

2. His wisdom is eclipsed, for it puts upon him such an intention, as yet by proper and direct means he attains not unto.

3. His justice is rendered unjust; for he receiveth a full satisfaction, of his Sonne, for all men; and yet neither first nor last, receiveth them into the favour of communion and friendship.

4. His highest love is undervalued; for it holds forth Gods love to give his Sonne, but not so, as to give them faith, for whom he gave his Sonne; and it speaks of Christs swearing and dying for them, whom yet he lets die and perish in their sins.

Secondly, If he died for all, then he died in their stead, and as their surety he discharged the whole debt, and so, it is not only unjust, but impossible, that any should perish; here the Remonstrants (Arminians so calling themselves) at the Hague conference, had a subtle distinction of Christs dying, Non loco & vice omnium, not in the room and stead of all, sed bono tantum; but for their good only, whereas the Scriptures (which own not such a distinction) hold out Christ as dying in the room and stead of sinners, that they might not die eternally, but live for ever, so is, a Rom. 5. 6. b 1 Pet. 3. 18. and other places to be understood; Christ died for the wicked, that is, in their stead, The just in the room of the unjust: The good, the all, or any of the benefits that comes from Christs death, floweth from this that he suffered in the room of those, who have that good and benefit by his death; and if, as themselves acknowledge, he died not in the room and stead of all; they weave but a spiders web, to say, it was for
for their good; how can the surety do the debtour any good; if he neither be bound in his stead, nor paires the debt, in his room?

Thirdly, If he died for all, he rose again for all, ascended, sits at God's right-hand, and makes intercession for all; for the Scriptures joyn his death and resurrection together, Rom. 4. ult. and his death, ascension, sitting, interceding with the Father, all together, Rom. 8. 34. and more particularly with his intercession, 1 Job. 2. 1, 2. and if to; that he riletth, ascended, sits and pleads for all; he is, either heard, or not heard for all; if heard for all, then all must be saved; if not heard for all, then Christ intercedeth in vain; and the Father doth not hear him alwaies, crosse to Scripture, Job. 11. 42.

Fourthly, This loose opinion, puts all that hold it, upon such distinctions, as have no ground from Scripture, but are contrary to it; as

1. That (but even now named, or refuted) of loco and bona, not in stead of all, but for the good of all.

2. That of impetration and application; which the Gospel holds forth as inseparable acts of Christ's mediation; to whom Christ's death is or shall be applied for them, he obtained remission of sins, and for whom he did impetrate, to them he applieth, Isa. 53. 11. Job. 10; 15, 28. Heb. 9. 12, 15. Yea the Apostle inferreth the application, and that by gift, of all other good things; from the gift of Redemption, and of the Redeemer himself, Rom. 8. 32.

3. That of Christ's satisfaction for all men, and obtaining the pardon of all sins against the Covenant of works for all them, and his satisfaction for, and pardon of the sins against the Covenant of Grace, only for the elect; whereas all men originally and actually hanging upon a Covenant of works, for life, and yet continually breaking that Covenant, are actually in all ages, and in this present age (as in the Apostles age) under the curse, Gal. 3. 10. And they who have any sin forgiven, have all sins forgiven them, Col. 2. 13. Zech. 13. 1. which,
which are the elect only; Christ's peculiar people, Mat. 1. 21. Tit. 2. 14.

4. That of the Gospel, and of the promise of life; the former being (as our new teacher said *) for all, the promise of life for believers only: Whereas at the first dawning of the Gospel, the promise of life and immortality comes to light, 2 Tim. 1. 10. whoever have the Gospel preached to them, that they might believe, have the promise of life also preached to them, that they might believe, and before a man doth believe he hath no more interest in the Gospel, or in Christ's death then in the promise of life, Job 3. ult.

5. It makes Christ's death not at all the execution of God's election; or if at all; but of a conditionall election, producing but a conditionall Redemption for all, not absolute for any; hence

6. It frames God's intention after man's fancy, and Christ's love to be no more to Peter, then to Judas, as some have confessed it.

7. It imagines the grace of God to be for all, or none, and Christ's death to be for none certainly, but contingently.

8. It shuts out Infants from any benefit by Christ's death, but what (say they) is common to Reprobates, as freedom from original sin; bodily life and Resurrection: The first we deny that any Reprobate hath, or shall have; As for present life, and future Resurrection, if Infants have no more advantage by Christ's death; then have they not so much; either, as a benefit, or not, as by his death; if they have more; why do the Assertours of such grace, deny them the seal thereof in Baptism?

9. It leads to other errors, as pernicious and pestilent; I'll instance in three,

1. That of free will; for Christ's death for all, obtains but of God (by their Doctrine) a possibility that men may be saved, converted, &c. If they will; and that will left in their common Nature, is Grace; Gospel-grace they must make

* After his Lecture to a brother of ours.
make it, or they make nothing of it; a Gospel-will let it be then, contributing to man's conversion; what? just nothing faith the Scripture, Joh. 5. 40. & 6. 44. All, say they, in effect; for let all operations of grace be put, that may be put, into the balance, will must cast the scales, and determine the case, whether the man shall be converted, or no, saved, or no. And what the vote of the will is, in that case, read Psal. 81. 11, 12. Jer. 44. 17. Oh flavish will, as Luther call'd thee; and Oh Legal will may I call thee, continually in bondage! What is the pride of that opinion, which would exalt thee, such a bond-slawe, above a promise, above the Spirit, above God, and his decrees, &c?

2. That of falling away from Grace; for if Christ died for all, and that to obtain remission of sinnes for all, and, a will for all to be converted; then all men, are not only fallen in the first Adam, but are and shall fall, in Christ the second Adam, from a pardon'd state, and a state of free-will, and of free-grace (in their tense) who are not elected; yea, but when the Scripture a attributeth remission of sinnes, and a will to be regenerate, or a will set at liberty for the receiving and acting of grace, onely to the Elect; such falling away from such grace, is an imputation, by Arminian Doctrine cast upon the Elect of God; such Doctrine and Doctours therefore to be abandoned.

3. That (which issueth from both the former) denial of the Spirits efficacy, first, and last; They that teach Christ died for all, doe grant he gives his Spirit but to some; here they plainly separate Christ's death, and the Spirit of his death; and when the Spirit is given, hee workes but at the courtezie of the will, how farre, and how long it willeth, and pleaseth; Can that Doctrine be for Christ's honour, that tends to the dishonour of his Spirit?
10. And lastly, It engenders unto that conceit, That the damned may in time be saved, or if not so, yet as Arminius and Vorstius dreamed; it promiseth, Lev. amen ali- quod, some easement and mitigation of their pains for ever in hell.

entitled, Divine Light (per antiphrasis, it should be diabolical darkness) manifesting (it should be, smoking out of the bottomless pit) the love of God unto the whole world, and to his Church; wherein six times at least that place in Zach. 9 11. As for thee also, by the blood of thy Covenant, I have sent forth thy prisoners out of the pit, wherein there is no water, is applied (beyond some of the old Doctors' expositions to Limbus patrum, or of Bellarmines to Purgatory a part of hell, as he dreams) even to the deepest place of the damned, men and devils too; who shall (saith the nameless, noteless Author) by virtue of the Covenant of General Redemption be delivered from thence, and rewarded too for all their torments and losses, in grace and glory. Much Atheisme and blasphemy there is in such an heretical affectation, and this contradiction (in adjecto) that eternity of hell-tormenting fire (as is expressly threatened, Math. 25 ult. Mark 9 45.) shall have an end, doth alone, call aloud, to have that Pamphlet condemned to, and consumed in, some Cheap-side or kitchen fire.

I should now proceed to the true Exposition, pertinent Observations, and Applications of the Text, but there lieth a rub and remora or two in my way, which I shall endeavour to remove, viz.

Quest. May not the former Exposition stand in some founder sense then that of this Seducer? viz. Although Christ did not redeem all mens souls, yet he did buy the world of creatures for the common good of all men.

Ans. i. Suppose he did buy the world of creatures, for the common good of all men, yet it is not the scope of the Parables, or either of them in the Text, to affirm or illustrate any such matter.

2. Our late Expositor took not the Field, for the structure, and store of other creatures, but for the whole bulk of mankind, and every singular man and woman, and mothers childe, as we say.

3. Grant that he, or any man should draw the Parable, or any other Scripture to speak this way; viz. That Christ did buy the creature for all men, our Universalists will not rett there;
there; give them but an inch of this or other texts to hold out Christ's temporal purchase for every man, and they will take an ell of his spiritual purchase in with it: witness the Texts above-alleged and vindicated; all which do speak expressly of spiritual and saving benefits, and so farre, doth our new Expositour carry it, beyond a temporal, common good, even to a Redemption from all sinnes against the Covenant of works; which indeed is but that first sinne of Adam (before the promise) by the tenour of his Doctrine; for all having sinned in Adam, and a Covenant of grace entered with those all, after his sinne; it must needs follow, that all sinnes of Adam, and of all his posterity, afterwards, are sinnes against the Covenant of grace only; and Christ being the Mediator of this Covenant, he mediates for all, that all may have Adam's sinne forgiven; which is beyond all temporal benefits; for it puts them into a blessed state of justification and life; which the Apostle, Rom. 5, sets in opposition to the state of guilt and death, wherein all are involved by Adam's sinne: And it may be, some over-indulgent expressi-ons of some reverend and godly learned Teachers in our Churches, have encouraged our Adversaries, by what they have preached, or written, to this effect; That some common benefit comes in to all men by Christ; and that Christ as a Lord, hath bought and purchased all wicked men their lives, and their reprievals, all that time that here they live; and all the blessings and dispensations of goodness which here they do enjoy; That which is indulgent, is for Christ as a Lord to allow wicked men common benefits, &c. That which I thinke over-indulgent is, that Christ hath bought and purchased these men, and the world for them; And the stretching inferences, which our Arminian-Novellists doe wier-draw from hence, are; That such acts of Gods mercy are effects of Christ's Mediator-ship; And if Christ doth it as a Lord, thinke they, yea, and as a Jesu too; and if God hath given them their lives, &c, for a time; Christ hath purchased these lives of theirs; and if he hath purchased them; it is upon some satisfaction which Christ hath made to his Fa-
Scripture—Redemption vindicated.

ther, and from some generall pardon, which he hath obtained of his Father for Adam's, and all mens first fault in Adam.

But that the world, and the lives of wicked men, and the blessings of this life (though the earth be given to the sons of men, even into the hands of the wicked, Job 9.24.) come not in to them by Christ's purchase, I think I may evince by these Demonstrations,

1. Either such a purchase is by some satisfaction to God's justice, or not: If not by any satisfaction, then something Christ doth, and offereth to God, is a price unsatisfactory, or no "satis" or price of redemption at all; which is the dotage and madness of Socinus, and his followers. If by some satisfaction; where Christ satisfies in part, he satisfies wholly, where he obtains one mercy, he obtains all; and wicked men, even reprobates must have the rest of the purchase; or God gives not Christ what he hath purchased; we may safely conclude therefore, he purchased nothing for them at all, neither spirituals, nor temporals; but all, and only for them, for whom he obtained an eternal Redemption, as 'tis called, Heb 9.13.

2. Then would God's love and favour be known by outward benefits at the first view, and by good events of providence, without any other consideration; it is enough Christ purchased the world for them, and them for the world: God loves them, nor is there any hatred to be taken notice of, from other notions; contrary to Ecclesiastes, chap.9.1.

3. Then all are under Grace, and Gospel-grace, and Gospel-Covenant; Nature is grace, even natural reason and will; or nature endued with reason and will (as Pelagius fancied) for this was part of the purchase.

4. Grant but all temporal things (even of men excommunicate, and of Heathens) to be founded in grace (I mean Gospel-purchase, and God's free favour in Christ) and you lay a foundation for the Popes Supremacy, and his deposing of Princes; for that being granted, 'tis founded in grace, and many
many Princes denying Romes grace and faith, they conclude such are to be deprived of their temporall dominions and dignities.

5. This confounds the Kingdom of Power, and the Kingdom of Grace, and brings all humane Powers and Magistrates, States and Common-wealths, immediately under Christs mediatory Kingdom; and that as they are Magistrates, and civil States; As Mr Huysey* would have Christ by his mediation obtain of the Father, that he shall not judge any man according to rigour, but as they are in or out of Christ; all deferring of judgement from the wicked, is in and for Christ, which otherwise the justice of God would not allow. Mr Gillespy a well infers, Then Christ dieth for them, and did thus farre make satisfaction in the behalf of the wicked, that judgement might be deferred from them; and thus farre he hath performed acts of mediation for Savages and Mahometans, who never heard of the Gospel; and thereby hath obtained that they shall be judged, not according to rigour, but by the Gospel, which intimateth, That Christ hath taken away all their sinsnes against the Law; so that all men shall now go upon a new score, &c. being all of them immediately upon Adams fall, under a new Covenant, and in a Kingdom of grace; which futes well, and jumps in with Mr Oats's opinion, not as good wits use to doe, but as bad counsellours and conspiratours against a good caule or two, as well that of Church-government, confounded with the civil, as that of a Covenant of grace, confounded with a Covenant of works: But I ask M. Huysey, or any rationall Doctor, Cannot Gods power be exercized, where his grace in Christ is denied; and cannot God be just and patient too? why should we set one Attribute of God against the other, when none of them doe interfere?

It will be laid, The threatning was full and peremptory; In the day that thou eatest thereof, thou shalt die the death: Except Christ steps in, Justice proceeds upon him immediately; God shews not a drop of mercy, but for his Sonne.
I answer, 1. Justice did proceed upon Adam, at the instant of his sinning he begins to die the death; his body becomes mortal and obnoxious to death (in which sense the Apostle faith, The body is dead, Rom. 8.10.) his soul and spirit is void of the life of God, and of the sense of God's love, he is under the power and regiment of sin and Satan, disabled to all spiritual good: This spiritual death is the harbinger of eternal death to him; an hell upon earth it was, when God arraigned him; he had no other, I conceive, then the sentence of death and hell in his conscience, till the promise comes, Gen. 3.15. but observe it, before that promise is revealed, God is just and patient also; just in bringing the degrees and pains of death upon Adam; patient in forbearing the immediate and full execution; even as God was, and is just to the Angels that sinned, 2 Pet. 2.4. yet patient in that he reserveth them to a further judgement, and gives them not all their torment before their time, Math. 8.29. and yet this patience is exercised to devils, without a purchase or death of a Mediator; so God might deferre from Adam, and doth from his posterity keep off judgement, though not in, and for Christ, quæ Mediator; And what though Gods dispensations towards Angels, is not a rule in all cases, for us to collect his transaction, about man fallen, and his dispensations towards him? yet in this case the Apostle b makes a clear inference, If God spared not them, but reserveth them unto judgement; he knoweth (v. 9.) how to reserve the unjust to the day of judgement; the same verb being used in ver 4, and 9. for reserving; in the Passive and active voice; where he speaks of Angels and men, as coming from the same act of Gods just patience, and patient-justice. And though we know not how this should be, he knoweth how to be just and patient too; how to be patient in wrath, and justice (Rom. 9.22.) and how to be just in his patience.

2. The threatening, Gen. 2.17. against Adam, and all men sinning in him, is not taken off by the promise, Gen. 3.15. which is only to the woman and her seed: nay, that is a threatening
ning too, in reference to the Serpent, and his seed; which are not only evil Angels, but wicked reprobates amongst men: and that which is threatened is irreconcilable enmity with, and conquest over, Satan and all his serpentine brood; which necessarily infers death and damnation to them, as to himself; it were strange then, if virtually in and for Christ, patience should be afforded to Adam, and all in him before the promise is actually promulged, when at and in the actual promulgation, here is nothing but wrath and enmity between the woman and the serpent, Christ and the devil; the devils brood, and the generation of the righteous; true; Adam stands by trembling, and hears this, but if he gets any peace or patience, or pardon of his first sinne, 'tis a personal favour, only for himself, not to descend upon all his posterity, but such as should be the woman's seed, from their interest in a second Adam, Christ Jesus, not from any relation to him as the first Adam: All therefore, who are yet but in the first Adam, and as branches of that root are under the sentence of death for that first sinne: Christ hath not obtained pardon nor patience, that I know, for them, one moment.

3. No man denieth but all was forfeited upon Adam's fall, his very life, and all creature-comfort and subsistence; but God takes not the forfeit, for when Christ the promised seed, steps in for that part of mankind, who are with Christ, the seed of the woman, the elect of God, the patience, mercy and bounty of God steps in for the rest of mankind, even the seed of the serpent, and reprobates, with whom yet he will carry on a Covenant of works and justice; the foundation of which covenant Christ cannot be, as Mediatour; for then he should be the foundation of two Covenants, contradistinct; works and grace; no, a Reprieve only comes forth for them yet under, and ever to be under a Covenant of works and justice; this is no Redemption.

4. This Reprieve is but for a very short time to many, not at all to some of the serpents seed; who being conceived in the guilt of the first sinne, are stifled at first conception; or being
being born in that guilt, and the corruption of nature succeeding in the room of God’s image, dead in sins and trespasses; die corporally the day they are born, or soon after in tender infancy; and in their immortal souls die eternally, as the children of the Sodomites, then in the womb, or newly crept out; who (with their parents, or fathers of fornication, an unclean diabolical brood, Jude v. 7.) are suffering the vengeance of eternal fire: Others live out their time allotted them in just-patience; but are accursed in life and death, Isa. 65 20. And die as certainly step by step, as they that drop into hell out of their mothers womb: And as malefactors, who are but reprieved, not redeemed and pardoned, stay they never so long in Gaole, yet they die the death, or doe most surely suffer death at the day of full execution; being dead men in law long before.

5. What Christ the Sonne of God doth in this reprieve of the serpents feed (as indeed he doth all that is done) ’tis as he is God and Lord of all in the Kingdom of his Power, which he makes subservient to the Kingdom of his Grace, for the having benefit of the heirs of grace and glory: As some great Lord (intending to redeem one captive (among and out of many prisoners, in his fathers great house) that he might marry her, and make her his beloved Spouse, and for whom he lays down a ransom to his father) out of his generous and noble disposition, common to him, and his father also (as a Lord and great Prince, not as Husband or Bridegroom) should throw away little and great summes of money, with futes of cloth upon the common prisoners, and appoint them relief out of a common Almes-basket, all to this end, that these common prisoners might doe some service in the great family for his Spouses advantage: So the Lord God, and our Lord Jesus Christ (so stiled, Jude v. 4. being the only Lord God to all men, and the Lord Jesus Christ, but to a few) he comes in the first promise, and in the old Prophecies, types and shadows, and in the fulness of time, in the substance of our nature, among a world of Captives to wooe his Church, his Spouse and Bride, to redeem and save her, and her only by
by the ransome of his bloud, paid down to his Fathers justice; and out of his naturall pity and bounty, being God, and the Son of God, and Lord of all (like himself, and his greatnesse) he caufs away life and health, wealth, honour and riches, poor crums, or if you conceit it great morsels, gobs and cantels, upon the men of this world (Gods great house now turned into a prifon) and appoints them ordinary relief, out of the common basket of his bountifull providence (which might lead them to repentance, or will leave them, without excuse) and all this he doth for his Spouse, the Church of the elect; for whose sake he ordereth all men in the world, or these common prisoners, to be serviceable to her, whom himself serves in, not only with grace, but with all outward mercifull supplies (how mean, or course foever) in the great silver Charger of the Covenant, as a Brother * exprefleth it. Now who may not discerne a vast difference between the New-gate prisoners common basket, and the Princes silver plates and chargers; and who (that will not shut his eyes) feeth it not one thing to be reprieved and spared under the dominion of God's and Christ's power, which is all the Serpents seed are capable of, and another thing to be redeemed and brought out of the hands of Sin and Satan, into the Kingdom of Christ's grace and glory; yea, and to have all things here, come in by purchase and promise; one thing for God to be the Saviour of all men, or preserver of man and beast, in the waies of his generall providence; as Psal. 36.6. Another thing for God, in Christ, to provide for believers, and his chosen ones, from special purchase, to serve them in, with all things, out of special love; and to convey all unto them, by a special promise, 1 Tim. 4.10.

6. Although this reprieve of the wicked, is for the elect's sake, and for Christ's sake; yet it follows not, that it is by purchase; for all that is for Christ, and for the elect, is not by purchase; as to instance, the creation of the world was for Christ's sake; All things were created by him, and for him. Col. 1.16. yet he purchased not that creation; The elect Angels are for him, and he makes use of them for the good of H
elect men; yet he purchased them not; And the Reprobate Angels (the devils) are serviceable in the Kingdom of his power, for the good of his Church, to afflict, and try them, yet are they farre from being purchased; so God can shew many drops of mercy (to further on his Sons designs) in a common way of providence; and yet not put his Son to shed one drop of blood, for a reprobate mans preservation, or live-lihood; that drop would make it too pure and shiere mercy, which no serpentine seed tafts of, but hath a cup of wrath and justice, with every drop of mercy.

Lastly (which may serve for our last demonstration, and last answer also to the grand Objection) As Christs Kingdom of power and grace must not be confounded; so his Redemption by price, and his Redemption by power may not be separated. They are only bought for whom the price is laid down, 1 Cor.7.23. Ye are bought with a price; who are there distinguished from men, as men, for whom the price is not so much as tendered; but they who are bought with a price, are brought out by a strong hand; from the power of darkness, and are translated into the Kingdom of love, and of the Sonne of Gods love; yea, and the creature shall be delivered from the bondage of corruption, into the glorious liberty of the sonnes of God, Rom. 8.21. As it shall be the glorious liberty of the sonnes of God to give homage and service of praise, to God, and their Father, Redeemer and Sanctifier for ever; So it shall be the glorious liberty of the creature, to minister matter of praise to the elect, who shall improve the creature to its full and perfect use, and raise it up to its honour and dignity, for which it was made, to be instrumentally helpfull, to mans praising and glorifying of his Creator; as the nurse to a Kings sonne and heir-apparant to the Crown, when the Prince comes to his fathers Kingdom, she is made partaker of some choice preferment with the Prince the nurled: But what is this to Christs purchase of the world, for the men of the world, or of all men in the world, for worldly enjoyments? When as 1. dūtō ἡ ἐκτίνος, the creature itself, Rom.8.21. or μὴν ἡ ἐκτίνος, every creature, ver.23. or...
totus mundus conditus, as Beza, the whole substantiall struc
ture, and frame of the heaven and the earth, is not there to be underlood of every individuum, or singular of every kinde; nay, 'tis disputable, whether every species shall be re-
stored and continued; And 2. not one individuall non-elected man, woman, or childe, hath any part of spiritual liberty here (which they had, if they were under the liberty of Christ's purchase) nor shall have any share in the glorious liberty of the sonnes of God, and of the creature hereafter; but as they are now in the common prison of this great house, the habitable earth; so they shall be all shut up in the close prison of hell, their souls at death, till the day of generall judgement, and their bodies with their souls, after that great day, for ever and ever.

No ground can I finde for affenting, that Christ hath pur-
chased heaven or earth, or any saving, or any temporall be-
 nefit at all, for any of the sonnes of men, whose bodies and souls are not purchased as the elect sonnes and daughters of God; All is theirs (not the mens of this world) whether things present, or things to come, by purchase, by promife, by firm title, and everlasting possession in Christ, or all in all, while here, and in God, our all in all, in heaven for ever.

Object. If any offer to object yet further, The world, ( 1 Cor. 3. 22.) is the Saints, and wicked men are a part of the world, and so a part of Christ's purchase, as the chaff is purchased with the wheat, for the wheats sake, which, when the wheat is severed from it, is burnt up, and cast into the fire; I shall offer this

Answ.1. Mans similitudes prove not a truth of God, but illustrate onely, and Gods similitudes, Christ's Parables (as those of our Text, or that of wheat and chaffe, Math.3.12.) have no such scope, and they prove nothing beyond their scope.

2. There is no Basis by any firm proposition of the Word, to build such an illustration upon: for all the world, and even wicked men may be the Saints for use and benefit, and
yet they are not purchased, but the benefit by them: As death (1 Cor. 3, 22.) is said to be the Saints, i.e. at their service (by Christ's over-ruling power) and for their advantage; and yet not death itself, but that service and advantage, which death brings to them, is purchased: So not the wicked and the reprobate of the world, but the benefit which the truly-godly have by them, comes within the purchase; And as for any benefit, which the wicked have themselves by life, or in life, riches, honour, &c.

1. It is a benefit in itself to live, &c. but not to them, but as they make the better use of it.

2. What is beneficial to them, comes in (as we have shewed) by a legal-Reprieve, wherein there is justice all along predominantly mixed with mercy and patience, and their judgement, or most just execution intended, at the last: not by a Gospel-Redemption, which holds out every where (especially in our times of the new Testament) pure, complete, free mercy, and grace in Christ, and brings in the accomplishment of an absolute free Covenant, made with Christ for the free effectual complete salvation of all, and only God's chosen: who being his chosen, are his only redeemed ones, his only espoused ones, his reconciled ones, his adopted ones, his sanctified ones, his glorified ones; k To the praise of the glory of his grace, wherein he hath accepted them in his beloved.

* Paulus Teftardus de Natura & Gra- tia.

* Thes. 95.

I Had thought here to have taken breath, espying no enemy in the field; but presently there meets me* a Champion Author, one who is for peace and sweet harmony of truth, and hath happily cleared it in many particulars; yet in this controversy of universal Redemption, his musick jars, and he holds up the weapons of an unhappy warre, and thinkes to carry all before him, because he is not point blanke of Arm-

* minius judgement, in the stating of the Question: For he main- taineth that Christ died for all, and every singular, but he will not assert, that he died aequo or alioke for every one; Christ died
died (he faith) for all, to prepare an apt and sufficient remedy, and for the elect, to apply to them, what he had prepared for all. Nor did he die only that God might enter a Covenant with mankind upon any condition, but that he might most surely covenant with Christ the Surety, under the condition of (the Elects) uniting and growing up, by faith in him; nor that salvation might only be possible for all, but certain for some; a seed, to whom Christ's blood should be applied; so as all are redeemed, but not alike redeemed: Christ died pro omnibus & singulis, that every one might be redeemed from the necessity of perishing, for the infringed legal covenant of nature (in Adam) and the want of satisfaction, &c. And that some certain ones, beloved, in God's good pleasure, above the rest, might be actually freed, &c. till for more, then for the sheep of Christ, he would have Christ to die, out of a more general intention; which he endeavours to prove, from the general expression [World] Jo. 3.16. from the Parable of the Feait, Math. 22. from 1 Tim. 2.6. & 2 Pet. 3.1. & 1 Jo. 2.2. to all which places alleged and improved by Samuel Oates, we have given our answer long before, Paulus Testardus came to our view; what he writes in this case, and how much wiser and more soundly he hath improved those Scriptures; and what greater strength there is in his Arguments, I shall leave to the full examen and censure of able judgments, and learned Pens: But may I pass my vote, without offence of the weak or strong, it is this, Amicus Testardus, in his pursuit of peace and truth, and in many excellent notions and harmonical notes of free effectual grace, &c. but in this plea, Magis amica veritas, for while he pleadeth that Christ's death is for all, and every singular, he doth, as I understand the Scripture and him, nec sibi, nec Scripture constare, neither agree with himself, nor the Scripture.

And first to shew how inconsistent his Tenet is with Scripture, he neither doth, nor can maintain it, without the insertion of such a general intention, such a general Covenant, such an universal call, and such universal Grace,
as have no footing in all the book of God.

First, For his generall intention, I conceive, it is not the Scripture intention upon these grounds,

1. All the intention of Christ's death which the Scripture holds forth, is a proper and single intention, by such a medium, or mean to come to such an end; viz. by Christ's death (wherein mankind or the nature of man is made salutable) to save some (or many) and bring them to perfect grace, in glory; this was the Fathers single and sole end, Heb. 2.10. And this was Christ's, Joh. 17.19. Testardus renders this intention double, by making it common to all, and every singular, and yet speciall to, and for the elect.

2. The Scripture intention is absolute and strong, for the justification and life of all those, for whom Christ was lent, and for whom he died, 1 Joh. 4.9. In this was manifested, &c. that we might live through him, not a natural, but spiritual life of justification, sanctification and glory. Testardus makes it partly absolute, partly conditionall; a very weak intention (in effect) and irrationall; if Christ's death should be for those, who never have a will to apply it to themselves, nor that Christ meaneth to apply it unto.

3. The Scripture intention is so successful, as to be satisfactory to the Father and the Sonne, 1sa.53.10,11. The pleasure of the Lord (about Christ's death) shall prosper in his (sonnes) hand. He (the Lord Jesus) shall see of the travel of his soul, and shall be satisfied. Yea, and to the soul that hearkens after the Gospel-intention, as well as invitation, 1sa.55.2. 'tis and shall be bread, and marrow, and fatnessse, but Testardus generall intention, is not satisfying to God himself, and the Father, or Christ; unless God and Christ be satisfied, when they complain; and he brings them in complaining, 1sa.5.4. Math.23.37. for all this generall intention. And if God complains, and Christ mourneth, this common intention will not settle the conscience. Conscience will not be satisfied, but with what God is satisfied. When a poor soul hears that Christ died for all by a generall intention,
tion, to prepare a remedy for all, and for the elect by a special intention to justify and save them, he hath a stumbling block laid before him, to reason thus; I know not whether I be of the number of them, that Christ more generally, or more specially intended, in his death: And if he comes to Testardus for resolution of this doubt; he cannot be resolved by his Doctrine, because by the more general redemption, and intention, God doth not mean to bestow actual salvation upon the sinner, but conditionally; And if you ask him, upon what condition, he will not tell you, it is upon a faith, of God's irresistible working (which yet he grants to some, and ingenuously acknowledgeth peculiar to the elect) but in effect, their own volere to make use of God's posse; their natural will, to make use of God's common supernatural light: Is this satisfactory? or that which somewhere he asserteth, that God grants a faculty of salvation, to miserable sinners, in the general redemption; but the use of that faculty, he indulgeth only to believers, in the special redemption? This yet but common and unsatisfying to the miserable sinner, I fear, I believe.

4. All the Scripture intention of Christ's death is coincident with that of his Resurrection and Intercession; viz. as for the beginnings, so for the compleatings of salvation, in and upon the same persons, Rom. 8. 29. Whom he did fore-know verl. 30. Whom he hath predestinated, &c. read on to the end of ver. 34. Now all that I know of Heterodox with Orthodox have agreed in this, That Christ's resurrection and intercession are peculiar in their intentions and fruits; for the faithfull only; But Testardus adventures not only to make Christ's death common, but his resurrection and intercession; and the fruit which he would have appertain to all and every one, is, an asking and obtaining leave (for so I may sometime enligib his facultas) of God, that they may be saved; and this leave or faculty (call it what you will) is but a salvation by halves; nay, not half the beginnings of salvation; for it is farre short of the infusion of faith, which himself calls the first application of salvation: As for that impetration of leave.
leave to save those, who never shall be saved, he brings no proof from Scripture, that either it is the fruit of Christ's resurrection, or intercession, or of his death: But to anticipate and enervate the Argument, not more usually then truly, raised from Christ's prayer, *John 17.* *viz.* whom Christ included only in that his prayer (which is the canon of his intercession in heaven by Arminius own concession) he only intended in his death, our Antagonist gives his Reader a squint-eyed hint; that when Christ faith, *verse 9.* *I pray not for the world,* &c. he respecteth not the aforesaid impetration of a leave or faculty; nor yet the first application of salvation, by the infusion of faith, *Sed custodiam in fide,* & *cum Christo unione,* but the Fathers keeping of the believer in faith and union with Christ. Let us, because we seek the harmony of one truth with another, yeeld it to him and others; that 'tis not Christ's scope all along that prayer, nor any where else, that I know, to petition for a bare impetration of leave or faculty, for him to save, or for all men to be saved; this is easily proved from the *Chapter,* that Christ prayed for the first application of salvation by infusion of faith; and by first union with Christ, as well as for perseverance in faith and union.

1. His main scope is, to seek his own glory, that his Father might have glory, *verse 1.* Now this is one means of his Fathers glory, as a fruit of his glorification, the gift of eternall life, to as many as God had given him; which eternall life begins in the knowledge of the true God, even in those Gentiles and Heathens who had worshipped the creature, in stead of the Creatour; and never would come to the saving knowledge of God, but by the knowledge of Christ; Christ is not to be made known to the Gentiles, till he be glorified, he praieth therefore that he be glorified, that the knowledge of God in him, sent of God, might be disposed, *verse 3.* So as they who never knew God, might know him rightly and savingly; and what is this? or how is this? but by the infusion of faith; hence to know God in Christ, and to believe in God through Christ, from the very first act,
is one and the same, and so understood, vers. 3.

2. He petitioneth for all that should believe, v. 20. that they might be one, which is for their first union and entrance into communion, implicitly, as for their perseverance more expressly.

3. He prai eth that, as many as God had given him, v. 2. might see his glory, v. 24. now they are an innumerable company, besides the present Apostles, and believing Jews, who are to see his glory; as well those who are yet to believe, as those who were then to believe; and yet he prayed not then, nor doth now make intercession for the world, according to vers. 9. and as he included not, nor intended the world, contradistinct to the dat i & electi à patre, those given and chosen of the Father in his prayer; but his intention and eye was solely upon these, so was it in his death, vers. 19.

5. And lastly, All the Scripture intention of Christ's death, maketh not a separation or distinction between the sufficiency and efficiency thereof upon the same subject; the blessed sufficiency and efficacy of Christ, as Prophet, Priest and King go together, and are inseparably linked for ever in him, and upon his, Psal. 45. 2. Nor can we say (though Christ's death be sufficiens remedium in se, a sufficient remedy in itself, for all) that he died sufficienser for any, but for those to whom he is willing his death should be efficacious. Testardus distinction of common and special intention holds up the distinction of sufficiency and efficacy; nay, he will have the remedy, o Plusquam sufficiens, more then sufficient for all, and so intended and prepared; but p the efficacy none, or as good as none at all; But as we finde in Scripture, that Christ's will is the chief ingredient in his sufferings, and in a true sense, more then his act or passion, Psal. 40. 6, 7, 8. with Heb. 10. 9, 10. So we finde no, that life is prepared and offered for any, but for whom efficacy is prepared; I cannot for my heart, separate life and efficacy, when the Scripture doth not separate, but ever joyn them together, Joh. 5. 39, 40. cap. 10. 10. 1 Joh. 5. 11, 12.

O Thes. 78.
P Thes. 140, 141.
145, 147, 148.
If generall intention then cannot be found in Scripture, Testamentus (with all of that opinion) will be to seek for generall Redemption.

Secondly, Such a generall Covenant he holds forth, as agreeeth not with the Scripture-tenour; how loud soever may be the sound, 'tis a jarring string, or instrument, when brought into Gods quire and confort.

1. The Scripture-Covenant of grace is founded in that seed of the woman, Christ Jesus; and in him made with the woman, and a speciall rank or company, contradistinct to the seed of the serpant, Gen.3.15. Gal. 3.16,17. But Testamentus represents it, as made not only with Adam, but in Adam, with all mankinde; with Noah, and in him with all mankinde. 1. How doth it appear by Scripture, that the Covenant of grace was made to much, as with Adams person? with Eve it was expressly; enmity being put between her and the Serpent; and therefore actuall reconciliation between her and God, promised and obtained; but grant it, that as he had the conditionall offer of the Mediatour, then preached; so he had grace given him to accept it; 2. How made in Adam? who is no more a publike person representative after his fall, but as a sinner, and a broken bankrupt, not entrusted with the new stock: All the new stock is put into Christs hands. 3. As for that Covenant made (rather then renewed) with Noah, Gen. 9. 'tis not the Covenant of Grace, and that made in him again (as Testamentus express it of Adam) with all mankinde; but a Covenant of a terrene and common benefit, made with beasts, and every animal in the air, or upon the earth, v.9,10. as well as with men: And though to beleevers every earthly benefit is an appendix to the promise of Christ (and so was that blessing to Noah, and that for the Churches sake) yet what is this to prove the Covenant of univerfall Redemption, and that in spirituals, as far as Testamentus carrieth it?

2. The Scripture-Covenant of Grace is absolute, entire and unchangeable in all Gods agreements and transactions with Christ, as a surety, to pay the debt, forfeiture and principal.
cipall a}. And as a publike person or root to provide a new stock, and give a new nature, and to lose none of those, whom God and Christ have agreed upon to be saved. God faith, Psalm. 2.7. Thou art my Son, this day have I begotten thee. Christ faith, I will declare the decree. God faith, Thou art a Priest, Psalm. 110.3. Thou shalt be the Sacrifice, Thou shalt be my Salvation, Isaiah 49.6. And I will give thee for a Covenant, a Covenant-founder and ratifier by thy blood, Hebrews 13.20. Christ agreeeth, Psalm 40.7.8. Loe I come, I delight to do thy will, John 17.19. For their sakes I sanctifie myself, I address my self to suffer for them, and as it pleased the Father, that in him all fulness should dwell, Colossians 1.19. So it pleareth the Son, that all that God hath given him to die for, Be sanctified through the truth, and receive out of his fulness, grace for grace. John 1.16. This is the Father's will, that of all which he giveth his Son, nothing (i.e. none of the elect Jews) be lost, John 6.39. And this is the will of the Son, John 17.24. Father, I will that they also whom thou hast given me, be where I am, &c. Thus stands the sole and absolute agreement between God and Christ, but Testament will have the Covenant of Grace conditionall, and changeable, and that as made in Christ, with all men, or with Christ, for all men: although he yeeldeth an absolute agreement about the elect, yet he would have another agreement (and that between God and Christ) about the rest of mankind, Quon non sunt Christi oves, who are not the sheep of Christ, for whom Christ is, Vas & sponsor, a surety and undertaker (but not as for the elect) a pledge, but no sure pledge; an undertaker, but no absolute undertaker in the world's behalf; which is as good, as none at all. I am sure the Scripture doth not thus disparage Christ his suretyship, but it makes him a compleat righteous person, for whom Christ is a surety: As sure as Christ was his surety, and took the sinners debt upon himself, so the sinner is, and must be accounted righteous, in his surety. And as much Testament somewhere seemingly affirmeth; according to that of the Apostle, 2 Corinthians 5. ult. He hath made him to be sinne for us, that
that we might be made the righteousness of God in him. But in his sense of these words he first writeth and stretcheth the meaning of the Apostle, and would have the sin of all the world imputed to Christ, as to a surety, and undertaker for every man, by reason of his Sacrifice propitiatory, and satisfaction of divine justice; And afterwards straiteneth the meaning of that place, and applieth it only to believers, who only have Christ's righteousness imputed to them; as if the Father and his Son had agreed, that Christ should have an universal imputation of sin, or the sins of all men charged upon him, to expiate and satisfy for; but only some men should have the particular, or special and sole imputation of his righteousness, which must needs make an Argument or Paralogism of quatuor termini, in the Apostles reason, For he hath made him, &c. taking the persons for whom he was made sin [us] in a larger sense of all mankind, and the persons who are made righteous [we] in a stricter, of believers and elect. But let God be true, and every man (in his own unbelieving sense) a liar.

3. In the Scripture-covenant of grace, as God's justice is satisfied on Christ's part, so nothing but mere mercy (without any revenging wrath,) falls to be the portion of them that are reconciled; and for whom a price is paid, that all their trespasses being forgiven, Col. 2.13. they might have knowledge of their salvation thereby, Luk. 1.77,78. through the tender mercy of our God. But Testardus draught of the Covenant is such, as that notwithstanding the death of Christ, and satisfaction for all, yet justice and wrath, seizeth upon a world of sinners, in their just hardening to all eternity, and that according to a decree of justice.

4. The Scripture-covenant of grace, is altogether of grace, hangs nothing upon works, Rom. 11.6. nothing upon the will of the creature, Rom. 9.16. Testardus makes a mixture of grace and works, grace and will; and so confounds the Covenant of grace and of works together; even there where he endeavoureth to distinguish them (and doth in part suggest some differences) for in the Covenant of works (he faith, truly)
truly) God gives no man (since the fall) ability to fulfill its condition. And in that generall Covenant of grace (which he frameth) with all men, God gives but *posse, velint*; ability, without a will; the will to receive and act, must come from the poor creature himself; and what is this? but the first Covenant of works, wherein *Adam* stood and fell; as himself elsewhere acknowledgeth, when God doth but so move, that he may, if he will be moved (and leave it at last to the creatures will) it is but according to the tenour of the Covenant of nature; how is the world deluded then, with the title of a Covenant of grace, which being examined, proves but that of nature? For such as the main condition is, such is the Covenant; The condition of this obligation or generall Covenant, is nature, or the act of natural will, in it's impotent and dead condition, whereas the condition of the Scripture-covenant of grace, is faith, and that not of our selves, but of the grace of God, who worketh to will and to do, of his own good pleasure.

5. The Scripture-covenant of grace, floweth from a decree of choice, and speciall love, and mercy, and is backed by it, *Rom. 11:29.* as *Theodorus* also acknowledges of that which he calleth the particular Covenant; and therein differenceth it mainly from the Covenant of nature, or works, which was not supported by such a decree; his generall Covenant then (having no more support from any decree first or last, than had that of works) must be the same with it; and not to be stiled a Covenant of Grace with all mankind; but the old Covenant of works held up by mans weak and wicked will, and by Gods irrefistible decree of justice.

Thirdly, There being no such generall Covenant, we finde no such univerfall call as *Theodorus* writes of.

For he 1. would have a call to Christ more generall, then that of the word, *viz.* by the creatures, and by daily providence, natural instestation, suspension of wrath, administration of the universe for mans good with lenity, patience, and long-suffering; the favour of Sunshine and showres of rain, the fruitfulnesse of the earth, otherwise accursed, and the.
the indulgence of all earthly accommodations; This is, to
Testardus, a calling, this is a Testimony of (saving) grace;
And this he endeavours to prove, from Psalm 19. Acts 14 17.
Cap.17.26,27. Rom.2.4.

To which we oppose Scripture and Reason.

That Scripture 1 Corinthians 1.21. is clear, when by the wisdom
of this universe (all the wisdom of God displayed in the
creatures) men by their best light knew not, so much as God,
it pleased God by the preaching of the Gospel to give the
knowledge of Christ, and to make that Gospel (which with
the preaching of it, is foolishness to a carnal judgement) a
means, the means of faith and salvation. For therein, as Romans
1.17. in the Gospel (not in the heavens and creatures) is
Christ revealed, and the power of God to salvation put forth;
but if you will, verse 18. The wrath of God is revealed from
heaven (not the mystery of God's love in Christ) and if
you say, that is by accident, because men will not know his
goodness; grant it, yet what may be known is manifest in
them, and God hath shewed it to them; it is manifest in all
the creatures, and God hath shewed it to the reasonable crea-
ture, man, viz. verse 19. The invisible things of him, from
the creation of the world, these are clearly seen, being un-
derstood by the things that are made; but not a visible Me-
diatour, God-man, or the mystery of Christ crucified, dis-
cernable there, not a word of Christ, read or written, in all
that great volume. Hear Paul again to the Ephesians, cap.2.
12. At that time (before the Gospel was preached) ye
were without Christ, without the knowledge of him, or
without any means of the revelation of Christ, while aliens
from the Polity, or administrations of the Church of Israel,
where only Christ was made known (and that but darkly
in types) and while strangers from the Covenants of pro-
mise, which doth more clearly hold out Christ, but providence,
barely taken, and not as the fulfilling of a promise, though it
holds forth something, and much of God, yet nothing of
Christ, nor of God in Christ,

By Reason.

Truth of reason doth further evince it:

1. That
That which is not aptum medium, a fit mean to discover Christ, or to hold forth the Gospel-proposition, that Christ died for sinners, can be no mean at all, appointed in the wisdom of God for such a purpose: In the vast fabric of the heavens and the earth, and daily bare occurrences of providence, there is not a proposition to make a syllogism of, or raise a conclusion upon, for justifying faith.

2. Upon Adam's fall, matters are dispensed so, as justice is manifested all along with free grace; If all the world, in all ages had had a calling to Christ, where was free grace manifested? If none were denied a calling, where was so much of strict Justice, as would manifest and execute a Decree of Justice against whole Nations and Kingdoms of men?

3. That calling which meets with no success at all, in any one man, to bring him to salvation, was never ordained of God (that I can finde in the Word) to bring him to such an end: for the Spirit ever accompanied his own Ordinances of grace with efficacy to some; But this universal call by the creatures providence, &c. is found by k Testardius own reading, observation and judgement, unsuccessful to every one that had it; for seeing the Heathen in all their most moral actions, were destitute of faith, and a sincere end, in what they did, he fears not to take from them all, the hope of salvation obtained by Christ. Strange! that Christ should die for all the Heathen, and God should call them all to salvation, and yet save none of them. If he faith, they sinned, not only in Adam, but actually, and that not only against the Covenant of nature, but grace aliquatenus: what? and no pardon for any of them, nor any of them be Salutis in Christo compos, partaker of salvation in the Messiah. Let such a call be for ever called a dispensation of goodness and justice, not a discovery of grace and Christ, when it is not so; and let such as had but the creatures, and common providence to help them, be none of Gods called, but rejected and neglected, nor comparate, but absolute.

4. Habemus.
4. *Habemus consistentem reum,* in Testardus himself, acknowledged in part, that the Scripture is not wont to stile such by the name of called ones, but he is wont every where to stile them so, and to term that a calling unto Christ, which the Scripture never so express, nor can we finde that it hath any such intention to hint it to us.

As touching the rare places, which he, and others think do favour this opinion; let us take a brief survey of them, *Psal. 19.* What read we? *The heavens declare the glory of God, in creation,* the firmament beareth his handy work; the old workmanship, here is nothing spoken or intended of the new workmanship of God: of which, *Ephes. 2. 10.* Day unto day, *verbatim.* The continuaall succession of day and night, holds out something of God's goodness and providence, nothing of a Gospel-promis: if it did, then so many daies, as there were before Adam fell, or was created, Christ was preached by those Oratours, as well as since the fall; and all the time from Abraham to Christ, when the Gentiles had not the Covenant (by *Testardus* confession) yet they had this call by the creatures, *For there is no speeche nor language,* no place or people that ever lived, as not a day goeth over their heads, where and when their (the creatures) voice is not heard, *verbatim.* But for the voice of the Gospel-mystery, if the Apostle may be beleued, *Romans 16. 25, 26.* it was not heard at all; all truths concerning Christ were in all ages, among the Heathen, kept secret and silent.

And if any please to compare, *Psal. 19 4.* with *Rom. 10. 18.* he shall finde, that the Apostle makes but an allusion to the Psalmift, and that his scope is, not to prove this general call, among the Gentiles by the creatures; but an outward call among the Jews, by the word, *Have they [the Jews] not heard? Yes,* the Gospel, by the Apostles preaching, like the Sunne, hath cast his beams over the whole world: the Sunne and the firmament doe no more generally hold out something of the knowledge of God in all ages, then the Apostles in their age, by preaching, did familiarly and univer-
sally hold out much of the knowledge of Christ, and that
to the Jews. which as St. Paul had illustrated, and but il-
luatrated, v.18. from the Psalm, he presently proves it, and
when he comes to the proof, he first begins with Moses, v.19.
and then quotes, Eay v.20.

And yet, albeit the Apostle did but allude to the Psalm, his
scope is the same with Davids, to illustrate Gods teaching of
Christ in the Scripture, and its ministery, by his teaching in
the great volume of the creatures; That mainly wherein crea-
ture and Scripture-teaching are alike, is the extent of their
teaching; all people and Nations are lesson'd by both; that
wherein they doe eminently differ, and wherein Scripture-
teaching excels the other, is the subject matter, end and effect
of their lessons; the visible creatures give out notes and cha-
acters of a deity, the audible word give knowledge of God
reconciled in Christ. The creatures shew how good God is
to the bodies of men; the Scriptures shew us how gracious
he is to the souls of men; The creatures, Sunne and Moon, &c.
speak the wisdome of the workman, the goodness of a Cre-
tour; the Scripture and its Interpreters, speak the love and
wisdome of a Redeemer. The creatures in the common
course of nature, left for mens conviction and inexcusable-
nesse, who sinne against the light of nature: The Scriptures
and their preaching, instituted of God to be sufficient, and
sole means (through the Spirit) of mens conversion and
talvation.

Touching that place Acts 14.17. I can but wonder so
learned a man should interpret it of a Gospel-calling, which
is but a legall-natureall conviction, or that which might witnes
a God to a natureall conscience; for so leads the context. The
men of Lystra would be offering Sacrifice to Paul and Barna-
bas, as to gods, they, abhorring such a sacriledge, vilifie and
annihilate themselves in that cafe, and hold out God, as Cre-
tour to them, v.15. and prove it by his Creation and Provi-
dence, v.16. which was a testimony, that he, and he only
was, and is God; God hereby left not himself without witnesse; What is this to a calling of grace, or the know-
ledge
ledge of a Covenant of grace, founded upon Christ's death and satisfaction?

3. No more is that, which he alledgeth, Acts 17.26,27. and interpreteth of the seeking and finding of God a Redeemer: 'tis true, that God (who is a Redeemer) is to be sought in his works, but are these works of Creation and Providence (out of a Type or a Sacrament) instituted means of seeking or finding him as a Redeemer? Or did God make of one bloud all Nations, to that end they might seek a Redeemer before the fall? Or is Christ in the execution of God's decree of election, to be brought into our consideration before the fall? Yet the naturall bloud, out of which all Nations doe spring, was given Adam before the fall; and the immortall spirit (which Adam had immediately from God, and all men in like manner since receive it from him the father or creatour of spirits) was before the fall. The Apostles scope, is to raise up the superstitious Athenians (who forgat the Philosophy of their natural constitutions) but so high at first; and from vers. 23. to 29. (to that end) declareth to them, who is the true God, he, whom they ignorantly worshipped, he that created the world, and had given them immortall spirits, as he proves out of the Poet Aratus. But when he comes to preach an Article or two of the Gospel, he hath laid aside his quotation from Poets sure. See v.30. & 31.

As for that in Rom. 2.4. which ('faith Teftardus') speaks de penitentia salutari, of saving repentance, unto which men are called universally by the goodness of God in creation and providence, wherein every man shareth more or lesse. Admit it, the goodness of God doth not lead any man to sinne, as some thought, and still are ready to think, but to a contrary course; Doth it follow that Christ is taught in Creation and Providence? Or though it leads to repentance, all are not of Teftardus minde, that the Apostle meaneth it of saving repentance; but if he doth (as I rather incline to thinke so, because it is the most significant, and full word for repentance used in the new Testament) how the goodness of God leads a sinner to it, is worthy our understanding? Verily not as an ordinance
ordinance instituted of purpose, which I gather from Acts 17:30. the times of meaner goodness and patience, in the midst of Gentilish ignorance, God winked at, but now commandeth; now that his word is sent amongst the Gentiles, now the goodness of God is an inducement to repentance; when once Christ is discovered in the Gospel (for that ἀπόγνωσιν, did not in any age of itself, reveal ἐν αἰείναυς, that goodness and bounty of God, in providence, never revealed Christ, and that which revealeth not somewhat of him, of it self, and directly by some order from God calls not to him.) To such the Apostle speaketh, whether Jew or Gentile, as had the Gospel preached to them, even at Rome, where affluence and abundance of the creature was conferred upon them: Now presuppose a pardon published in the Gospel, and Christ revealed in the Word, then God's common goodness (out of Christ) invites to Christ, or is a great motive to a poor sinner (would he know, would he consider it) thus to reason with himself, What have I taken? and what have I forsaken? God hath offered me the creatures in his ordinary providence, and I have greedily fastened upon them; but he hath offered Christ among a company of lost undone sinners (whereof I am one) and I have to this day carelessly refused him; And how have I taken the creatures? (not only meat and drink, but husband, wife, child, friends, wealth, successes of labours, &c.) with unclean hands, with an impure conscience, came they in never so lawfully before men, and with outward temporall right before God, yet while my minde and conscience is spiritually defiled through unbelief, all is unclean to me; But did I goe to Christ, I might have all clean to me, and be accepted in all; that God who freely giveth me the creature without Christ, would as freely bestow Christ upon me, if I did take him; he that gives food and raiment for the body, would as freely give Christ for food and raiment to the soul; he that lets the Sunne shine upon good and bad, will give the shines of his favour, to one, to me, coming in to Christ; he that gives a reprieve to all for a time, by common patience, doth give to some, and will, if I believe
beleeve the Gospel to me, give out a pardon, under feal, by speciall and singular grace, Why should I not beleeve? Why should I not repent? Thus, I say, occasionally, as a poor inner meets first with the Gospel-tidings, he may and ought to be induced to faith and repentance, from the consideration of what common benefits he shares in, although he cannot (nor can I tell him his warrant why he should) look upon Gods ordinary or extraordinary bounty in the creature, as purchased by Christ, and his death, till he beleeveth; nor can he have any such visitation, or change of minde, which is an act and part of sanctification, till he hath faith, as Testardus also, most rightly ranketh repentance in order after faith and justification; so as according to his judgement (that the Apostle in this place of Romans, intendeth the best and choicest repentance, and that repentance (not to be repented of) coming in after faith) the common goodnesse of God must first lead to faith, before it leads to repentance; but that it cannot without a former discovery of the Word; the Gentiles therefore who had no word or promise of Christ discovered, had no call to Christ, and saving repentance; by the creatures, and a naked providence; nor can the Apostle be construed or interpreted, as intimating such a generall call by the creatures, extra verbum without the Word (as Testardus would have it) and that grounded upon a generall Covenant; as the Covenant is grounded upon generall redemption; and that upon a generall intention; but the ground-worke, and the superstructure already shaketh; we go on to weaken this frame a little more, I shall desire others that succeed, or shall assist in this work, may not leave a stone upon a stone.

a It is pleaded for this calling universally by the creatures, that it agreeeth with the call by Gods Word, and Spirit in seven particulars.

Objeft.1. As the call by the Word and Spirit depends upon the merit of Christs most sufficient death, so the present well-being of the creature; for without that death of his, there had been no place for long-suffering and patience towards sinners (which
(which appeareth from the punishment of devils, &c.) but the present world had been (upon Adam's sin) turned into a hell, in an instant.

Anf. To what b hath been answered before, I adde,

1. The world was made by Christ, and for him, Col. 1.16, and as 'tis kept and upheld, Heb. 1.3. by him, so for him, and his glorious ends, viz. to raise up the humane nature, first, into personall union, by assumption of it into the unity of himself the second person; and then, into mysticall union, by redemption of all their persons from sinne and wrath, whom God had chosen, and given him to redeem, John 17.2. Now that these may be redeemed, the Father and his work of Creation and Providence must go on; nor did sin destroy the being of the creature; the elect must have time to be and breathe; And as Sodom should have been spared for ten righteous men takes, so for the elects sake (as sometimes evil daies are shortened) time is lengthened out; the Sunne, and all things in it's revolution, have natures course; the reprobate have their being, preservation, allowance of earthly commons, &c.

2. What necessity of this worlds being turned into a hell, immediately upon the coming in of sin? If Christ had not merited for all, &c? Or what necessity of Christ's generall satisfaction, that the elect might have this world to live and breathe in? His sole and single satisfaction for the elect, will purchase time, and all other needfull creatures for them; and the world shall stand and continue for them; while God hath provided a hell in another place, for those that Christ hath not ransomed.

3. What if God, willing to shew his wrath, and the more to manifest his justice, after patience and bounty, endureth with much long-suffering, the vessels of wrath, fitted for destruction, and a world of them never called to salvation, so much as by an outward call?

Obj. 2. But the Apostle takes away all scruple, and puts it quite out of doubt and question; when as Rom. 2.1. with 4. charging and accusing the man endued only with the light of natures,
natures reliques, and of that most common mercy, he reasoneth thus; De:spisest thou the riches of his good
nesse, &c.

Ans. We have answer'd before, the Apostle in that
place comes to deal with e Jews as well as Gentiles, which
appears, in that he speaks to man indefinitely d compared
with God, and cited to his Tr. b unall, whoever he be that
judgeth, &c.

2. The Apostle is to be understood, not of all the Gen-
tiles he had spoken of Chap. 1. but of the Gentiles (as the
Jews) of the present age wherein he wrote; for to he direc-
teth his charge to the man now living; therefore thou art
inexcusable, and as e Beza further noteeth; he doth not lay,
it did lead, but it leadeth or doth lead. God hath other ends
of his patience and goodness before, but now that God suf-
tered thee, o Gentile, as well as Jew, to live to Gospel-times,
thou haft such a motive to repentance as all thy Ancen-
tours had not; and now that God hath pard thee, o Jew, thou haft
a larger and stronger inducement, then thy predecessours, to
come in to Christ, &c.

3. Men living in the Apostles times, had improvements
for more then the most common light of the old Heathen; by
the Apostles ministry every where, and by their writings;
together with the sacred Text of the old Testament dispersed
where the preaching of the Gospel came; And the Jews had
the advantage of former times, by the lightsome beams of
wholsome Expositions of the writings of the Prophets, read
and preached by the Apostles in their Synagogues; and this
was a great part of the riches of Gods goodness (I conceive)
and patience, beyond the most common mercies afforded to
the old Heathen, or to the Jew in the old Testament times;
which did lead these men (as you will lead a childe most weak
and tender) to a change of their mindes and lives, if they would
have followed their conduct.

4. As they had means of more light, so they are, certainly,
men who did improve nature-light and Gospel-light, better
then others, whom the Apostle deals with; for all agree, he
deals
deals with those more civilized and restrained; with such as we call close hypocrites, not grosse differmblers, such who were, as Calvin brands them, Sanctiuli, little Saints in their own opinion, comparing themselves with others; somewhat like the young man in the Gospel, Mar. 10. 17, 21. thinks Beza. Such, no question, who could see into the grossenes of others open sins, and did censture them; but applauded, and flattered themselves, upon presumption of the light they had above others; and of Gods patience extended more to them, then to others; quite perverting the end of all the cost, bestowed upon them, more then upon others which was to guide them to the Gospel-grace and salvation. All this sheweth, that men living under Gospel-dispensations, are led by a divine providence to look after Gospel-repentance; but it proves not that, for which Testardus alledged the Apostle, that the men of former ages, before the Gospel came among the Gentiles had some call to Christ and grace, agreeable to the common call, which now men have by the Word and Spirit.

Obj. 3. What way soever God calleth, he calleth seriously, and deludeth no man.

Ans. 1. This way of calling, and that to Christ by the creatures alone, without the Word, is not found to be a way of Gods calling men to Christ; every real act of Gods goodnesse and patience, is not simply and properly in Gods intention, a call to Christ; no more then Gods legall command, Doe this and live, is a direct call to life: God is real in such a command held out to Pharifees and self-justifiers, and yet consult with Testardus, in his right judgement, and he will tell you, that God thereby doth not invite men to life, Per legem atque ex lege, by the Law, and out of the Laws earnings or labours.

2. God deludeth no man in the acts of his providence, or reciting of the legall command; but our Universalists delude many men, while they preach Christ's death for all, and salvation but for some. The plain Countrey-man cannot tell how to understand that, and many other such distinctions.

Obj. 4.
Obj 4. The acts of divine patience and providence, agree
with the calling by God's Word and Spirit, in the main end,
which is the salvation of all that are called, and as a means to
that end, God would have them all come to the knowledge of
the truth, which truth spoken of, 1 Tim. 2. 4. TéstARDus h
in this his reason compares with Rom. 1. 18. and 25. as if they
were all one and the same veritas salutis, or saving truth.

Ans. 1. In the most general all call by the creatures, Té-
steadus himself faith, God's end and will for all mens salvati-
on, is but aliquatenus, in some sort or respect, tis his will
and end, in some respect it is not; but in what respect it is,
and is not, he cannot make out, agreeable to God's will of
saving his elect. Salvation is but one, God is one, Semper sibi
constans, what his end is, he attaineth, and will never be put by
his end.

2. Who seeth not the artifices of this Author, or rather
his inartificial jumbling and confounding of the truth, men-
tion'd Rom. 1. 18, 25. with that in 1 Tim. 2. 4. The Apostle
to the Romans meaning by truth there, the true notions and
right apprehensions of the Deity in some common way; and
to Timothy mentioning (according to his meaning) ver. 5.
not only the Doctrine of one God, but k of one Mediator:
Now though it is God's end to bring men to salvation, by
the knowledge of a Mediator, yet it was never his end to save
men by the knowledge of one God, and by that knowledge a-
one; nor can Testardus (without impudence) call it (take
it alone without the knowledge of one Mediator) a saving
truth; our Saviour will teach him better language. This is life
eternal to know thee to be the only true God, and Jesus Christ
Whom thou hast sent.

3. It being clear, that the Apostle to Timothy, meaneth,
as he expresseth it, the only saving truth of the Gospel, whereof
Paul
Paul was a preacher, v. 7. in faith and verity; And yet this Gospel of Christ, not by Paul or others, preached to every singular man (for the calling by the Word, even by Testardus confession, is but to many) it clearly followeth, that when he faith, God will have all men to be saved, and to come to the knowledge of the truth; He is not to be understood in universaliter, sed distributivè, not of the singulars of every rank of men, but of such ranks and sorts of men, where the Gospel cometh, out of which God willeth his chosen, high and low, rich and poor to be saved, by the acknowledgement of that one God, reconciled by the ransom of that one Mediatour, for all them.

Ob. 5. But (faith Testardus further) God giveth in that general light, and way of providence to the Heathen, that which is common to the call of the Word and Spirit, viz. a posse illud præstare, an ability to obey their light, et salvari, and to be saved, if they will, or how could they be left without excuse, had they not that power, et maxime voluissent, though they were never so willing?

Ans. 1. The light they had, called them to obey that light, so farre as it would reach, and was intended; viz. to restrain them from sinning against it, and to own, and worship the true Deity.

2. This light not obeyed, but sinned against, leaves them culpable and liable to condemnation, far from justification by works: If a Master shall leave a candles end for his servants to do so much work by, as the light will reach to, and they, mean while, play by that little light, or put it out, are they not to be blamed?

3. All that light shining in common benefits (without the Word) sheweth no Christ, as Mediatour, but the true Deity; It is no light to be saved by; and did that light give a posse illud præstare, a power to doe that one thing, it gives no power to doe another; here is a confounding of a posse præstare.
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4 That same et si maxime voluntent, although they were never so disfavo, is but a flourish, supposing that which is not to be found left in nature, not so much as to velle in a regular way, nor given, by grace, to men destitute of the word of grace; or who have but the common call of the Word, as Testament elsewhere, acknowledge, which supposition yet he might for argument take, better fancy, then positively assert, that posse salvāri, to be given, which is not given.

Ob. 6 It is further argued for the general call by the creatures and common providence, that the benefits thereof proceed a Dei beneplacito, from the good pleasure of God, as well as the call by the Word and Spirit, and so may intend the same thing.

Ans. 1. God freely giveth back to Adam's of-spring many forfeited outward favours, but not to testify and preach thereby his most free favour in Christ to every son of Adam. Every free act of God's good-nesse is not presently, The grace of our Lord Jesus Christ: nor is it to be interpreted, as flowing from that most free favour, or love of God in Christ: It is an excellent and sound note of judicious Calvin upon Rom. 2. 4. Non unum semper modo accipienda est ea Dei benignitas; That same goodness of God is not to be conceived always after one and the same way, and he clear it thus, While the Lord indulgently useth his own servants, and followeth them with earthly blessings, he declareth his good will towards them by pledges of that nature, and withall, doth train them up to seek the sum (or collection and confluence) of all good things in him alone. But while he entertaineth the transgressors of the law with the same indulgence, he would indeed mollifie their stubborn-nes by that his goodnes, and yet doth not, for the present, testify that he is propitious (or reconciled in Christ) to them. Thus farre Calvin.

Rom. 2.4.

1 Servus eum sum dum indulgentiar tradat Dominus ac terrenum benedictionibus profequetur, suam be nevolentiam ejusmodi symbo- the declarat, ac simul asfurecit ad quernam in se unam bon- rum omnium unam. Transgressores legis sunt eadem excepta indulgentia, sua benignitate vult quidem emollire ipsorum contumaciis, non tamen se ilia propitium jam esse testatur. Calvin. in Rom. 2. 4.

2. When
2. When God by his Word and Spirit calleth any of his own (which he ever doth in time, and after much patience and goodness of his mist-spent on their part) he makes use of the consideration of such his goodness to induce and move, and lets them know, all passages of providence were out of love to them; God's long-suffering to them, is salvation, and God is not willing that any (of them, Beloved, 2 Pet. 3. 8, 9.) should perish, but that all (of them, who as Besa hath observed in two old copies, are v. 8. filled ἀπελευθησάντες, brethren) should come to repentance; and when such, and such only (for no other have the gift) are come to repentance, they know how to prize and esteem of the patience and goodness of God, as finding God's beneficium, or good pleasure in Christ, revealed within the compass of such a time; but till that time, if you will believe the Preacher, Eccles. 9. 1. by all that is before them, in the bare events of providence, no man knoweth either love or hatred.

Obj. 7. In this, lastly, the call by the creatures, and good providence of God agreeeth, faith our Antagonist, with the call by the Word and Spirit, that the grace given in it, destroys not nature, &c.

Ans. 1. No marvell, when as it is but nature, or the common gifts and improvements of nature.

2. If that be Grace, which doth not destroy nature, or the natural faculty, the devils have grace; for their natural faculties are not destroyed by sinne, or by God's patience.

3. The punishments of the damned, do not, shall not destroy their natural faculty, it will be an aggravation of torment to have wit and will, and discursive faculty, &c. about them; therefore a meer non-destruction of nature, or natural powers in the soul is not grace, nor a call of, and unto the grace of God in Christ.

This brings us to the fourth inconsistency of Testardus with Scripture, touching general grace; but before I can discover it, something I finde, as a stronger string to his bow, then the call by the creatures; namely,
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Obj. 8. The calling by the Word, which will surely evince Christ's death to be more general than we make it, for there is none so forlorn, and farre gone, whom a Minister of the Gospel may not call, and that seriously, unto repentance and salvation by faith in Christ, in this manner, Christ died for thee, he hath prepared life for thee in his death, Beleeve, Repent, and thou shalt be saved, &c. And again, there is none of whom justifying faith, is not required, both in our publick Sermons, and private exhortations, therefore Christ must needs die for more at least, then for his sheep.

Ans. 1. Ah poor sheep of Christ, what envying at your peculiar priviledge, that more must needs be redeemed then you! As if Gods love and Christs were not great and infinite enough in the redemption of a little flock; what straining what yielding, and giving in? So that more then Christ's sheep may be but purchased, but, 1. This is not all, and every singular: 2. This is alerted but with an ira, and a saltam; he so died, and he died at last, to procure life, &c. take these expressions in Testament sense, and they are extenuating; but who taught him or any Minister to preach with such extenuations? I had thought the Gospel should be preached fully, with a tantum dilexit, so, and so greatly God loved the world, &c. as himself hath it elsewhere; And indeed there is as much in these words, et extemus and ita, he so died, and so faire, as to procure life, or prepare it, as I would desire; for so to die, is as I have urged it before, to prepare efficacy, with sufficiency of grace: And the tenour of the Gospel is to offer and give power (where God pleaseth) of justifying faith, as to command faith for justification. But

2. To enlarge this offer and call to any individuals, yea, and that absolutely, to every singular man in Testament words, Christ died for thee, &c. Beleeve, is a preaching of his own, and makes his Argument to be no other then Petition principly, a begging of the Question; For as the Scripture speaks to the elect themselves, but conditionally, If thou believest thou shalt be saved, and tells him not, Christ died for any individual
dividual person before he believeth: So it is a presumption for any preacher of the Gospel, to say he knoweth not what, viz. to express himself in absolute terms, Christ died for thee, for thee unbeliever, drunkard, adulterer, what not? Christ died for thee, a fine ease cradle it is to rock the sinner asleep; but no proper and right evangelical call out of his sinnes.

3. It doth not follow, although the Word be preached never so warily, rightly and indefinitely, as in 1 Tim. 1. 15. Christ died for sinners, and all sinners, who hear of that proposition, are commanded to believe in Christ, who died for sinners; that therefore Christ died for all, and every of these, no more then it followeth, that all those are chosen of God from eternity, because they have an external call in time. God hath other ends of his outward calling of men by the Word, as our acute and exquisite Indagator veritatis, Dr. Ames, hath 1 id them forth. 1. For the elects sake, whose eyes are opened, and hearts drawn by the Word, while, as the Sun-beams are beating upon blinde men, the same Word doth but outwardly beat upon the non-elect, and after a manner irradiate them. 2. Because the non-elect converse in common with the elect in the world, and in publike Assemblies. 3. That the elect and true believers might learn (by seeing others, who partake of the same outward call, yet left in sin) that their faith is not of themselves, or of humane strength, but of free grace, and divine peculiar power. 4. That the non-elect by such a call, may be rendered the more useful to humane societies, as to the Church in external services. 5. God would hereby manifest, both his own grace, and mans guilt: guilt, that he calls many but outwardsly, grace, that he calls others effectually: which, me thinks, should serve for abundant satisfaction to the minds of all elect ones; as for the rest, they will never be convince of Gods proceedings, till Christ comes with ten thousands of his Saints, as St. Jude from Enoch's prophesie, to execute judgement upon them all, and to convince all that are ungodly of all their hard speeches, which they have spoken against him.

L. 3
The fourth inconsistency with Scripture follows, Our Author, to shore up his tenet of universal Redemption, or to grace the building, and make it seem very fair, doth varnish it over with the doctrine of an universal Grace; which the Scripture knoweth not for Gospel-grace, viz. b The Grace of universal satisfaction to justice; c The Grace of to poss; the ability given to all men, Et abundanter datums, and abundantly given to all under the Word, to be saved, if they would, &c. d The Grace of outward kindeness, life, food and raiment, &c. e The Grace of reasons light, and of natural powers.

Ans. 1. The Scripture-grace of Christ's satisfaction to divine Justice, is, 1. But for some of mankinde, Isa. 53. ult. Heb. 9. ult. He was offered to bear the sins of many. 2. That which obtaineth, or meriteth eternal Redemption, Heb. 9. 12. for all those, for whom he died. 3. Such a grace as is wrought out vice & loco, in the room and stead of the sinner, Rom. 5. 8. Christ died for us, that is, in our room and stead, as v. 7. to die for a righteous man, is to die in his stead, as when David said, Would God I had died FOR THEE, O Absalom my son; the meaning is, In thy place and stead, that thou mightst have lived. 4. Such a satisfaction it is, as never leaveth them to revenging justice, or to be dealt with by God, in a Covenant of justice, and according to a decree of justice; for then were the satisfaction doubled, and twice paid by Christ the surety, and by the sinner, yet in debt, notwithstanding the sureties engagement, and payment; no such matter, They, for whom Christ was made a curse, are redeemed from the curse, Gal. 3. 13. The whole curse.

Yet Testamentus e will have Christ satisfie justice for all, and glorieth in it, Hic est universalitas quidem et communitas gentis in dono & morte Christi, here is indeed the universality and commonness of grace in the gift and death of Christ; and that's but for some temporary redemption; not with an intention of uniting them to Christ, as a surety, to apply what is eternal (for that he holds peculiar to the elect and true
true believer) but leaves all these non-elect in a state subjecting them to the curse, and to death, and to be dealt with according to justice, and to a decree of justice, what Gospel grace is here?

**Answer.** Scripture-grace, or the grace of Jesus Christ, is the promise and gift of to velle, actual willing, as well as to poss, a power or tendency that way, Deut. 30.6. Ezek. 36.26. Jer. 31.33. Phil 2:13. It is a restoring of that interior liberty from vicious habits, which Testamentus in confessional liberty by the fall is taken away. (being first put away) It is a new divine nature, which inseparably goeth along with the new Covenant; it is not, that men may believe in Christ, if they will, but that men are to believe, and shall believe in Christ for power and will, as Christ himself averred it, Joh. 6.44, 45. And that men are to believe in Christ, not for a common gift only, or general grace, but by special and peculiar grace they are to believe, and shall believe in him for that which is special and peculiar. An habituall, actual, active, overcoming grace it is, given from God's own free-will, drawing man's slavish will, and determining it to a free acceptance and entertainment of what is fully purchased and promised; and finally, it is that grace which works the condition of the Covenant, as well as promised it, as by the Scriptures afore-cited is most evident. But Testamentus his universal powers and abilities, gifts and light, which he would have a Grace, fit grace, and in itself sufficient, given to the non-elect, yet does not take away the moral impotency of the will from any of them: And that grace (so magnified by him) which is abundantly given to men under the Word (together with the Heathens common benefits, and light of reason) pleaseth the whole success to man's arbitrement, or to the determination of the natural man's free-will: which what is it but the grace of the first Covenant of works? wherein to poss, a power to will, was given, but not to velle: the will to use that power at the instant of temptation, was not given; What is it but the substance of the natural faculty, and an old relique of nature a little improved? not any renewing or...
or renewed quality in that faculty: And he that shall compare some of his Theses will easily see our Author makes no special difference between Adam's state before the fall, and his, or any sonne of Adam's state under this general grace after the fall: for there was facultas, a faculty, ability, leave, power, what you will, but facultatis usus, the use of that faculty and ability was wanting, when there was most need of it; and so here. And what if men in the state of sin have a power to omit more evil, and do more good for the outward matter of the duty, then they omit or act? this is not aposse salvatur, a power to be saved, unless in the way of works, which Testardus himself denieth, that God gives to any: But, by his leave, though he gives not totum posse, the whole power, if he gives the to posse any part or piece of it, as it is clear he doth, Rom. 2. 14, 15. should he give it with an intention to give them thereby, this were to give them in a way of works. But I have disproved a general intention of saving, by Christ's death, or of his dying intentionally for all; and no man, not Testardus I think, will say, if God had no intention to save all by Christ, that he hath any intention to save all, or any without Christ, or by a few works without him, or by Christ and works together. What then must be the result? Why, this: 1. That God freely giving back some remnants and pieces of old created abilities to the greatest part of mankind as well as to others) deals with them, according to works and justice, who do hold up their works and will, as indentering with God thereby: God will be just with them; and go along (as I learn'd from the lips of a precious Minister, and experience'd Saint) with every carnall man, so farre as he will goe with him. 2. Although God gave to many carnal men in the Jewish Church, or now giveth to such, living in Christian Churches, that which we call common grace, this is not universal, nor so to be called; nor doe Orthodox teachers ever mean by common grace, that communitas gratiae indone & morte Christi, which Testardus crieth up; But they expresse themselves in proper and plain terms; Si pro eo quod falsa universalis habe vocatio appellatur,
pellatur, illum communem appellarent, tum certe dicetur quod maxime ad rem faceret, as a Beza faith of universal calling; So I, of universal grace; if in stead of that which is falsly termed universal grace, they would term it common grace, then would they surely speak more to the purpose, that is, to the purpose of works; or, of setting forth the works and will of the creature, what it can doe without effectual grace; what? * just nothing. Either the power of believing, as Beza reasoneth (and so Tesfardus his posse salvari) is of nature, or of meer grace; If of nature, not regenerated, thou art a plain Pelagian; If but partly of grace, partly of nature, passe over to the tents of Poppish half-Pelagians; thou art one of them. 3. When men receive, besides the light of nature, the light of the Scripture, and of the true Scripture-Christ and Saviour, yet if the determination be left to their will, (as I grant it is to the most in justice) this cannot be an effect of Gods counsel and will, which goeth along with the death of Christ, or a gracious effect of his death, or a piece of his purchase: for Christ did not purchase by his death, that God should deal with any man (much lesse with most men) according to their works and will; then had he been a Mediator of two contra-distinct Covenants; and should undertake to save them more Wales then one. 4. All that God giveth short of effectual grace, is neither in Scripture, nor agreeably to Scripture, can be called posse salvari, a power or ability to be saved; Christ expressly faith to the contray. Many shall seek to enter in, and shall not be able: Nor was that, which is but common grace, given with an intention to save any, but for other ends: As

1. For triall, as all the grace of Creation was given (with the prohibition of eating the fruit of such a tree) for experiment and trial. Carnal men have some remnants of Creation-grace to try, and give out experiments, what they would do, if they had the whole abilities of Creation, with the Covenant of Creation, and no more, but what Adam had; had they all as much as Adam, they would transgresse like Adam, Hos.6.7. Yea, let a Covenant of Redemption and grace be revealed,
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revealed, as it was to the men and Church of Israel, and all improvements be given them in a general way of external administration, as to them, and more clearly to others now in the new Testament, then to the Jews; yet they will transgress like Adam, and will not hold to a Covenant, where it is left to their will, to keep it or break it. This hath been the issue of the trial, from the fall of our first parents, until this present moment; and will be no other to the end of the world. All improvements of that which men call general Grace, hath brought in, doth and will bring in but general ruins. The most able, gifted-graced (in this sense) and as one faith, The most able free-will men among the Jews (who were a zealous Nation improved with all outward helps and advantages for that time) were the most able sinners, which was chiefly seen in their killing the Lord of life.

2. To discover to God's elect, upon the issue of such a trial, The necessity (as n that learned and pious Interpreter of the Scripture-oracle sheweth) of a stable seed of actuating and confirming grace, ever nourished, supplied, and supported by union with the Deity: And to make them groan from under the common ruins, and cry out, Lord save us by thy speciall effectual grace, or we all perish, with free-will general grace. For except God's free-will do save some, mans free-will will lose all. And if God had not by effectual grace left a remnant, we had been like to Sodom and Gomorrah by free-will and general grace.

3. To leave, all men without excuse who have so much, and abuse what they have; and them most inexcusable who have greatest improvements, who hear there is effectual grace to be given, and yet neglect so great salvation, a salvation which had to great a Preacher, the Lord Jesus Christ (with his train of Apostles and Gospel-Ministers) so great a purchase and pardon by the blood of God, Act. 20. 28. So great and precious promises to hold it forth, 2 Pet. 1. 4. So great power to apply it, as that whereby Christ was raised from the dead, Ephes. 1. 19. So great privileges, as union with Christ, Job. 15. 5. Adoption, Job. 1.12, &c. So great evidences
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evidences, and witnesses, as gifts, miracles and Apostles, witnesses, Heb. 2. 3, 4. God himself bearing witness to them, and to the salvation from heaven; and the Spirit bearing witness in the heart, Rom. 8. 15. Yet men neglecting this great salvation, under the greatest improvements given, and offered to them, being left to their own wills, and free-will with common grace, will but make work for justice, and the more justifié divine justice, as the oracle tells us. So that it things may be, and use to be denominated from the predominant part; Testardus his universal Covenant, must no longer be called a Covenant of grace, but a Covenant of free-will, and his universal calling, no longer be phrased, Testimonium gratiae, a testimony of grace, but a tryall of free-will, and a calling up of the powers of mans will, &c. And his universal grace no longer termed so, but universal-free-will, or universal-bondage, and impotency of nature, wherein all the none-elect are justly left: and all this according to an intention of God to deal with them according to works, and will of their own, which primarily, was to continue life, Rom. 7. 10. but properly and truly was not to save out of death, Adam, or his posterity fallen in him, and with him.

I have farre beyond my first thoughts expatiated upon Testardus his Inconsistencies with Scripture: I shall confine my self within the more narrow compass, in the discovery of some Inconsistencies with himself, as well as with Scripture.

1.

By all his Arguments he endeavours to maintain an universal Redemption, yet in some places he calls it potitus exempti, rather an exemption, which is either more then a Redemption or else: It more, then universal Redemption, was more then to procure a faculty or natural poisse, with it's best improvements, leaving men to his own velle, or turn of will (which is all he affirmeth in that case) even a freedom from the vicious habit, and moral impotency of the will (which is that he denieth) And again, it was more, then to procure the acts of patience, and common mercies, or external offers...
of grace, &c. If it be so, as he seemeth to mince and extenuate it, with a few postures, or rather (and I rather conclude it to be his meaning) what is this but a retraction of that which he would so stiffly assert, and a yielding it to be, as I have termed it before, a reprieve, not grounded upon a necessary satisfaction of Christ to God's justice for all, but for other ends, and upon other grounds. For in very deed, properly and truly in Scripture phrase (as himself noteth elsewhere) Christ is not laid to redeem any but by his death, nor doth the word aρεξίων signify to redeem or free any other way but by price. Now when he phraeth his universal Redemption rather by exemption or priviledge, I conceive he yeeldeth it to be some other way, then by price, and short of such a price, as the precious blood of Christ: And if there was no price paid for all and every singular, there is no universal satisfaction and atonement. In this instance then, we finde Testardus more to agree with the truth, then with himself.

2.

He faith, and that truly, sinne destroyed not natural faculties, and yet these vires Physica those natural powers (which he explains himself to be potestas, and facultas facultas) Christ died to purchase, for so he faith, God is the Saviour of all, Respitiuit priorius Redemptionis, qua facultatem sanitum sanitum salutis miseris peccatoribus facit, in respect of that universal Redemption, whereby he grants to poor sinners a faculty only of salvation; that is, the natural faculty and power of understanding, (which, with the essential liberty of the will, distinguisheth a man from a beast, and a stock or stone) so it seemeth Christ died to purchase that which sinne destroyed not, and God restoreth that which was not lost; or rather Testardus travels in this Argument to stifle his own conceptions.

3.

No man could justly charge God of injustice, if he should have adjudged all men of years to eternall death for Adams first transgression: And yet he will not have that first sinne, nor
nor the actual sins of the Heathen against nature without their sinning (as he supposed) also, in some sort, against a Covenant of grace, to be the cause of their eternal condemnation and punishment; and his reason is, Ut justitia divina in iis puniendis habeatur ratio, that regard may be had (in our thoughts) to divine justice, in their punishment. Is not this interfering with the former clause and Thesis? As if unless the Heathen had sinned, some way, against a Covenant of grace, God's justice might be called in question; when he had granted before, that God had been most just, to have thrown all men into hell for the first sinne. And the like self-contradiction he hath about children, who dares challenge God for injustice, if he should strike and slay with eternal death, the off-spring of sinfull parents for Adam's sinne, in ipso vico limine, at their first stepping into this world? And yet he thinks it difficult to define what became of the Heathens children, nor doth it appear (to him) how they are to be punished with the eternal torments of hell, when as (The. 53.) he had made it evident by a similitude of the Serpents egges, or young ones, which if poor man may crush betimes, for their in-bred propensity and poison, why may not the Creator, and Lord of heaven and earth doe the like to Infants, by nature prone to sinne against him, before they put it forth in act?

1. Sustentation of nature, suspension of divine vengeance, &c. are fruits and testimonies (as he thinks) of a Covenant of grace, and that with all men. And yet else where he doubts not, but God the Creator and Preserver of Nature instained Adam and his faculties, his sight, hearing, minde, will, appetite, hand, and teeth also, in the very act of his sinning; and as a fundamental proof thereof he citeth that in Act. 17.28. In him we live, move, &c. which (to serve his purpose at another time) he expounds of God as a Redeemer. God can, and did (faith Testardus) as preserver of nature, sustaine Adam, in eo aut quo peccavit, in that act wherein he sinned; and why may he not sustaine his posterity.
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((say I) in and under the guilt of that sin, and in the actual fruits of that sin, as Creator and Preserver of nature? (suspend some of his own acts of highest justice for a time.) And yet that sustentation he be more a fruit of redemption than Adam was in the first act of sinning. And so, God being the Saviour of all men, 1 Tim. 4. 10. (which Testardus applyeth to redemption) be no more then what is in Job 7. 20. O thou preserver of men, and what we have in Psal. 36. 6. O Lord thou preservest man and beast; A common act of providence.

5. Christ offered himself (he faith) pro peccatis mundi, for the sins of the world, and quotes that in Job 2. 2. for it; whence, elsewhere, he infers that Christ died pro omnibus & singulis, for all, and every one; and yet declaring and laying forth the peculiar benefit of justification, he dare not affirm it, as belonging to any other, but to the elect believers, and the sheep of Christ, who are united to Christ their surety, and professedly faith, Hae duo conjungis Apostolus. The Apostle, 1 Cor. 1. 30. joyneth these two together, union and justification. Now how can that cohere with his doctrine of separating the imputation of sin, from the imputation of righteousness? All mens sinnes are imputed to Christ; and yet Christ's righteousness (first or last) is imputed but to some. Either he must let goe the Doctrine of singular and sole imputation of Christ's righteousness to the elect (which is a glorious truth to be adhered unto for ever) or he must desert the opinion of universal imputation of the sins of the non-elect unto Christ, which is an error worthy to be exploded, and abandoned for ever.

6. Man, however a sinner, hath reliquias quasdam primigeniae lucis, some common notions of God, naturally imprinted in the heart, &c. and hath withall, extrinsically, a light set before him (and added to that imbred quality of his minde) viz. Arguments of the God-head, his power and goodness easily to be perceived in the Creation and administration of the
the world; for proof whereof he quotes, Rom. 1. 19, 30. Aft. 17. 26, 27. And the utmost power exerted, or put forth by this natural light, he holds according to Scripture, Rom. 2. 14, 15. Rom. 1. 31. that having the work or effect of the Law written in their hearts, the Heathenish Gentiles did many things according to that Law, as to acknowledge God in part, to be powerfull, good, &c. to worship him after their manner, follow the shadow of virtue, feel their consciences excusing, and accusing, &c. Thus farre we have a fair pail of milk, but doth he not spill it within a thesis or two, Where he calls these Reliques of natures light, as it were certain rudiments of the Gospel, offering and holding forth to blinde Heathen, The grace of Jesus Christ. Is not this a clashing with what he had laid before, of the whole power of nature? Is it not a disparagement to the grace of Christ? who (it seems by this passage) begins with Adams leavings. We read of Scripture rudiments (the ceremonies, Gods positive institutions) yet there are but beggarly in the point of justification, Gal. 4. 7. And natures relics are as beggarly in the work of faith and sanctification, but in the office of revelation, and manifestation of Christ for righteousness and life, much more beggarly. Now if you will believe Testardus in this place, where he faith, Christ was presented and tendered to the Heathen by those most beggarly rudiments of nature, and that every testimony of mercy in a way of providence, is the grace of Christ (where he speaks unfoundly) you must not believe him in another place, that faith depends not upon humane reason, and that the light whereby the natural faculties are called upon and acted, is divine and supernatural, and of the holy Ghost, where he writes most foundly, and speaks the words of God faithfully; and what then is the chaff to the wheat? But if you will take his word there, where he speaks truly again, That there are no Arguments of the hope of a blessed state, left in the remains of natural-light; and more of this, Thes. 52. And that the revelation and opening of mercy by Christ, ought to be a light, by order of divine wisdom, whereby poor sinners lying in darkness, ter-
rour and death, may be raised up and brought home to Christ the Mediator, *pro ratione revelationis*, and *b* that this light whereby sinners are raised up and renewed, is not *lux alquae physica*, any natural light; then you must not believe him where *c* he faith, that God left no man living (among the Heathen) altogether destitute of all help of salvation, or without some calling to Christ and grace, by the light shining in the creatures and common meries; and *d* that *quisvis vocatum*, every single man, as he meaneth, had apt and sufficient means to win him to faith, &c.

7. He faith *d*, all the grace given to the non-elect, leaveth the success to their free-will, which if you take for a truth you must reject that for an error, *e* That they have grace apt and sufficient to be saved; for though they have not effectual grace, without which he confesseth none can be saved; yet he thinketh, it followeth not from thence, that he, who being destitute thereof is hardened, and doth perish, *ἀνωτέρως, non receipisse*, ut *posset salvari*, had not simply received that which might have saved him: And what is it TESTARDUS, by your own confession, he had received? not *tō velle ipsum*, not the moral change of the will, but *tō posse si velit*, the power, if he would; and what power? not Ethicam potentiam, but some (imaginary) grace, apt and in itself sufficient, whereby the *Physica impotentia*, or natural impotency, and *f* excusable impotency is cured. But what is that natural impotency? TESTARDUS *f* placeth it in three things, *f*.

1. The want of a natural faculty of understanding; to which we answer'd before from this Author himself, that sin never destroyed the being of it. 2. Want of an apprehensible object; This object (after the fall) if saving, is Christ, and we have proved the Heathen wanted; he was not proposed to them; they had indeed the shadow of verum, as *s* TESTARDUS expresseth it; but no shadows of Christ, in the shadows of the Sunne, nor in the Sun itself, in the firmament, or any other creature, nor what by positive institution for a time were in Moses Ceremonies among the Jews. 3. The want of
of light to illustrate and set forth to view this object, Christ; and that is by the preaching of the Word; the Law accidentally, properly the Gospel and promise, Qua multio distinction est, & intelligibilior, quam vox Calorum, which is a much more distinct and intelligible voice, than that of the heavens, Testardus acknowledgeth, yea, say I, the only distinct language of Heaven, and that means whereby we savingly understand Christ. And if Testardus would once sibi confitare, be his own man, he must lay so too; for if the natural understanding wanteth the object Christ, and the means apt and fit to set him forth, is it not, as he saith h Impotentia sine culpa, sine crimine, pane non obnoxia? An impotency without blame, without crime, not liable to punishment in this respect? I ask then, What needs a cure? or what is that cure he speaks of* every where* which is not by any spiritual, or morall change of qualities in the mindes and wils of the non-elect; but a saving of the naturall faculties, harmlesse, as it were; Is this the result of all? and shall any pious or learned man call this apt, and in it selfe sufficient grace? A sufficiency without a sufficiency rather, let it be stiled.

8. Once more, and more briefly, i In the description of mans naturall state, he speaks home, that man is dead in sinne, and under the chiefest aversion from the chiefest good, and neither lives to God, nor can quicken himself, nor can doe any of those things which belong to a life in God; here he agrees with the truth, but k afterwards falls out with this truth and himself; when to exemplifie how every man, hardened and perishing, had received cawds, ut posses salvari, simply that which might have saved him; he instanceth only in this, that he might doe more good, then he doth, and he might omit, more evil then he omitteth; But what is all that good he might doe, or evil he might omit by the power and principle of nature, to his life unto God, and in God, through Jesus Christ? And what is all a mans doing, or not doing to salvation, without knowledge.
ledge of, and faith in Jesus Christ?

More such inconsistencies may be observed in this Author with himself, that while he undertakes to make truth and error friends, we cannot make him friends with himself. Were it not a fairer reconciliation, to conclude with the Apostle, Rom. 11. 6. "If by grace, then is it no more of works, otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work." If God would have the non-elect by grace, then would he not leave it to their works, nor should Testardus call it, saving grace; if God leaveth it, as in truth he doth, to their wills. But if it be peculiar to the elect to be saved by grace, the grace of redemption and sanctification, according to the grace of election, then cannot any other, "Etiam's maxime vellent, although they did most earnestly will and desire it (as the Jews, Papists, and all meer natural men doe) be saved another way, by works alone, or mixed and joyned with Christ and faith; which yet because men doe to earnestly will and desire, God in justice leaveth them to their own thoughts, wills and wares.

To clofe up all, I finde in this controversy of univerfal Redemption, it is a more easie work to reconcile Testardus with Arminius, then with himself, or the truth. For although Testardus is not so grosse and large, in the stating of the question, how Christ died for all, as I noted at first, yet in his demonstrations he goeth rather further, then I finde Arminius doth, as touching the matters of this life; Arminius reckons the Word and Spirit for the proper appointed means of faith and salvation, Testardus every where assigneth the good things of this life, as means apt and in themselves sufficient; where the Word and Spirit are not afforded. Arminius with the bona, the good things of this life puts in the mala, the afflictions and corrections of Gods hand (the benefit whereof is purchased for the elect, as the use and benefit of life and health, &c.) But Testardus reckons the good things temporal to be testimonies of Christ and grace, by themselves; which I doe not finde Arminius to avverte, no more
more then of the **mals**, or evil events of providence by themselves, but as they are elevated and sanctified beyond their proper element and sphere, to they both shall **work together**, with the proper means of salvation, for good, to **those that love God**, and are loved of him, and called according to his purpose, Rom. 8. 28.

But in these three particulars (above others) I finde Tostardus and Arminius mainly to conspire and jump into one minde.

1. **That Christ did intentionally die for every singular**, make satisfaction to justice for all.

2. They doe both exceedingly set up, and **magnifie nature and naturall parts**, which will never doe the reprobate any good (for they are flesh enough in self-conceits of will and widsome, from their own hearts) but it hath and will doe hurt unto, and among the elect of God, for a time; to lose their waking thoughts and admirations of free-grace, and to fall into a dream of free-will, as if that were the umpire of grace; and of a strange liberty (unknown to a right-principled Christian) as if because God leaves the non-elect, in justice, to their own wils, therefore Gods children, dealt with in rich mercy, should have their wils and swinge also; whence many are ready to turn the Doctrine of Grace (especially of such grace, and such a Doctrine) into wantonness. Not to speak of that which is so obvious, trite and common, yet true; their putting of titles upon nature, as calling it grace, and a testimony of grace, doe favour strongly **of old Pelagianisme**: This is a wonder to me, how Tostardus could stile his book, *A Synopsis de Natura & Gratia*, when as all along the book he confounds the one with the other; but my wonder ceaseeth when as I consider the title must be, in his sense **inconsistent**, as well as the contents of the book.

3. **They place the decree of Christ's death, in order of nature before the decree of election;** as perceiving, that if redemption by Christ's death, be brought in, as a fruit of election, then as election is but of some, out of the whole lump of mankind, to

"Naturam gra-"
redemption must be assumed to be, but of those some, or that certain number, whom God had elected; only with some difference; Arminius frames a predestination of believers: Testardus foundeth election upon Christ, not as yet received by faith, but as given and destined of God for faith; Arminius giveth that to the will of man in believing, which Testardus gives to the efficacy of grace, beyond a moral twafion, and hangs not the faith of God's elect upon the contingency of the will, nor doth he make faith an antecedent condition of election, as Arminius. But he is (me thinks:) as wide in another notion, as Arminius in the former; That Christ being first decreed to be given, as a common victim: or sacrifice propitiatory, he represents Gods thoughts, as waiting (not for time, but order) on the courteous of the rest of the world; ° Act tandem, cum pravideret Deus, &c. and at length, or then next in order, when God foreteeth all will not receive his Sonne, prepared and offered for all, then, and not before (in Testardus thoughts) comes out Gods purpose of saving some, and that from an absolute choice of them, to faith, and the fruits of it, infallibly, necessarily, &c. Absolute because not out of fore-seen faith, &c. as Arminius, but not so absolute, as to be the foundation of our Redemption, for Christ; and that, as the immaculate Lambs, satisfying justice, is the foundation of our election, and not only of election, but of the whole gracious predestination, as he calleth it, and so he makes Christ a foundation of so much of Gods predestination, as in the common Covenant, call, and grace (which we have discovered to be inconsistent with Scripture) belongs to reprobates: Here are new notions that may please some mens fancies, but they are very cloudy to me, while I apprehend they cloud and eclipse the glory of election; which although the faith, it is pure & particularis misericordiae; belongs to meer and speciall mercy; yet the notion of the Scripture goes higher; for as it excludes faith from being either cause or condition of election; and brings it in as the effect thereof, Act. 13. 38. So it assigns not Christ, as the fundamental cause of election, when
we speak or reade of him, as a Redeemer offering up himself a Sacrifice, but as that gift of God, *Joh.* 4.10. sent as Gods great love-token, for manifestation of his mercy, and love to those, who are the chosen people of God; *Math.* 1. 21. and the children of Gods election, whom he should by his death gather together, *Joh.* 11. 52. And when the Scripture faith, We are chosen in him, *Eph.* 1. 4. It is neither to be understood with *Arminius*, That he chose us as fore-seen beleevers on him, nor with *Tillardus*, as redeemed first to God by Christ his sacrifice, and upon fore-sight of what all the world (the elect as others) would doe, left to themselves, reject Christ; and of what himself would doe for some (for this is to build election upon works, though they be Christs works partly for us) partly in us.) But as blessed *Baines* upon that place, in him as a Head; The grace of election beginneth first with Christ our head, and descendent to us in him; And Christ being primarily chosen as an head of men (and Angels too) then such men, as are chosen in him, being fallen as others (when as none of the elect Angels fell with the rest) by force of that former choice of a head, to the end appointed, The glory of free-grace, he is secondarily chosen upon the coming in of him, unto the means of bringing many sons unto glory, viz. his death; and as these sons and heirs of glory were chosen in Christ to that end, without a first consideration of the fall: So upon a second consideration (as we may so speak) of their fall, they are chosen in Christ to the means, viz. Vocation, Justification, &c.

I shall adde as a Corollary a few Arguments for the due order of election before redemption, and for the sole redemption of the elect, as a fruit of their election.

1. That the decree of election is in order of nature before the decree of redemption.

1. The Father hath the first right, as he is first in order of subsistence; The Son hath it given him from the Father, *Joh.* 17. 6. Thine they were, in the first purpose and choice, and they gave them me, to own as mine, and being left (not fallen out of election, but into a state of non-communion) to redeem, and bring to God.

2. Election
2. Election is first to glory, and election to glory is before the fall; and therefore before redemption, which comes in after sinne, as a means to bring to glory, by such grace; to the praise of the glory of God's most free grace, Eph. 1. 4, 5, 6.

3. Creation was for Christ, Col. 1. 16. and therefore Christ first thought upon as a head, of elect Angels and men; and as he is before all created things, in the counsel of God; all things are made for his glorious ends, upon his elect, had there been no fall; but for the further manifestation of God's love, the fall is permitted and ordered to bring in, not only God-incarnate, but God crucified.

3. Love is in order before mercy, Eph. 2. 4. The decree of election is an act of mere love: That of redemption an act of pure mercy, and consequentall upon love in the decree; And in the execution, all the tender mercies of redemption, are fruits of that love which gave being to election, as election gives a Redeemer and redemption.

2. That Redemption by Christ's death, is solely and only of, and for the elect, as a fruit of their election.

1. Christ died for them, and them only, whom he represented, whose names were in the bond of agreement, or in the Covenant of his Suretyship, and that were virtually in him upon the cross. Some were virtually in him upon the cross, for he was there as a publike person; all were not virtually in him, but such as are, in due time spiritually and powerfully united to him; if any more but they, then Christ's death and cross loseth some of its vertue, & Christ's power is lesse then Adam's (for as all sinned in Adam, the imputation of his sin is put upon all their persons, whom he represented) Now not any but true believers, and the elect heed are in time spiritually and powerfully united to Christ (even by Testardus doctrine *) nor doe any but such partake of Christ's satisfaftory righteousness, by spiritual propagation, or union and bond of the Spirit and faith, as they that are in Adam by naturall propagation, and bond of nature, are partakers of his condemning guilt (which Testardus proveth, from Rom. 5. 16, &c. as we use to prove it) By proportion of the first and second Adam, virtuall and actuall union and imputation goe together.

*The 191, 1940
together. Now who will say Christ represented more than the elect, &c?

3. If Christ died for more than the elect, more than the elect must believe in him, as an effectual Saviour, or he must be believed on, as an ineffectual Saviour by some or other; Now not Testardus, nor any such Universalist will say, that his death is, or was ever intended to be savagely efficacious to all (only such a grofs Atheist or distressed brain, as he that put out * Divine Light.) And that which is not nor was intended, is not to be believed. Nor will, or dare any bid men believe in Christ for half, or half a quarter of salvation, who are in their found mindes. But believe (we say) in Christ for all or nothing, when we take the Scripture-tcpe along with our preaching.

3. Christ died for those, and those only, who shall finde their election by believing in his death; none can finde their election, who first had it not in Gods counfel. That representation therefore of Christs death, which Testardus makes in some respects, common to more then Gods elect, doth weaken the hands and hearts of true believers, shake the faith of Gods elect, and obscure Gods election, as well as the reasonings of Sam. Oates; and I hope (with Gods elect at last) the doctrine of the one will be received for Orthodox, no more then the other, but both be rejected as Heterodox.

Let those who preach, hear, write, reade of Christs death and Redemption, believe in him for all aetual union and efficacy of communion, and the assurance of their election thereby, as the cause is known and assured by the effect, and you shall finde the Treasure and the Pearl, for which the Christian man, and merchant, sold all he had, and bought it.

* A pamphlet sentenced before, p. 30. as unworthy of any light, but the light fire

As it followeth in the Parables.
Again, The Kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, The Kingdom of heaven is like unto a Merchant man seeking goodly pearls: &c.

Part 2.

It is high time that we come (in the wisdom and strength of Christ) to set out the right and genuine Scope, Explication and Use of these Parables, for the repairing and edifying of your judgements, which have been shaken and staggered by the perverting abuses of the late novel Exposition.

The Scope for the doctrinall part, is to teach and set forth the
the worth and excellency of Christ and Grace, and the Gospel of Grace, with a Christians affectionateness strongly carried out to him, and it; And for the Use, it is to advise and excite all that read and hear hereof to be like unto this man and merchant in the Text, in affection and action.

The particular and punctuall Exposition (according to this general scope) is as followeth.

In these two Parables (as in all similitudes) there are two parts,

1. The Proposition, holding forth the resemblance.

2. The Reddition, applying the thing resembled, to the resemblance.

1. The Proposition or resemblance is drawn forth two waies.

First, of a Treasure hid and found, and hid again, rejoiced in, and purchased by him that found it, with all that he had.

Secondly, Of a Pearl, found by a Merchant man, &c.

2. The Reddition, so is the Kingdom of heaven, as is a Treasure and Pearl in the discovery and purchase of it; so is the Kingdom; or the Kingdom of heaven is like unto, &c. that is, there is that worth in it, and that transaction and management of affairs about it, as if a man should finde a treasure in a field, or seeking many pearls, he should finde one of great price, and having found this Treasure, this Pearl, he goeth and selleth all that he hath, and buyeth it.

By the Kingdom of heaven, I understand, the State and Treasure of it, with the affairs and dealings about it; or Christ and his grace preached and set forth in the Gospel of grace, and in Gospel dispensations; Christ and his Gospel-grace and dispensations, were set out in the four fore-going Parables; by their nature, force and efficacy; here, by their worth and state of excellency with the Christians affairs and dealings for his enjoyments of all the worth and treasure of the Kingdom, as his own.

First,
First, The worth and riches of the Kingdom resembled to hidden treasure, and a precious pearl; what else is it, but Christ and his Gospel-grace? as may appear,

1. By parallel expressions and descriptions of him and his grace in Scripture; Such as you read of in Col. 3. 1. Things above, where Christ sitteth, &c. Treasure in heaven, Math. 19 21. & 5. 21. This treasure, 2 Cor. 4. 7. viz. of Christ and the Gospel-knowledge of him, v. 6. The people of God are the children of the Kingdom, Mat. 13. 38. and the subjects of the Kingdom, yea heirs and co-heirs with Christ, that is enough for them, but they are not the treasure of the Kingdom, Christ is that treasure.

2. By the Characters given to this treasure of the Kingdom, in the Parables of the Text, as

1. We hear here of a hidden Treasure, Christ is most like to a hidden Treasure, as being furthest off from the knowledge of men; you may know a visible Church, sooner then the invisible God and Saviour.

2. Hid in a field, that is, a field by itself, and a large field, yet distinctly and particularly bounded, within the Word and Ordinances of grace; there is Christ hid and wrapt up, in precious promises, the preaching and substance whereof, is called, vers. 19. The word of the Kingdom; for where the Treasure is found, there it was first hidden; in Gospel promises, Ordinances and dispensations, Christ and his grace is found.

3. Here is mention of a Pearl, and one of great price; Christ is that Pearl, with the grace of the Gospel; of singular, invaluable price; it will impoverish every man that goeth about to buy it, but when he hath sold all, to his shirt and skin for it, it enricheth him for ever.

4. One Pearl, which can agree to none but Christ, and the unsearchable worth of his grace and Gospel, set in opposition to all the goodly pearls, in mens esteem, the supposed mediums of salvation.

Thus you see what the state and worth of the Kingdom of heaven is; and to what it is like; it is Christ,
and all he is worth, like to a Treasure, and one Pearl, of great price.

Secondly, We are to consider the Kingdom of heaven, in it's affairs; and the Christians dealings about it, like to a man that findeth, &c. Who is he that findeth? he that seeketh, and who is he that seeketh? the merchant man, a man of no small dealings in the world.

The merchant man is every elect-vessel of mercy; represented here under a double notion.

1. As seeking that which he findes not.
2. As finding that which he seeks not.

1. As seeking what he findes not, and that is a goodly Pearls; some fair and specious commodities to make him rich and happy; Every one of Gods elect, while naturall, is seeking his happiness, his life, his heaven, his God, in some one thing or other here below; the minde of man is active, and as busy as Ants on a mole-hill, about worldly contentments, riches, honours, pleasures, profits, common gifts of learning, knowledge, &c. to make a life of, an heaven, a God of, this he seekes, but (if he belong to God, as the Parable speaks of such) he findes it not.

2. As finding what he sought not for: A Treasure, a Pearl, an only Pearl of price; the only Treasure of Christ, and Gospel-grace which will make a man for ever. This finding is nothing but Gods preventing light, and love, and Gods drawing of a soul to faith in Christ; And of this finding there are four effects mentioned in the Text.

   Hiding.
   Joying.
   Selling.
   Buying.

1. Hiding, when he had found the treasure he hideth it; which is not only emblematical, and for ornament of speech, as some conceive; but such an expression as holds forth the carriage of a true believer, at his first believing in the severall acts of humility, of hope and love, of his high esteem, and holy purposes about this Treasure and Pearl to make it his own;
Treasure and Pearl.

own; for as there is a sinfull hiding of Christ, and of Gospel-grace and truths, when they are not acknowledged, nor others called, to come and partake with us; against which David and Christ too, do protest, Psal. 40. 10. So we finde the phrase used in a good sense in Scripture; As

1. Sometimes for an act of modest humility, in opposition to boasting, as 1 Pet. 3. 4. the hidden man of the heart, is an expression of humility in women, contrary to outward ostentation, and shews and flant-tant dresles; so Bullinger inclines to think we may safely here understand, an act of a Christians modesty, who when he findes Christ in the Gospel, hath many a secret thought, of the worth of such a Treasure, and of his own unworthinesse, yet cordiall, and inward in his beleeving, with the hidden man of his heart.

2. Sometime for an act of Hope, Prov. 22. 3. The prudent man fore-seeing the evil, hideth himself, i.e. humbly and hopefully betaketh himself to the Lord; so the beleever hopefully, as humbly cheweth upon the promise in his heart.

3. Sometime for an act of dear love, as Job 20. 12. it is an expression of a sinners love to his darling sin, he is said to hide it under his tongue, as a man or child doth fuggar candy in his mouth; which is seemingly a good hiding to a sinner, and here the reall and dear love of a Christian to Christ, holds him, and keeps him close.

4. Sometime for an act or effect of high esteem; for so the riches, which Cyrus should meet with in Babylon; and which he and all naturall men prize so much, are called, Isa. 45. 3. Hidden riches of secret places; that which men prize most, they hide most clostely.

5. Sometime for an act of resolution to keep safe, and make sure of any thing, as Prov. 2. 1. If thou hide my commandments with thee, that is, resolvest to keep them, and Psal. 119. 11. So the man, the merchant man in my Text, he doth holily take up a resolution to make out for Christ, and to make sure of him, as his own.

O 3 2, 10y-
2. Joying, which is nothing else but the joy of faith, in the knowledge and apprehension of what is certainly attainable in the Gospel, and precious promises.

3. Selling, and selling all; his selling is,

1. His consent to part with what he hath; he goeth to that end.
2. His actual parting with what is his, as, and when God calleth, and enableth.

All That is, all that he hath of his own, that may be truly called his; what ever stands in competition with, or opposition to Christ, and his Gospel-grace. As

1. His sins and sinfull-self; the body of sinne, and earthy members.
2. His common gifts, naturall and morall, of understanding, reason, wit, usual commenditors with, and opposers of grace.
3. His own righteousness of outward duties, civil, religious frames of heart.
4. His worldly profits, pleasures, honours, preferments, friends, &c.

5. His self-dependent, or confidence of strength to mortifie a lust.
6. All his externall Church-priviledges, in point of dependence.
7. Life it self; Though skin for skin, &c. yet he consents to the parting with this also, and doth it actually, when called to lay it down for Christ and the Gospel-truth, and grace.

4. Buying the field, and treasure, and pearl; this is the last effect of finding, whereby he gets firm assurance, and clear evidences written and sealed; which is more than the first act of believing; even a giving diligence to make his calling and election sure, heaven, Christ and grace, sure to his person, and clear to his spirit and conscience; Of such a buying the Scripture speaks, Isa.55.1. Revel. 3. 18. & alibi.

Thus
Thus then take up the summe of all;

Christ and the Gospel-grace, in the preaching and administration of it, is a most rich treasure, and precious pearl, hidden in a field of promises, and Gospel-dispenations, which when any of Gods elect (at the time of their effectual calling minding other things) is prevented with, by Gods light and love and drawn to beleev it attainable for himself, he doth humbly, hopefully and highly esteem of it, and in love and holinesse, purposeth to make sure of it, And from the joy, that he hath and conceives to have in a further enjoyment, sets upon the work of extreme self-deniall, and poverty of spirit, consents to part with all his sinnes, all his pride of parts and gifts, all his self-justifying righteousness; all his shackles and snares in the creature; his self-ends, dependencies on his own strength or Church-privileidges, letts goe life and all (as called to it) and thereby gives diligence, to get full assurance, and firm evidence of Christ, and all heavenly treasure, as his own.

According to, and out of which Paraphrased, we shall have (contract them as I can) seven pertinent and useful Doctrines.

1. Christ and Gospel-grace is a precious treasure, hidden in Gospel-promises and dispensations.

2. Every one of Gods elect (as others) they wander up and down in their minds and endeavours after imaginary mediums, and waies of happiness.

3. In Gods good time, his elect are prevented with his light and love, and drawn to beleev the attainablenes of this treasure for themselves.

4. There is in every true believer's heart, an humble, hopefull, loving, high esteem of Christ and his grace; and a holy purpose to make out, for assurance of himself, and it.

5. The Christian who findes Christ, rejoiceth in him.

6. The joy of a believer worketh him to utmost self-deniall.

7. Extreme poverty of spirit, and thorow self-deniall will
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Christ, the Gospel

...possess a soul of Christ, and of the treasure of his Kingdom; as he shall have full assurance and firm evidence that Christ is his, and he is Christ's; that heaven is reserved for him, and he for heaven.

Doct. I. Christ and Gospel grace, is a precious hidden Treasure; Which Doctrine brancheth it self out into three Propositions.

1. He is a treasure.
2. Precious treasure.
3. Hidden treasure.

Branch 1. Christ and his Gospel-grace is a Christians treasure; The Scriptures quoted in the Explication and margent prove it; for
1. That which a Christian must seek and set his heart upon, must needs be his treasure; this is Christ and his Kingdom.
2. That which is brought in earthen vessels (Paul, and the despised frail Ministers of the Gospel) that is our treasure: which is Christ, and his riches, 2 Cor. 4:7. I adde,
3. That which hath abundance and enough to enrich, and supply all that finde it, with all that their hearts doe, or can desire, is surely our treasure: In Christ there is abundance, of all good, of all the fulness of the Godhead, which dwelleth in him bodily, Col. 2:9. If he gives life, he gives it in abundance, Job. 10:10. If righteousnes, it is given and received too in abundance, Rom. 5:17. If grace and the Spirit, he sheds it forth abundantly, Tit. 3:6. And the Gospel hath a fulness of blessing in it, Rom. 15:29.

Branch 2. It is not abundance of dirt or dross, but all precious, And in that respect Christ and Gospel-grace is as well set out here by a Pearl, as by a Treasure; a Treasure for quantity, a Pearl for quality, one Pearl for the single, sole compleatnesse of his grace.

The preciousnesse is evident by two properties in the Text.
1. The value and price not ordinary, but great.
2. The
2. The rarity, and peculiar one-ness; but one such in all the world.

First, The value and price, great and dear *; we may take the estimate hereof, in three weighty considerations.

1. Of what price Christ is with the Father; of highest esteem with his Father no question; his elect servant, in whom God's soul delighteth, 1 Cor. 42.1. His beloved Son in whom he is well pleased, Matt. 3.19. The Son of his dearest love, Col. 1.

2. Amongst many demonstrations, these are convincingly set before us in Scripture,

1. It pleased not the Father that any, or all men and Angels should be the store-house of grace, but that in him all fulness should dwell.

2. The Father hath given all into his hands; All dispensations of the Fathers love, from election to glorification, are through Jesus Christ.

3. The Father hath set him at his own right hand, of Majesty and Glory, till he hath made all his enemies his foot-stool.

(2.) Of what price considered in himself? his Person.

1. In his Person, The Son of God, co-essential with the Father and Spirit; Emmanuel, the Word made flesh; What a pearl is here? God and man united in one person of the Son of God: That mystery which the Angels desire to gaze upon, as men gaze upon a jewel or pearl; and which they stoop to pry into, as men pry into a curious piece of workmanship.

2. In his offices, as he is,

1. A Prophet, teaching the whole will of God, the Messiah teaching all things, John 4.25. In whom are all the treasures of wisdom and knowledge.

2. A Priest, 1. Making full and perfect satisfaction, by his obedience and sufferings; his life, and the compleat obedience to all his Fathers commands, how precious? of more value than all the lives of the Saints; His death, and every drop of his blood shed for satisfaction and atonement, how precious?
cious? One drop of more merit, then all the blood of Martyrs. 2. Making perpetuall intercession in the heavens; an able Advocate, and a righteous one; able to prevail with a just, as a mercifull God, by his righteous pleadings, mercifull, and faithfull in all cases committed to his plea; And a most free Advocate, doth all for nothing, in the behalf of every one, who comes to God by him, in forma penpensis.

3. A King, declared so to be, by his glorious resurrection, ascension and exaltation at Gods right hand; And by his gathering and governing his Saints, and the Churches of the Saints, inwardly by his Spirit, and outwardly by his Word and Gospel-order and Discipline; unknown worth is here; of great price is he in every of these respects, as might be amplified and cleared at large.

(3.) Of what price and great value is Christ to us in that Gospel-grace, which he communicates first and last? such as it makes every choice grace flowing from him, to be a pearl, enriching a Christian with enough.

1. To live and spend upon for the present.
2. To lay up for the future.

1. For the present, How precious that which is given to live upon?
1. The Spirit of grace, and prayer, and purity, and liberty.
2. Faith, the precious faith of Gods elect, the trial of it more precious then gold, much more in it's self, most precious.

3. Union with Christ; there is a pearl indeed; Pearls are called uniones, say some, because but one or two are found together; and why not, because they unite the heart in love and high esteem of such as finde them, to themselves? I am sure, this is an uniting pearl, the pearl of union with Christ, which brings in fellowship with the Father, and his Spirit, and his Saints, and whole Churches of them.

4. Justification, in which there are four things of great price.

1. The
I. The Righteousness of Christ, imputed.
2. The non-imputation or plenary remission of all sin, in the guilt and punishment.
3. The acceptation of our persons as righteous.
4. The title to eternal life thereby.
5. Reconciliation, a precious fruit of our justification and pardon, whereby of enemies to God, we are accepted, as his friends, and are in terms of peace with him.
6. Redemption, a precious benefit, whereby of bond-servants to sinne and Satan, we are accepted as God’s Covenant servants, and Christ’s free-men, the more precious being purchased by such a price, as the precious blood of Christ.
7. Adoption, a precious free-enlarged act of God’s love, whereby of children of wrath, we are accepted as his own sons and daughters. Behold, what manner of love is this! 1 John 3:1. Declare it who can, when the Apostle is at a stand about it.
8. Sanctification, in the parts. 1. The quickning of a new divine nature, and in particular the habit of love. 2. The mortifying of an old corrupt nature (how precious the restoring of God’s image, and the destroying of the devil’s likeness) And in the first general acts and fruits, Repentance and a broken heart, a precious jewel and pearl. All these as they are Christ’s grace, and Gospel grace, may have the denomination to farre as they have the precious nature of Pearls, which, as Pliny writes, are begotten of the dew of heaven, which at a certain time of the year, the shell-fish draws in; and as they are specious to sight, so for use are very medicinal, to heal the palpitation or beating of the heart, to comfort the vital spirits, and drive away the dizziness of the head: of farre choicer use is Christ, and this grace which floweth from his divine distilling influences; but I follow not the metaphor, as some doe, who reading in Pliny and other Authors, of what in Dos and due proportion of whitenesse, greatnesse, roundnesse, smoothnesse and weight, a pearl con-
fifteenth, lay out the resemblance unto Chrifls being conceived of the Virgins substance, by the over-shadowing dew of the Spirit, coming forth most white, by his innocency, little by his humility, bright by his wildome, most round by his compleat perfection, weighty in conscience, smooth in mildness, full of the price of blessedness; it is enough and agreeable enough to the scope of our Lords own Parables, that we take notice of the great value and worth of Christ and his grace, moving every one that truly understands it, to make out in a purchase for the possession of it.

2. For the future, the full growth of grace, comfortable evidences of it, and of Gods love the root of it; Perseverance and victory over sinne, world, Satan, Antichrist and death, a joyful, glorious resurrection and redemption of the body, boldness at Christs coming, with eternall life, in the beautifull vision of God for ever and ever. Here is as much as ever I heard of, or knew any Christian desired, and how great is the price hereof, no man can tell mee.

Secondly, The rarity and peculiar one-ness of this Pearl, all is summed up in one Jesus Christ. In him you are compleat, Col. 2:9. If he be the Sonne of God, he is the only jewell of the Crown of heaven; if he be a King, head and husband of the Church, he is but one, &c. Aft. 4:12. & 15:11. if we take in every grace of the Gospel to be a Pearl; and if we take in the Gospel too, with Gospel-grace; and every promise of the Gospel, with the knowledge thereof, yet all these are bound up in one Volume of Jesus Christ, which when a Christian hath well read thorow, and studied, he desires to know, and enjoy nothing else, 1 Cor. 2. 2. Phil. 3:8.

Branch 3. Christ and Gospel-grace is a hidden treasure, where two things are worth our enquiry; how and where this Treasure is hid. In it self and it's worth it is hid, thus,

1. As not known to naturall men at all, by any capacity or principle they have to discern Christ, or the things of Christ,
The natural man is not capable of them, nor is he able to know the things of the Gospel, and of the Spirit, because as the Apostle faith, they are spiritually discerned.

2. Not commonly known, or but known of a few (in every age) that are God's elect (at what time God makes out the discovery in the Gospel) in much as the Prophet admires the pacity, and complaineth of their slender company, Lord, who hath believed our report, and to whom is the arm of the Lord revealed?

3. Never known of reprobates: Gospel-treasure is ever hid to them, though Apostles open and unfold it: If (grant it) our Gospel be hid, it is hid to them that are lost.

4. Known of the elect (Preachers and believers) but in part, though their knowledge is a growing knowledge, yet as something is more made known, something is ever hidden.

5. Known but in a mystery (while here) and through a Glass, and in a Riddle, in comparison of what shall be seen face to face, and understood plainly as a speech is, when it is uttered in proper and plain expressions; Then shall the riches of Christ be told over, cast, and summed up, and we shall know the perfect value, that it accounts unto; but here, while we preach, and you hear of this riches, all is unspeakable, beyond the search and reach of all humane learning, natural wit, or spiritual understanding to trace or finde out.

Christ and Gospel-treasure is hid in the Scripture-field; or in that part of the Word, which is called the Gospel, or the Covenant of grace, and the many great and precious promises, which are as a field.

1. For the large and spurious ground; the Gospel promises are capacious, and carry in the womb of them all the excellency and worth of Christ; all the precious pardons, and graces, all the hopes, comforts, and assurances of a Christian's heaven upon earth, and in heaven.
2. For the limiting hedge and boundary, the promises were first made to Christ, and all of them are "yee" and "Amen" in him, to them that are Christ's, and are in Christ; Christ and all his grace, is wrapped up in promises; a promise cannot be had without Christ, nor Christ out of a promise: Now Christ and all his worth is hid in the Gospel-promises in a two-fold consideration.

1. Till they be opened, therefore the Lord began at Moses, and all the Prophets, and expounded to the two Disciples in all the Scriptures, the things concerning himself; And the Apostle tells the Romans and us, that mystery was kept secret in the Scriptures of the Prophets, which now by the preaching of Jesus Christ, is made manifest for the obedience of faith.

2. Till our understandings be opened; which our Lord did for the Disciples many of them together, Then opened he their understandings, faith the Text, that they might understand the Scriptures. The Scriptures about Christ may be opened long enough, and clear enough, and yet hitherto there unseen, till men's eyes be opened and cleared, but there he is, and precious is that field of Scripture-promises which hideth, and holdeth such a treasure.

Let this Doctrine of the full Treasure, and fair Pearl of rich price, hid and wrapped up in full and precious promises, serve for the full conviction of those who question the fulness of Christ and Gospel-grace; or when they are told of it, prize it not, and slight the Word and Ministry, where it is to be found.

Three sorts are here to be informed and convinced, about the weaknesse of their judgements and affections; and that they might be cured, as discovered.

First, Such who doubt of the all-sufficiency of Christ and Gospel-grace for their poor souls; they acknowledge nor, nay, they see not enough in that which is preached and offered to them, for their justification and pardon, or for their sanctification and qualification for heaven: Now what is that you have heard of in these Parables? was it not of a treasure, and
and a treasure that hath all the fulness of God, and of his Spirit, above measure, in him? and is not here enough for thee, and the filling up of thy empty soul?

1. In the want of a justifying righteousness, to take off thy guilt and fears of death, be convinced there is more righteousness in one Lord Jesus Christ, than guilt in all the sinfull sons of Adam; if thou hadst sinned from Adam, to this day (above 5500. years sinning) for length of time; and besides the guilt of that first sinne, hadst the guilt of the greatest sins upon thee that ever were committed; and in every act of sin hadst come near the sin against the holy Ghost (that sin excepted which yet thou art not fallen into) there is fulness of righteousness and forgivenesse for thee, or any sinner that doth or shall beleive; which cannot but overcome and break an heart full of unbelief, for and from it; were it seriously weighed and considered.

2. In the want of sanctification, and good frame of heart and life; All treasures of wisdom, holiness, strength, are in this one Treasure, to supply thy emptiness, and enrich thy poverty. Yea, there is that in Christ which will enable thee to fall all thou hast, to buy himself, the pearl and Gospel-treasure with; Christ will put money in thy purse, if thou wilt accept him and it, to make sure of him for thine; for he is the Author and finisher of faith, and of all that appertain to faith, not beleevings thereore of Christ's sufficiency, will be inexcusable.

Secondly, Such as do not prize this Gospel-treasure and Pearl of great price; I beleev, let Arminians old and new, teach what they will, by a policy and stratagem of Satan, to draw off mens eyes from looking upon Christ our treasure, in this Text: yet so brightly hath the light shined, by the true Application of it unto Christ, and his grace, that even many a natural conscience is enlightened and convinced that it is meant of him, as the treasure of treasures, and the pearl of pearls: but here now is the sin of these persons, that their wils and affections are not carried after Christ; nay, something yet in their judgements is better then Christ, for them,

and
and prefer'd before him in their fancies: Is it not so with many here and every where? As the Gentiles of old, withheld the light of nature, and truths of God in unrighteousness; imprison'd and smother'd it, and did not glorifie God according to the knowledge they had of him: So the Gentiles or Nations still (differing but a little from Heathen in Gospel Baptisme, and some Gospel light of Christ) doe withhold, or forcibly imprison and enslave this light of the Gospel, and truths of Christ in unrighteousness; they smother and suppress the knowledge of Christ, from their Baptisme; see and will not see; see, but are not affected at the light of a Saviour; and his riches and worth.

Now tell me, let me put the Question to any rational man enlightened; what is it that you have and still do lay in the balance with Christ? Is it a base lust, or a carnal contentment? Some profitable bargain in the world, or pleasurable enjoyment of this earth? Dare you lay, that Christ weigheth not down all the world? Worth you see in Christ, nothing but unworthiness: in sin; no merit or worth in the creature, why consider Christ is of more worth then all his benefits and graces (conferred on us) and yet any of his graces and spiritual benefits are of more worth (as they have the love of God, and the stamp of Christ upon them) then all the world, and all worldly accommodations, not to be named the same day with the least of Christ's graces, much less to be weighed in the same balance with Christ himself. Oh the great sin of those then who prefer their swinish lusts, and carnal profits, before this treasure; and the brutishness of those, who prefer the trash on this worldly dunghill, before a Pearl, this Pearl of great price.

Thirdly, Such as seem to make some account of Christ and grace, but the Gospel, and Gospel-ministry, and the field of promises they esteem not; either there are promises enough, or rather there are too many for them, they are cloed with them, and with the preaching of them; Nay, the old Gospel, the everlasting Gospel (preached and to be preached to all Nations, kindreds, tongues and languages, at and upon
upon Antichrist's ruinous down-fall) a part whereof is God's free election but of some, Christ's Redemption but of some; God's Covenants with believers, and their feed, &c. this will not down with many young, and old professors, and hearers of the Word; I have thought of some reasons hereof, all rotten and corrupt, in the minds of those who are swaied by them. 1. Some have lately hearkned after new teachers, of a new Gospel of universal Redemption, and Remission of sins for all men, so farre as they have finned against a Covenant of works. Now, as for faith, men hope, they have heard enough, and believed enough already; they shall need to hear no more, but what will nourish them up in assurance of a pardon before they have any faith at all. 2. Others, they place all the Gospel in a new baptizing, and make that act or work of baptism, the foundation of all their hopes and comforts, and therefore desire but to hear more of that, and they need no more Gospel. 3. Some rest in the bare name of Christ, and notion of a Treasure, and noise of a Pearl; it sounds sweetly in their ears, and pleazeth their fancies very much, but mean while are careless whether they finde and possess it for their own, or no. 4. Others have been wont to make the Lords Supper only (in their bodily attendance upon it) their Treasure and Feast; not Christ himself, and because they cannot have that Sacrament, they flight the Word, and will not attend upon it with their wonted diligence; it may be on the Lords-day they will afford their presence all, or part of the day; but on the week-daies, they will not hear at all, or will sooner hear a stranger, and a thief, who cometh not, but for to steal, and to kill, and to deftroy, then their constant Teachers, who would as Pastours and faithful Shep- herds fold them in, and feed them with knowledge and understanding. Now woe be to such strangers as scatter sheep from the right fold, and to such blinde guides as lead people from the Word (the diligent hearing and the right understanding of it) and woe be to such blinde people, who are led and carried from this Gospel field, and Ministry, where Gospel treasure is hid, and to be found. Accursed be that Doctrine or
or way, or person, which carrieth you off from Christ, and the Gospel of your salvation, to any other Gospel, which takes all mankind into Covenant, and yet shuts our little Infants from any one promise of grace; as if they were no part of mankind, or are far from having any part in Christ, till they actually believe; that is (in the Arminian sense) till they act some of their own power, and till free-will doth it's part, and determines all the controversies of the parties salvation. The Lord strike home some arrows of conviction to the very heart of Christ our Kings enemies, that people may fall under the power of his Word, and all high thoughts against free grace indeed, may be captivated and brought into the obedience of Christ.

Use 2: This should exhort, and provoke us to several duties.

First, Believe we this fulness of Christ, and Gospel-grace, and believe in it. 1. Believe there is such a Treasure, though you have not experimentally found it. The Report hereof must be believed, or the arm of God will not be revealed to bring you in, to the Treasure, or the Treasure to you. Consider who said, The kingdom of heaven is like unto a treasure, a pearl, &c. The Truth is self Jesus Christ, who sent Paul, and others, according to his Gospel, to preach among us Gentiles, The unspeakable riches of this Treasure. 2. Believe in it. No earthly treasure is to be rested upon, but this is a Treasure that you may lay your life upon, your faith upon, and trust unto it for all-sufficient supplies to make you happy for ever; And if such riches encrease, you may and must set your heart upon them.

Secondly, Esteem we this Treasure and Pearl, at it's full rate and value: A Treasure it is, a Kings Treasure, the Kingdoms treasure, an heavenly treasure, an hidden treasure, made up in a Pearl, one Pearl; all which call for our high estimation and account of it. 1. As 'tis a Treasure, who doth not prize a treasure wherein there is abundance? Joseph's abundance drew his brethren highly to prize him, whom before they
they had flighted; Solomons treasures of wisdom, as of riches, raised his fame in all parts, brought over the Queen of Sheba to see and admire, till she had no more spirit in her; Behold a greater then Solomon is here, to be valued for his wisdom and wealth above ten thousand Solomons. 2. Here is the Kings treasure; a Kings treasure is (and it is fit it should be) greater then that of any particular Subject; and the treasure of the King of Kings (to whom all earthly Kings must vail and stoop, and should willingly (wear homage and subjection) must needs be infinitely above the wealth of any of his Subjects, though they be Kings and Monarchs here below. 3. The Kingdoms treasure is of greater worth, then the particular revenues of the King: for as the King is, so is his treasure, though singularis major, over and above all individuals, yet universis minor, lefle then the publike: Behold, the Kingdoms treasure is here for you, yes, the King himself is his Kingdoms treasure, and his Subjects Pearl. 4. What Kingdom but that of heaven? What treasure is it but an heavenly? To be prized above all the treasures of the earth, and earthly Kingdoms put together; take the Persian and Turkish treasures, the wealth of all the Princes and states of Europe, Asia, Africa, and America; with all the Indian gold and jewels: Summe all up, they are all but Ciphers, without a figure; they come all to nothing, nothing but vanity and winde; all earthly treasure is but trash and dirt from beneath; the treasure of our text, is from above, that may be lost, stolen, this no thief can break thorow and steal; that is, but corruptible at the best, this incorruptible and fadeth not, away.

Tis an hidden treasure, the more hid, the more precious; wise men, much more the most wise God lays up only things of worth, and hides them from the notice of all. There is more then yet can be found, and that which is found, is more then can be told over; tis the love of Chrift that pafleth knowledge, and the merit of Chrift, that pafleth all price and worth in the creature; and surpasseth all the valuation and esteem you can give it; let it as high as you can, Chrift and his grace cannot of any mortall, of any Saint, be too highly prized.
prized. 6. All this treasure is made up in one Pearl of great price, and that with God, why should it not be so with us? The richest Pearl that ever I read of was that which Cleopatra dissolved and drank in health to Antonius, her friend, worth a hundred thousand gold pieces. What if the price had been a hundred millions, or a million of millions? this is but mans price, and in mans market, who value things, especially jewels and pearls, more according to fancy, than true worth; but God himself here lets the price, beyond what you can reckon it at; yet if you like it, you shall have it at an under-rate; have but these thoughts of it; it is surely worth all that I have, or that any man hath of his own; and that the merchant man was no fool to go and sell all that he had to buy it, of which in its due place.

Thirdly, Pity we those who know nothing of it, and its worth, and make we the best discovery of it we can: Let the Ministers of the Lord, and people of God; let all Christ's factorours, who have any trading and commerce with heaven, set forth the excellency and the worth thereof (after Paul's pattern in every Epistle of his) to the life, and to the lustre and glory of it; that poor earth-worms, and ignorant fools may be taken with its commendations, and drawn to dig and search for it, where it is to be found.

Fourthly, Seek we for it; and more of it, where it is hidden, in Scripture-premises; and Gospel-Sermons, give that choice field its due account, and wait for the opening of the field, the treasure, and your hearts together; to understand more of the mystery of Jesus Christ; Suspect those who would lead you from the Field, where you may finde the Treasure; yea, conclude they are deceivers, who call into Question the whole written text of Scripture. And take but this Antidote or two along with you, when you are tempted to sip of such a cup of poison.

7. Those are the Scriptures, and written Word of God, where Christ and his grace is to be sought and found, Job. 5:7, in the present Scriptures Christ is found, and eternall life is found in his words, by us Gentiles, and when the ten shall turn
turn to the Lord, the vail shall be taken away (which now is upon their heart in the reading of the Old Testament) and they shall find this treasure also with us.

2. They are the true Expositours of Scripture, and the right Expositions, which hold forth Christ and God's free grace in him, Yesterday, to day, and for ever, so as they give nothing to nature, or the creature at all; which they doe, who lay all the ground of Baptisme upon man's act, not God's promise, and who by preaching Christ's death for all, leave it to the contingency of the creatures slippery-flavish will, to vote it, whether this or that man, or any man shall be saved or no?

I come to a second observation,

2. Even God's elect (as others) for a time, they wander after some or other imaginary mediums, and waies of soul-enrichment and contentment.

So much, I conceive is taught us by our Lord, in that he faith, the merchant man who at last finds the true pearl of the Kingdom, is in his first seekings busied (with other men) about supposed specious pearls, which men may set a price upon, but here is no price put upon them by Christ. 1 Psa. 4, 6. (even the elect a while, with others, till their hearts be touched, as David's was) are enquiring, Who will show us any good? If it be but a shew of good, it shall they think, content them. 1 Psa. 4, 6. After these things doe the Gentiles (even every one in natural state) seek. 8 Luke 14, 18.

I shall further make out the truth herof in a few Demonstrations, that it is so, and why it is so.

First, that it is so, is evident three waies:

1. All men have a natural aim at happiness; and they who live under the preaching of the Word, they aim at such a place as is called heaven; for the will naturally hath good for its object, and enclines to chuse a summum bonum, some chief good; to make the soul happy by; And when any conscience is a wakened, it presently asketh, What shall I do
to be saved? Miserable it would not be.

2. Mediums and waies men have (though false) as so many pearls in their eye, fair and goodly possibilities to keep them from misery, and to make them happy: such a carnal pleasure, as the Epicure, or such a portion of estate, as the rich fool in the Gospel; such honour at Court, or preferment at, or by the Parliament; some are for profound learning, and travels in the writings of the Ancients; others for common parts, or trades and imploiments in the City or Countrie; some for Philosophy and physick, others for Rhetorick or musick; some for common graces, others for religious duties and offices in the Church, by some or any of these, men take their aim at a blessed state for present and future too.

3. These and such like mediums and waies not attaining their end proposed; they are ever seeking, and never finding; they are ever at a losse, and in a wildernefe, and are wearied in the greatness of their way, would fain set down, and meet with something futable to the vaftnefe of their desires, but cannot, nor will they be taken off the pursuite, by a bare proposal of what may (not more probably, but) most certainly give them better satisfaction, and content, if they would close with it.

Secondly, Why so?

The Reasons hereof are these that follow,

1. The grosse ignorance of the true medium, (the treasure and pearl indeed) of all true happinesse, and soul-enriching contentment, the Lord Jesus Christ. Plato of all the wise Heathens came neareft the knowledge of God, as the chief good; for he placed the summum bonum, in that which he called the Idea boni, & opaia άριστον, the Alpha and Omega of all good; and yet was at a losse, through his ignorance of the right medium and way unto God, Christ Jesus; Though he judged well of happinesse, that it consisted in a mixture of wifdome and pleasure, which men had from their communicating with the absolute chief good, which was God himself, yet how to come to this God, or to communion with the chief and absolute good, he knew not. The wifest Philosophers at Athens
Athens (that famous Heathen University) might happily feel and grope after God, as men in the dark, but higher and nearer they could not come, then to dedicate an Altar, *To the unknown God;* And why was God unknown? because Christ was unknown; Now while the Elect at Athens (as elsewhere) are ignorant of Christ, they seek, but finde not; something they would have (like children) but they know not what, or by what way and mean to compass their desires.

2. *The deceit of mens understandings* which represent an apparent and seeming good for the will to fasten upon; any thing rather then the right mean and way of happiness; pleasures, lusts; rather then Christ. The *old man* is full of deceitful lusts; and the old mans reasonings are very subtle and crafty, which, for a long time (and if God be not mercifull, for ever) do keep the soule in pursit of that which is imaginary.

3. *The pride of the will* is such, that every one would be happy in himself. Men are naturally poor and proud; every one will be a *Merchant* (without a stock) trading and dealing; and doing (a supposed) something to contribute to his own happiness. As it was an ingredient in the first sinne, that we would be as Gods; to when Christ is discovered (as well, yea more, as when he is not) we would be as Christs: We would finde that in self and creature, which is not to be found, but in Christ; And if Christ be a *Pearl,* we will have a pearl or two besides him, or with him; As very Papists, we would have our goodly Saviours and Mediatours, besides, and with him, and so we misse of him altogether at the last, and finde him not savingly at all, while we are of that minde, and be determin'd by the casting vote of our own will.

4. *The vanity of the creature,* which affords nothing but restlesse disappointments; when *one pearl* is needfull and sufficient, the vain minde of man, not content with *one thing,* desirous of *many,* runs out upon the creature, flutters here there, findest *unfatisfactoryinesse in all things here below,* is baffled
baffled and confounded; still is seeking, but cannot finde
happinesse where it is not to be had. Solomon is a famous
instance of making this search, and his whole book of
Ecclesiastes, gives full demonstration of the sequell and
issue, that the soul which seeks for satisfaction in and from
the creature, doth not only shoot at rovers, but when he
pricks down his whites, he ever misleth, and never hits
the mark.

For Application.

Use 1. Remember this, thou that haft found Christ, and be
humbled for thy wanderings before God's effectual call, and
yet admire the riches of mercy, that met with thee, when
thou wert minding of other matters; Pearls they might be,
but nothing to the purpose; all counterfeits and trifles, in com-
parison of what now thou hast dit upon; what a fool hast
thou been, if God had left thee to thy old ignorance, self,
deceit, and pride, thou wert, and hast been lost and wilder'd
in the variety of thy own minde, and of creature-en-
traînements.

Use 2. Let all examine what they are now a seeking; A trea-
sure it may be, but is it the true treasure? A Pearl, many a
fair pearl, but it is not the onely one of my Text, is it?
Every one as his fancy leads him, and as his minde gives
him, that he seeketh. Had he that, and ather accommoda-
tion, he were well and happy. All the goodly pearls in mens na-
tural eye, may be reduced to three heads, the goods of estate,
of body, of minde.

Bona fortune,
corporis, animi.

1. There are the goods of estate (which have in the worlds
language and notion carried away the name from the two o-
other; for they call wealth and riches, money, and household-
stuff, goods, not health, knowledge, &c.) Is this thy pearl? A
goodly farme, and some competent purchase for the yeoman,
a goodly inheritance for the Gentleman, a goodly cottage for
the poor man with such and such conveniences, some goodly
gardens, lands and fields, without doors, and warm pro-
vision within, and Peace; A goodly pearl all men con-
clude, and very desirable all over the countreyes and King-

doms
Kingdoms of the world; be it little or much, so thou mayest peaceably enjoy it, that is it thou seekest after, is it?

2. Of the body, health, comeliness, beauty, strength, and ornament for that, yea children and posterity (more lovely pearls then riches and large possessions) are these in thy desires and aims daily?

3. Of the minde, wifdome, knowledge (the choicest pearls the world can afford) such a goodly library, variety of learning in Arts, Tongues, and History, seek you these above the former? Yea, Are you among the seekers of the times, and flee higher, looking for miracles, extraordinary gifts of prophecy and singing? Or do you hunt after some * new Baptisme, Church and Ministry? why, you will say all, these are goodly, amiable, desirable things; wherein now lies mens folly and weakness? I answer, in seeking after these true, or imaginary good things, but as natural men, and with a natural minde and fancy.

How shall that appear? Thus,

1. In that you aim at a happinesse, and souls rest (if but temporall) and could wish such a condition were lengthened out to eternity, riches must not be lost, children must not die, parts of minde must not decay, you are undone then.

2. In that you rest in these things, as the sole and only mediums and waies to a compleat and full happinesse, looking no further, but for more of such goodly pearls, and for more content in them: Christ is not in all mens thoughts, all this time, or if he be,

3. These things are thought to be, and so sought after, as of equal necessity with Jesus Christ, if not more necessary: I have heard many a natural man say, why, we must have food and raiment, and accommodations to our estate, place and rank amongst them, when I never heard him say, we must have Christ. Whereas there is no absolute necessity of food and raiment, much lesse is it necessary that we have more. It is not necessary that I have such accommodations as ano-
that Minister, for estate, maintenance, books, portion or provision for wife and children; 'tis not necessary that you doe vie with other Gentlemen and Farmers, and have, in every respect, what they have: no man is to seek great things for himself, but the great things of Christ and heaven.

4. When Christ is not a Pearl in thy eye, in comparison of these, Thou makest a rush of Christ, and art angry, that we hold forth heavenly treasure before you, or art sad and melancholy (as the young man, Matth. 19:) when we chalk out the way to happiness by Christ alone, or by self-denial, and denial of all the world for Christ; this evidence (with the former) discovers sufficiently the carnality and natural temper of men's hearts; and know you may of what strain you are of, if you will suffer the Word to divide between the joint and the marrow, and to discover the thoughts and intents of the heart.

Use 3.

3. See the necessity, the absolute necessity of higher light, about the true medium and way of happiness, then what is left in men, or given back (upon Adams forfeit) to the most of mankind (for some are born Idiots) yea, then all common supernatural light, given as an overplus to natural light. By the remnants of the first light of creation, forfeited and given back, men have

Rom. 1.19.

That which may be known of God, in the heavens and the earth, according to his eternal wisdom, goodness, &c. But have they το γνωστον xεισαι? Indeed it is not there to be had, neither in the natural man's mind, nor in the natural man's book (the great volume of the creatures:) That which is knowable of Christ, is not found in the wisdom of the world (no not the saving knowledge of God) can there be had, but in the foolishness of preaching; in the field of Gospel-ministry, there is the doctrine and discovery of the Lord Jesus; yet, lead men over all this field, and that with Scripture-light; except the Spirit cometh and convinceth, and openeth mens eyes, and gives a light and discerning, beyond his own common workings, we shall but grope after Christ, nay, misse of him; catch at shadows of a Pearl, in stead of the substance, and be
be ever learning, never coming to the right knowledge of him.

The third Observation follows:

3. In God's time, his elect prevented with his love and light are drawn to believe the certain attainablenes of Christ and his grace for themselves.

The treasure is not so hid, but found it is, nor the Pearl so farre off, but found it is of the man, the merchant man, no other but the elect of God. And that at some certain time, when he had found; even upon God's preventing or finding of the man, and the merchant, he finds the treasure and pearl.

For the further illustration and confirmation of which truth,

1. I shall shew what the finding of this treasure is? that it is a Christian's believing, &c.
2. Where Christ is found, even in the field of Scripture promises, Sermons, &c.
3. When this treasure and pearl is found, at God's time of effectual calling.
4. Why some finde Christ, not others; even God's free preventing love, and powerfull discovery, and drawing of the soul upon that discovery, &c.

First, The finding of the treasure and pearl, is nothing else but believing; Christ is found by the light and apprehension of faith; for what is faith but a persuasion or apprehension of Christ, to be certainly attainable, by him that receiveth him, and resteth upon him?

1. In faith, there is a light and sight of Christ, in his fulnes, and certainablenesse for the souls necessities, brought home to the minds and understandings, the Father teacheth and revealeth Christ to the heart; and in every one that hath heard, and hath learned of the Father, cometh to Christ: o Flesh and blood makes not such a discovery, as the Lord said to Peter, but God himself, and that not only to a soul, but in the soul; as faith. S' Paul, He revealed his sonne in me; he brings the light into the heart, and gives the eye of faith, to see...
and behold the treasure, within the mines, &c.

2. The soul is convinced that he may have it, if he will take it, or make out for it. Christ is offered to every soul, and to his, to thy, to my particular; let every one believe and he shall be saved, and thy house. If thou shalt believe with, or in thine own heart, &c. he is thine, his, mine; whereof, upon such a conviction, the Prodigal makes no Question, but that in his 

"Fathers house there was bread enough; and that if he went to his father he might get in among the hired servants, &c.

3. When the mind apprehends what is discovered, and the conscience is convic't, that it is for him, as for others, the will is drawn to receive and rest upon it for his; He hath found it, why should it not be his? The heart is concluded by faith, that he will seek no where else for treasure, but pitch and rest, live and die there; whether? To whom should we go? Here are the words, here is the Treasure of eternal life: The clear knowledge of Christ draws the heart to believe, as it followeth, And we believe that thou art Christ, &c. And the heart believing this, beleeveth in him, there the soul rests, and will not away, nor look any where else, but there; nor any way else, but by believing; which further appears by these three Demonstrations.

1. Faith is the first seeking grace, and therefore the first finding grace: They that seek by works before faith, lose the Treasure, as the Jews did; Israel which followed after the law of righteousness, hath not attained to the law of righteousnes; wherefore? because they sought it not by faith, but as it were by the works of the law.

2. Christ being had in a mystery, Faith is the only grace that can deal with mysteries, and discover them, and understand them, being the evidence of things not seen; and through faith we understand that the worlds were framed by the word of God, &c. so through faith we understand that there is a treasure, in such a field, &c.

3. Faith is the grace, which laieth a ground for interest and propriety, as finding of the treasure and pearl doth: He
that beleeveh getts something in hand, as to be united to the treasure; to be partaker of Christ's righteousness, with friendship, liberty, adoption, and the spirit of adoption and sanctification; and the rest in hopes, and hopes he could not have, but by believing; therefore the Apostle to Titus having made mention of hope, presently speaks of such who have that hope of eternal life, as of those who have beleaved in God.

Secondly, Where Christ the treasure is found? even where hid: In the field, which we have interpreted to be the holy Scripture, Scripture-promises* and Evangelizing, or Gospel-tidings: In a word, The Word of God in it's severall Gospel-dispenfations, is the place where the treasure and pearl is found; * The mystery of Christ (in whom are hid the treasures of wiufe and knowledge, Col. 2. 3.) kept secret from us Gentiles) since the world began, is (from the Apostles times) made manifest there where it was hid, in the Scriptures of the Prophets; and to us, since the Apostles times, in their Scriptures, or writings and openings of the Gospel (in old and new Testament) promises. Life and immortality (faith Paul) is brought to light by the Gospel, whereunto he was appointed a Preacher, and an Apostle and teacher of the Gentiles; in and by whose preaching the Gentiles did indeed finde all Gospel-treasure. For the Gospel is the Covenant and bundle of the Promises of Christ and his grace, and in every promise something or other of Christ is found, so as when the Gospel and Promise is beleived, Christ is beleived and obtained; for faith comes by hearing, and hearing by the Word of God. (preached in the Promises.) When Jesus walked by John Baptist, * John Baptist said in the hearing of two of his Disciples, Behold the lamb of God; they knew him not before then; when John hath by a Gospel word and finger, pointed him out, they finde and follow him. 

Andrew being one of the two, he finds his brother Peter, and Philip found of Christ, finds Nathaneel, and discovers him to be the Messias, out of the Scriptures; We have found him, of whom Moses and the Prophets did write, Jesus of Nazareth.
Sareth, the sonne of Ioseph. So, my beloved, we tell you of this Treasure and Pearl, where? in this Bible, in our Sermons upon Gospel-texts: and that the Word of the Gospel, is the field, where Christ and his grace is found, appears further, by these three Demonstrations,

1. That is the true Treasure, he is the true Jesus, that the word discovers: as it contains him, so he is found there; if any say, h Lo, here is Christ, or there, and holds him not forth in Scripture, and as the Scripture describes him, Believe him not, faith Christ, for there shall arise false Christs, and false Prophets, &e.

2. When Christ and grace is lost, to sense and feeling, he is found in the Scripture-field, again, and nowhere else; and where he is found at last, he is found at first.

3. Where the Gospel never was preached, and the Scriptures concerning him, never opened; in that corner or quarter of the world, Christ was never known and believed on;

How shall they believe in him, of whom they have not heard? Where the Gospel comes, there some or other doe finde him.

Thirdly, The time when this treasure is found, is Gods own time; k When it pleased God (faith Paul) to reveal his Sonne in me: So when it pleaseth God to call a sinner from his wanderings, and fancies of finding pearls of happiness elsewhere; when is that? you will say still:

1. Sometimes, when the soul is, in a full careere of sinning against Christ, as Paul was called, and he found the Treasure, when he did ignorantly persecute all those that had found it.

2. Sometimes, when men are farre off from such a treasure or happy tidings; and their mindes employed only about worldly matters; as Matthew, at the receit of custome, Chap.9:9.

3. Sometimes, When a man hath some common, or curious thoughts of seeing and knowing Christ. Zarthim, but carnal in such thoughts, yet carnally-curious and solicitous, see he
he must Christ's outward, or shadow, as he passeth by, and then is he caught; 1. Make haste and come down (faith Christ) 1Luk. 19. 5, 6. for to day I must abide at thy house, &c.

4. Sometimes, when men hear the Word, but with a common, carnally-curious ear: so some at Athens, m May we know what this new Doctrine whereof thou speakest is? yet afterward certain clave unto Paul, and beleaved that new Doctrine.

Various is the Lord in his calls, for manner and time, it is enough, that he takes his own way, and time to present Christ to the soul; and to prevent the soul with light, enough to finde him.

Fourthly, Why? The main reason, why some finde Christ, not others; a man, a merchant for two, not many, but here and there one, is,

God's free-love and favour, to give the clear light, and eye of faith for discovery of Christ the treasure, and of a treasure in Christ; a lively apprehension to fall in the promises, it is the gift of God's special love, Ephes. 2. 8.

Which is a preventing love two ways;

1. As it is everlasting; in, and from his free choice of such a soul, I have loved thee with an everlasting love, therefore have I drawn thee, Jer. 31. 3. or I have extended loving kindness unto thee. And as God's temporall prevention comes from this eternall prevention, n I am found of those that sought me not; I was made manifest to those that asked not after me; to

2. God's prevention, before, and in time, is the cause of mans invention or finding; they, so many (and no more) as were ordained to eternal life, beleived, Acts. 13. 48. And therefore, Tit. 1. 1. having faith, which findeth Christ, is called, The faith of God's elect. And o all that God giveth Christ (in his preventing love and call) shall come to Christ; observe it in John, they are given before they come, as well as when they come; and because given before all time, they shall come in time unto him.

Reason, General, Why some finde Christ; others not?
And that faith is a fruit of election, and finding this treasure a fruit of God's special love, appeared by two Reasons among many.

1. The treasure of and in Christ is a great secret, it is for God's friends, and children, that he loveth to finde it; and to have the special grace of faith, to apprehend it for theirs; it is the children's bread and portion, To you it is given, to know the mysteries of the Kingdom, &c.

2. God who elects to the end, elects to the means; he did not elect all to the end, therefore not to the means: some are left to a losing faith, others chosen to salvation, have a finding, and a saving faith given them, as the proper and choice means of getting an interest in Christ, and all that they are chosen to is him, before the foundation of the world; Ephel.1.1. to the 4. the faithful in Christ Jesus are blessed with all spiritual blessings, according as God hath chosen, &c.

For Application; and first to your understandings

First, From hence, see the necessity of true faith; it is necessary thou findest this treasure; and truly that is needful enough, for thou art a merchant-bankrupt in Adam; till Christ stocks thee, and sets thee up, by Gospel-riches and wealth; and except thou believest, thou wilt never see, nor understand any thing of this mystery of Christ, and of God's love; Christ will never have any dealings with thee, he will not trust thee; nay, unless thou believest sincerely, he will not commit himself unto thee, nor trust thee with this true treasure.

Secondly, See what effectual faith is, that which is the effect and fruit of God's free, everlasting, ever-preventing love; that which brings home a discovery of Christ in a promise, to the soul, with some certainty of apprehension for a man's self, that it is the will of God, Christ should be his, mine, thine;

Haft thou by the light and conviction of the Gospel, been drawn to this apprehension of a possibility, yea a certainty of attaining to true treasure? Surely, thou hast been prevented by the love of God, and hast found, that which thou believest;
leavest; and maist know thy faith, and beleeving is not in vain, when as by the very first act of it, thou hast hold of a Treasure, a Pearl, which will make thee for ever.

Thirdly, See the riches of a beleever, and his happinesse; by faith he findes a treasure, that makes him, what? a man of this world? a merchant of small wares? No, but a Merchant-venturer for heaven, a venturer, said I, no a merchant finder and possessor; he findes all at once, by faith, that ever any Saint was or shall be worth; he findes the treasure of the Kingdom of heaven, and all that the King and Kingdom of heaven is worth, this he findes by beleeving, so that you would beleeve how great his findings are, that you may grow great by beleeving also with him.

Secondly, To come to what is yet more practicall; let me caution and counself you about the great work of beleeving.

First, Beware of an evil heart of unbelief; thou wilt ever be at a losse (for Christ) till thou beleevest: thou wilt lose Christ, and lose thy soul by unbelief.

Confid. 1. Unbelief is a sin against Gospel-light, which brings condemnation with a witnes, lob. 3. 19.

2. *Tis a sinne against Gospel-love, it hinders the execution of Gods election (in these that are chosen) thou maist be among the chosen of God; beleeve and thou shalt know it.

3. *Tis a sin against the person, offices, worth, effica-cy of Jesus Christ; he will not, he cannot do, what he would for thee in thee, because of thy unbelief.

4. It hath more evil in it then all the sins against the Law; and therefore "is called(by a more eminent disparagement)an evil heart of unbelief; a proud heart is an evil heart, and a lying heart, is an evil heart, and an unclean heart, an evil heart, yet not so branded, in Scripture (that I remember) as an unbelieving heart; indeed it deserves that name, more then all other frames of spirit(which yet are bad enough) upon these grounds;

1. Other finnes are in this virtually and actually: pride
is in all unbelief, and acted with it; and the worst pride of all; exaltings and liftings up of the heart against God; pollution and uncleanness is in and with unbelief; they are never separated; hypocrisy and unbelief, unthankfulness and unbelief, are linked inseparably together.

2. It brings more mischief to the soul then all other snares, more griefs, cares, vexations, despairs, and deeper damnation for ever.

3. It keeps the heart under the guilt and power of all snares whatsoever, thy heart will never be better, but worse and worse while unbelieving.

Secondly, Wouldst finde Christ, get rid of this evil heart of unbelief: Beleeve, and thou hast found Christ righteousness, and a treasure of all grace in him: Haft found thy self empty? By faith thou shalt see and share in Christ's fulness. Haft found thy self bankrupt? Beleeve, and thou shalt have riches, and stock enough in Christ. Haft found thy self foolish? in Christ are treasures of wisdom and knowledge: Beleeve, and thou shalt finde thy self Gods, by election, Christs, by redemption and purchase, and the Spirits by his in-dwelling, sanctifying presence. Say, and conclude it, if God hath discovered Christ, it is that I should beleve, it is for obedience of faith; I beleve, I beleve, then maift thou say, I have found, I have found; What? The Gospel-treasure, and the Gospel-pearl.

Thirdly, Would you beleve, walke up and down the field where the Treasure is hidden, and revealed; read and search the Scriptures, hearken after the promises, attend to the Sermons of Christ, to the Word of the Kingdom; and to this end,

1. Give not over hearing, and hearing again (upon all occasions) of those that preach Jesus Christ purely and sincerely.

2. Meditate, turn over Christ and the promises, in thy thoughts, oft in a day; and as oft, or oftener in the night season.

3. Enquire, and make out for knowledge, more light
light into the mystery of the unsearchable riches of Christ.

And you that have believed, and found something, hear, meditate, pray, and pray in faith for more understanding: they use to dig for hid treasures, Job 3. 21. *If thou enclinest thine ear, and apply thy heart, Christ and liftest up thy voice for wisdom, if thou seest her as silver, and searchest for her as for hid treasures then shalt thou understand, and finde the knowledge of God, of God in Christ, of Christ in a promise and Covenant of grace; Amen.

We have dispatch'd three of the Doctrines, the other four (drawn from the effects of finding Christ by faith) doe follow; and the fourth in order, is from the first of the general effects here mentioned, Hiding, *Which when a man hath found, he hideth.* Some, as I told you (in the breaking up of the true and full sense of the Parables) think it respects only the elegancy of the Parable, and is not necessarily to be applied to any part of the mystery hidden, or illustrated in these Parables. For the meer necessity I will not plead; and I remember Calvin's rule; we must not weigh every scruple in a Parable, by itself: I desire to observe it here, and elsewhere, and not take the words as they found: But the reason why that most learned Interpreter (as Biza every where stitheth him) waved any Explication upon, or observation from this paffage, he hideth, was (as we may, pace maxis viris, collect) because at that time, when he commented upon these words, he had no other absconditio nor hiding in his eye, then a sinfull hiding, or what is unsuitable to such as are called by the Gospel; who ought not (as he faith truly) to hide (I add & to hide) the treasure found, but to call others into the fellowship of it. And, keeping my self to the scope of the Parables, I conceive as faith is the finding grace, so there are gracious hidings, or hiding graces (the effects of faith) as humility, hope, &c. Let him therefore who hath heard remember (and he that readeth let him understand) and to that end look back to the Explication of the words; and I hope with the content of the Spirits of the Pro-

*Prov. 2. 2, 30. &c.*

Non semper singula per se in parabolis consideranda sunt, Cal.

Quod autem abscondit, non de invidia facit sed more servantis, & non lenti is perdere abscindit in corde, Hier.
Chrift, the Gospel

Doct. 4.
True believers in a gracious manner hide Christ.

1. By humility.

1. An act of humility; the believer doth neither simply conceal, nor proudly boast of what he hath found, but humbly entertains Christ, and all that is Christ's, in the promises, in the hidden man of his heart; he hath many humble thoughts and meditations of what is discovered to him in the Gospel, with the Prodigal, he considereth that in his father's house there is bread enough, yea, and with him also, he addresseth himself to the throne of grace, in all humble confessions; Father, I have sinned, &c. Thus the Ephesians, who had believed, they came and confessed, and showed their deeds. And what humble expressions finde we in that woman, Luk. 7. There is one, who had found Christ by faith, ver. ult. she comes to the house where the Lord went in, and fale down to meat; she there upbraids not the Pharisee, that invited Christ or others, with what they wanted, and she had obtained, but she stands at Christ's feet, not at his side, as boldly familiar with him; behinde him, not pertly before him; weeping, not fondly laughing, and began to wash his feet with tears, of gracious hiding I and did wipe them with the hairs of her head; she doth not shew her self in proud dresses and addresses upon her believing, but rather in the humblest posture, vesture and gesture, she demeaneth her self, and takes revenge of her self, for abuse of her hair, in the former flantings of it. So the woman of Canaan, Truth Lord, she puts up the name of a dog, and a despised Gentile, so she be one of
of Christ's does he cares not, so he may but have crumbs and the meanest share in the Pearl and Treasure, she is humbly contented. The special Reasons hereof are two among other.

1. Grace is free, the treasure is free; therefore in such who are partakers of it, no room left for boasting or vain ostentation, but cause of hiding a man's self, and his grace also from being boasted of: A borrowed garment (as one* of high and holy learning hinteth) will make a wise man humble; and he that by faith findes the garment of Christ's imputed righteousness to cover his nakedness; being justified freely by God's grace, cannot but be humble, to thinke that God should borrow his owne Sonnes Garments to cover and beautifie, yea, beautifie, make rich and happy his poor soul for ever.

2. The more worth and excellency a beleever feeth in the Treasure, the more the soul is humbled in it self. When that blessed Apostle called to minde, what he was before calling, a perfeconer of the Church of God; and what now, by the grace of God, he is that he is, no better, no higher, in his own thoughts; what ever he did, or laboured, it was not he, but the grace of God with him. And when he is preaching and writing about the unsearchable riches of Christ, at that instant, he reckons himself, Less then the least of all Saints. When David looks upon God's excellency in his works of Creation, Providence, Redemption especially by God-man, What is man? or the Sonne of man? that is the next part of the Song: So when a poor creature findes, and views again and again, The rich treasure in Christ; What am I? that's the next thought; What am I, Lord? to be prevented with such love, to have a share in such riches?

2. An act of hope; There is an hiding of the treasure that way; When a soul findes Christ in the promise by faith, he doth hopefully hold the promise, and reckons upon it; he doth not despair that he shall never have it, or make it his own; but he lives in expectation to have the possession and good of it. Faith is the assize, or subsistence of things hoped for; And
And (as the Apostle) we are saved by hope; the compleating of our salvation (after by faith it is begun) is laid up in hope: But hope that is seen is not hope, for what a man seeth, why doth he hope for it? But if we hope for that we see not, then do we with patience wait for it: A Christian's treasure you see is much hidden, and laid up in hope; hence Christ is called, our hope, not only as he is the ground and foundation of it, but the further and full enjoyment of Christ is yet to come; And Gal. 5.5. We through the Spirit doe wait for the hope of righteousness by faith. Your life is hid with Christ in God, Col. 3.3. that is, a believer's glorious life is hid in hope. And therefore they are said, to look for that blessed hope, Tit. 2:13. The act of hope, set upon the object of hope, keeps all close to a Christian, as if he were really possessed of all.

A believer hideth up all in hopes, upon these grounds,

1. The sufficiency of the treasure and worth of the Pearl, affords enough for the future expences, as for a present stock, 

2. The firm faithfulness of the promise: There are no boggs, nor marishes, no quicksands, nor quagmires in the field, or ground of promises: they are the promises of God that cannot lie; hence sure ground for hope, and assurance of hope, Heb. 6:11-19.

3. By love.

3. The riches, worth and wealth of a Christian, doth not yet appear, 1 Pet. 3:2-3. But he is an heir, according to the hope of eternal life, Tit. 3:8. He is the richest man (in hidden hopes) of any under heaven.

3. An act of love. Believing, he loveth, and as that which men love, they will keep close to them; so from faith working by love, Gal. 5:6. Love to Christ, and to his word in especial, he hideth what he loveth; How sweet were the words of God, to David's palate, sweeter then honey to his taste, therefore he hid them in his heart, Psal. 119:103.
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Treasure and Pearl.

with sweet meats, preserves of fruits, &c. are lockt up in boxes and closets; and the beleeuer finding such sweetness in Christ, cannot but hide it, in the closet of his dearest love; for

1. The treasure comes in love, he is prevented with the love of God, in the discovery of it; which is both the whetstone and loadstone to love again; we love him, because he loved us first, 1 Joh. 4 19.

2. It is peculiar and choice love, wherewith God preventeth and draweth a sinner to believe, and finde the Pearl: Where one findes the Pearl, God knoweth how many thousands misle of it; which constrains the soul to set a special and peculiar affection upon it.

3. Love (though it is communicative, yet) it begins at home, and looks to one (though it hath no thoughts but to walk abroad, and discover-Gospel-provision to others, yet) it will be wise for it's self; as the Lepers were, Who came to the uttermost part of the camp; and went into one tent, and did eat and drink, and carried thence silver and gold, and raiment, and went and hid it, and came again, and went into another tent, and carried thence also, and went and hid it; And then they gave out the report, for others supply and succour: Love hath it's wise concealements, as well as mercifull revelations.

4. An act of high esteem; it is the property of every true beleeuer to carry secretly in his bosome, more high thoughts of Christ, then he is able to utter. St. Paul expresseth somethig of these high-prizings, Phil. 3. 7, 8. What things were gain to me, those I counted losse for Christ; yea doubtelesse, and I count all things but losse, for the excellency of the knowledge of Christ Jesus my Lord, &c. Yet when he cries out, Oh the depth! and when he calleth the riches of Christ unsearchable; and when he praieth, that the faithfull in Ephesus, might be able to comprehend, with all Saints, what is the breadth, and length, and depth, and height: and might know the love of Christ, which passeth knowledge; it plainly argueth, that his esteem of Christ was beyond his expression;
yet his expressions are as high about the Gospel-treasure; as
the holy Ghost ever furnish'd any earthen vessel withal; since
Solomons song was penned: And when every ordinary belee-
ver comes short of such expressions, he must needs hide Christ
in many a silent admiration.

And why is Christ more admired and hidden, in silent won-
derings, yea, the heart filled with admiration at the knowledge
of him?

1. Nothing can be found worthy, meet or fit to be laid in the
balance with him; not men, not Princes; he is fairer than the
children of men; not money, nor wealth; all riches is poverty,
miserable poverty without him; not learning & knowledge; all
knowledge is ignorance, & all learning is duncery, without the
knowledge of him, and his heights, and depths of wisdom, &c.

2. With worth and excellency, a beleever hath a certain
propriety in this hoped for possession; this alwaies raiseth
the price of any small matter, house, childe, or what else here
below; 'tis thy house, if but a cottage, therefore prized, 'tis
my childe, therefore esteemed and look't after; 'tis my pro-
mise, thinks the Christian, therefore I will lay it up; Christ is
mine, and shall be mine, if I look well to it.

5. By holy re-
solutions,
P Cant. 3.4.

An act of holy purpose: to keep the treasure safe, and
make sure of it; I found him (faith the Spoufe) I held him,
and would not let him goe, untill I had brought him into my
mothers house, and into the chamber of her that conceived
me. None shall take away Christ, or a Christians treasure
from him. He is resolved of that: And such a secret resolu-
tion he carrieth, and cherisheth in his boseome daily; I fol-
low after (faith Paul) if that I may apprehend that for
which also I am apprehended of Christ Iefus: So the beleever
holds to his resolution, as Christ hath prevented him, and he
hath found the Pearl, he will not lose it, but study the na-
ture and vertue of it, enquire more into the mystery of it; this
is his purpose, to know, and make sure of it, for himself, and
well may it be so: For

1. He never met with the like Treasure before; all other
pearls were dirt and dogs-meat to this; as now he feeth
very
very well, and can make a vaste difference 'tween this and them.

2. He will never meet with the like again, if he miss of this; there is but one of these Pearls to be found in all the earth, and the Heavens; and this is that only-one.

3. There are those that would beguile him of it; Satan and the cheating heart, and false teachers, judging sophisters and base companions, therefore he taketh care, that he may not be deprived of it; he hideth it, and holdeth it close, in renewed resolutions never to part with it; but to make it more his own by all means possible.

1. This hiding carriage of a believing soul, will give certain evidence for or against men, whether they have truly found the treasure of the Gospel, yea, or no: Whether they have truly believed and apprehended Christ in the Gospel-promises, to be discovered, as theirs, and for them and their salvation.

First, It will make against all those, who say they believe the Gospel, and have found, &c. but are never the more humble, nay, they are proud of their knowledge, and look who should extoll and commend them for it: if none will, they can make a shift with the Pharisee, to commend themselves; they thank God, they are not so, and so bad as the Minister and others would make them: And so proud are many, upon profession of faith, that they will not be admonished, must not be reproved, need not be humbled, need no more repentance, after they have tasted of the promise, and the sweetness of mercy held out to sinners; this is an ill sign! Pride of opinion, pride of parts and gifts, and privileges with God's people, doe usually follow a misapprehension of Christ, and mis-application of the promises.

2. If upon apprehension of Christ, and Gospel-promises, the soul falls into a despondency, and a kind of despair, ever to have it made sure unto it's self; if there be no hope, there is certainly no faith. As hope before faith is a presumptuous carriage of a man's spirit, so despairing after faith is an odde and crose evidence, a contradiction indeed unto the Gospel, and all Gospel-be-
Gospel-believing. 3. If no love be stirring and working towards Christ, what faith or finding of Christ is there, in that heart? Now God knows many talk and dream of faith, but the love of Christ and his Word, is not in them. 4. If men believe (as they thinke) and yet have as mean and undervaluing thoughts of Christ as ever, and prize the Gospel at as low a rate as ever; they can see no beauty in Christ, nor excellency in the treasure and pearl, not they, I wonder how they can see their faith, and themselves believers; men of God cannot, God himself doth not. 5. If such be loose and slippery in their purposes of making out for Christ, where is thy faith? There is no faith in that heart, where there is not a desire of more; no finding of Christ where you are not resolved to buy, and get him in for your own, more certainly and comfortably, then at the first.

Secondly, On the contrary, by the light of this truth, as the Spirit of God assisteth, evidence may be given in for thee, who art a true believer: If 1. Upon believing, sense of thy unworthinesse doth not weaken thy confidence; but thy apprehensions of Christ (as discovered for thee) doth more abase and humble thy soul, and melt and break thy heart; and when thou fallest a believing, thou fallest a mourning for sin, and confessing of thy sins; and thy faith is hidden and drenched in tears; oh blessed art thou, &c. 2. This evidenceth for thee, that thy hopes are bred and built upon Gospel-apprehensions, that though the things promised appear not to tenile, yet they are certainly and patiently waited for. 3. This also, that a first-love comes forth, from and with a first-faith, and Christ is entertain'd and welcome'd in the heart, by the one, as by the other, so as thou canst say with Peter, Lord, thou knowest that I love thee. 4. If thou carriest in thy bosom those high thoughts of Christ and his grace daily; which the world knows not of, and are strangers unto, till it come to the trial; and then it shall, and doth appear what a price thou settest upon him, whom thou hast found, that nothing, nothing shall be thought too dear or costly for him. 5. If thou
thou art firm and settled in resolutions to keep what thou knowest and believest, and to give diligence to know and believe further, and to have more discoveries and assurances of all Christ's wealth and worth, as thine, and for thy salvation; in a word, by the secret workings of humility and hope, of love and high esteem of Christ, and holy purposes to make sure of Christ, thou must (by the fortifying evidence of the Spirit, shining upon his own graces) know the secret workings of faith in, and after this hidden and secret treasure, which no man knoweth; saving he that findeth, and hideth it.

For Caution and Counsell; to all true believers,

1. Beware of a bad hiding of Christ (while you take care to express your faith in this humble, hopeful, loving and wise way of hiding him) take heed of smothering or concealing what God hath discovered to you of Christ and his promises, and free-grace, for so you may dishonour God, and wrong your soul, and quench and hinder that good in others, which you are bound to seek, when you have found the treasure; when the Disciples a had found Christ, they went and told it one another; when the woman of Samaritain b had found Christ, she went and told it her neighbours; when Zacchua c had found Christ, he stood forth, in the profession of his faith and repentance, and in the proof of that profession; when Paul d had found Christ, he went and preached him to others (as he was called to it) to let every one, as he hath been prevented by grace, prevent others, and tell them what God hath taught him; but in thy knowledge or discovery of Christ,

2. Beware of boasting in thy self, or of being lifted up in desires of thy own glory or worth; beware of a proud profession, or of proud exceptions against Christ; take heed, when Christ's worth is discovered to thee, thou dost not look out for worth in thy self, to apply the promises, as too many weak souls do, and will not, dare not believe, because of unworthiness; they are not rich enough to buy the pearl, nor good enough to be purchasers of the treasure: what pride is here under

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under a beggars coat? Cherish thou shouldst all mean and low thoughts of thy self; the more freely God doth manifest his grace unto thee; but attribute all the worth to the treasure; there is worth enough in that, thou shalt need none of thy own, God requires it not.

3. Beware of entertaining doubts and questions, whether you may have Christ, after you have found him. Wherefore did God discover him? was it not that you should believe? and believe yet further in his name, upon new discoveries? Let not the subtle serpent, and the deceitfull heart together, cherish a subtle-humble-pride, in questioning and complaining, to weaken thy hopes of obtaining that which is revealed in the promise to thee.

4. Beware of losing your first-love of the Gospel; and your first esteem of this Treasure and Pearl, with the field of precious promises: 'tis not so easily recovered again, when but left, or decayed. Why should not our loves and esteems be more now, than at first, seeing more of Christ's worth and sufficiency is discovered daily? And yet thou nor I did ever hear or know of half his worth, which is further to be revealed. Get we therefore more high and capacious apprehensions of his excellency, and hide we him in our bosome, with dearer affections then ever; he is worthy of all our love, of all our estimations and highest value, we can prize him at; he is above all we can love, or believe, or esteem, or thinke of him: Get we an estimation of him, and affection to him, beyond expression, that still there may be more hidden in our hearts, then can be uttered by our tongues, or published by our pens.

5. Having found Christ, hold him fast; hide him in your purposes, yet more closely and strongly; it was Barnabas exhortation, and it shall be mine, that you would all with purpose of heart cleave unto the Lord. Christ knows from the beginning, who have, who have not beleaved; who sticketh to him, who departeth from him, by an evil heart of unbelief; an heart that purposeth not to live and die beleeving; beware of it, it is the first step of Apostacy; be not sckle, for
fits and moods of believing, let but there be the hidden frame of believing, set and resolved to keep the heart close to Christ, and Christ close to the heart, daily, hourly, constantly. Lay him and the promises up in the heart for use; for a treasure of such worth, a pearl of such price, is much more worthy and precious to the soul, as it is used and improved for it's spiritual advantage. It followeth,

And for joy thereof, &c.

These words have a two-fold connexion and dependance, on the words before, when he had found; and on those that follow, goeth and selleth, &c. From the first connexion ariseth our

5. Observation, Every true believer hath some joy (yea the conceptions of great joy) in the finding of the Lord Jesus Christ.

What man ever found a treasure, and hid it for himself, and as his own, and joyed not at the very thoughts of it? Believing thoughts are joyous thoughts, and acts of believing, bring in habits of joy, or joyful impressions, at least; till they break forth in gladsome expressions. There be instances, not a few, to clear this truth.

When Christ hath prevented Zachem, and Zachem at that instant is called effectually to believe in the Lord, He receiveth Christ joyfully (faith the Text f) both into his heart, and into his house. The converts (at Peters Sermon g) gladly receive the Word of salvation, and of the promise to them and theirs. A treasure, a pearl in the field of the promise, for them and their children, this they rejoiced in, and this doe believers (that have right evangelicall apprehensions in our dayes) rejoice in also. When this Treasure is discovered to the people of Samaria h, and many believed what Philip preached of the Kingdom of God, and the name of Jesus Christ, there was great joy in that City: so was there in the Jailours heart and house i. The Apostle Paul tells the Philippians, for his part, and Timotheys k (whom he joyns with himself in the inscription of the Epistle, cap.11.) We rejoice in Jesus Christ; and he speaks in the name of all believers, if
not there, I am sure in his Epistle to the Romans 1, **We joy in God (reconciled) through our Lord Jesus Christ. Saint Peter** also tells the Christians he writes to, that believing, they **doe rejovys (in Christ) with joy unspeakable, and full of glory.**

**Reason I.**

1. It is an unspeakable and glorious treasure that is found by every true believer, the very sight of it by faith, cannot but ravish the heart, and might (were it narrowly viewed) transport it into an extastie of joy: 'tis no common favour, nor ordinary, but rare and extraordinary, to finde a treasure hid in a field; And as for this treasure, few there be that finde it: As there is no other pearl of pearls, but Jesus Christ; so none but elect vessels of mercy doe finde him, contain or hold him; Well may every such soul rejoice; He that finde a treasure, out of which he hath sufficient to pay all his debts, and to stock him for trading, with the best of merchants and merchandize, may well rejoice, and rejoice again. The Christian here (a bankrupt before he finde this Pearl, this Treasure) he findeth that in Christ his righteousness, which satisfies Gods justice, and justifies his person, dischargeth him of all debts and trespasses, and that, in Chrisls spirituall graces, which affords him a sufficient stock, to be trading with heaven, and to fit him for commerce and communion with Saints, and with the King of Saints in earth and heaven. Hath not he cause to be glad, who finde a pearl, that affords a rich dowry for the soul, and prefers him to a marriage with the King of heaven? That which brings him into sonship presently to God, and heirship to a Kingdome, and which gives him title to the crown of heaven; and stors him with money to maintain warres against the spirituall enemies of his soul, finne, world, Satan, Antichrist (who would deprive him of his inheritance, and take away his Crown, Title and Dignity) over whom the Christian comitant, is made more then Conquerour, through him that loved us?

2. As the worth to the propriety, which comes by finding of it, joyes the heart: a man may finde that which he mult go
go cry in the marketplace, and part with it, when the right owner is found out; which brings but little recompence and comfort to the finder: But here is a treasure, who so finds it, hath it for the finding; who so findeth me, findeth life, faith the wildome of God

\[\text{He that believeth in me (faith Christ) hath everlasting life; He that hath the Sonne (faith the holy Ghost in John) hath life. He hath it for his own, for his use, for his comfort, for his rejoicing: Joy cannot but rise out of faith, which instrumentally doth bring home all Gospel-treasure to the soul; therefore called the joy of faith, being the proper right-bred childe of faith, conceived and brought forth by faith, nursed and maintained by faith, till faith ends in vision, and hope in fruition of what is found.}\]

3. The believer hath hope, or certain expectation, of the sure and full possession, and of the pleasure that he shall have in such a purchase and possession; and in hope of all this, and of the glory of God, he doth and will rejoice. Men of great and sure hopes, cannot but be men of great joys; and this treasure and pearl, bringing so much in hand at present, and reaching forth so much in hopes for the future (as we heard in the first Doctrine) gives out withall no little ground of joy and rejoicing to a Christian's heart.

Obj. But he hid his treasure, and that partly (as was opened in the 4. Doctrine) under mourning and tears: How comes he to rejoice withall?

Ans. 1. The Gospel-treasure is a secret, and the finding of it by faith, and hiding of it by repentance, humility, &c. are secrets to the world, and so is joy. The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy. If he teareth the outward expression, he knoweth not the inward impression.

2. A believer's tears are tears of joy, or the seed of joy, Light is sown for the righteous (in tears and troubles) and joy for the upright in heart.

3. Hiding of the treasure under humble tears, was not all the hiding, we spake of; there is (as we heard) an hiding of
of hope, and there is joy hidden under hope; we rejoice in hope of the glory of God; and there is a hiding of love, and joy is hidden with love, whom having not seen, ye love, ye rejoice, &c.

Which in the use may serve,

1. To reprove those that bring an evil report upon Christ, and Gospel-grace, that no sooner, think some (and others speak it out) shall a man be converted, but farewell joy, you must bid adieu to all mirth and cheerfulness, and entertain nothing but mopish melancholy, and dumpish sadness; which is a clamour both false and impossible.

2. Impossible, for the faculties of the soul do act and put forth according to their represented object; Now a Treasure and Pearl, is the object, a present good, and a future good, as sure as present; And where there is an apprehension of a present good, yea, and a hopefull, assured, future good, there is, and cannot but be joy; and the greater that good, the greater that joy; the higher and richer that good, the higher and richer that joy. Now here is the sumnum bonum, the chiefest good, and it cannot but produce in the heart, a sumnum gaudium, the chiefest joy; and it being bonum aeternum, an eternall good, here is gaudium aeternum, everlasting joy upon their heads. The Kingdom of God consisteth in it, Rom. 14:17. 'tis true the poor sinner upon his finding of Christ, bids farewell to joy in sinne, but that proceeds from this true and greater joy, which banisheth and puts out the false appearances of sinfull joyes; of which in the next point. Let none therefore belie the Scripture, and blaspheme or speak evil of Christ and his grace, or of a true Christians estate. What though the beleevers joy makes not such a noise as the carnall
carnall mans, in the ears of the world? A fire of thorns will make a louder noise and crackling, then a fire of the best wood; and carnall mirth will sooner be heard of then spirituall joy; which is better apprehended in the heart, then outwardly express'd; when the countenance is sober and humble, doth it follow he is melancholy and fallen? Alas, poor blinde worldlings, who cannot judge of looks and colours, much lesse of hearts, and the frame of a believers heart especially, which so far as it is believing, it is cheerful, &c.

For triall; it is an evidence against such as say they have faith, and have found Christ, and yet never took any pleasure in him, in thoughts or speeches of him; rather are ever and anon excepting against those who rejoice in him; such murmuring and grumbling at the Gospel-pearl, is an evident note of unbelief; Behold this pearl is trampled upon by Swinish Gadarens; and it puts a poor, rich worldling into a fit of melancholy. That poor young man (rich enough in the world) Matt. 19. When he is offered treasure in heaven, he is sad at that saying; if he cannot have it upon better terms, then were propounded; had the Word taken place in his heart, as it did in Zachem, he had presently rejoiced, and not gone away sorrowfull, but where Christ is not believed on, he is not rejoiced in; and upon this very reason, because Christ comes to take away the pleasures of sinne that last but for a season, although he would give eternall pleasures in exchange, the heart will neither rejoice, nor beleve in him.

Ob. But there are those who beleevve but for a time, and yet rejoice, as the stony ground, Matt. 13. 20.

Answ. Such a faith, such a joy; God will go on with carnall men, as farre as they will go with him, where faith is temporary, there joy will be a flash and away; it continueth not when triall cometh, no more then their faith; nor doth that joy ever produce right self-denial; of which anon.

2. On the contrary, Haft truly beleeved? Thou dost and will joy in the Lord, in whom thou hast beleeved: Haft found the first discovery of Christ to bring in some sweetnesse, the
second more, &c. 'Tis a true issue of a right-bred faith, and you may know it to be so (through the all blessing light of the Spirit) by this, 1. it is pure joy, merely arising from the sight of the treasure. 2. It will hold out in trial and temptation; And though joy be but an accessary grace, it comes and goes, ebbs and flows, yet it radically continueth, or abideth in the root, and cause of it; and all objects of faith are objects of joy; what feeds the one, will cherish the other; and if thou findest it so with thee, happy thou?

Object. But some poor soul will say, I dare not deny but I have found the pearl, yet cannot rejoice.

Answ. 1. Is it not thy desire? and dost not price a little joy in the Lord, above all worldly joy?

2. What is that which upholds thee against despair? in some promise or Gospel-truth, thou hast some secret joy, or sin would press thee down, and swallow thee up with sorrow.

3. Measures of joy will encrease upon believing; study but to grow in faith, and thou wilt encrease in joy.

Use 3.

For Exhortation to the true believer; *Rejoice in the Lord*, and again I say, not I but the Apostle, not the Apostle, but the Lord himself, rejoice thou Christian, that hast found the pearl and treasure; rejoice in thy treasure; be glad and joyfull all thy daies, for this pearl of great price. Earthly affections, worldly forrows, carnall joyes will come alone, of themselves, unsent for, unsought; but we must tend for, and call for, and provoke these heavenly affections, and glad when we can have them active, and coming; and especially this of joy; Let me stir up my self and you to joy in the Lord our treasure, and in the knowledge of Christ, our Pearl, by these following considerations;

Motives to joy.

1. There is joy in heaven, when a lost sinner is found, and should there not be so in thy heart, when the hidden treasure is found? they both are found together; heaven findes the sinner, and the believing sinner findes the Pearl of heaven, at one and the same time; Why should not heaven and earth meet in their rejoicings, as in their findings.

2. Thou
2. Thou maist rejoice. 'Tis thy portion, not allowed to others, but to thee. Rejoyce in the Lord ye righteous, &c. 

The wicked and unbeleeving are never welcom'd to the feast of joy, if invited; nor shall they taste of this supper of joy, while they refuse to come to the dinner of grace. If God faith to the young man in the heat of his lusts, Rejoyce, Ecclef. xi. it is but ironically spoken, with a falt check and serious threatening; in plain English it is, Rejoyce; and his message to secure sinners is, Be afflicted, mourn and weep; or, Woe to them that have their consolation here, for they shall weep, but blessed are they that weep now, for they shall laugh and leap for joy.

3. Thou art not wise, no more then obedient (in this) if thou dost not take thy fill of joy; nay, 'tis a sinne not to rejoice upon beleeving, as, not to beleve upon a discovery of Christ.

4. How many passe over the field, and stumble at the Word, where the Treasure is hid, and finde it not; thou haft it discovered before others, while others are left in their blindnesse, and given up to their blinde and wilfull stumbling.

5. God loves a cheerfull beleever, and receiver of his Sonne, and a cheerfull giver of the heart to his Sonne; and how canst thou give thy heart acceptably, if not cheerfully? Take Christ therefore and be thankfull, receive him and be joyful.

How shall I joy, faith the weak heart?

Ans. 1. Give not way to doubting, whether the treasure be in the field, or no; or whether the Pearl be of such great worth or no, or whether it was hid, and is now revealed for thee, or no, beleive that God hath discovered it, and that for thee, take it for thy own, and rejoice: 'tis nothing but this unbelief that hinders thy joy.

2. Walk in this field of the Gospel; take a turn or two every morning, and at best leisure, in the meditation of the promises; 'tis a very pleasant field and walk, you have none such in all your grounds, orchards, or gardens: the poor-rich

V 2 peny-father
peny-father, comforts himself in telling over, and but looking upon his bags of gold in his hutch, or coffer: Canst not thou be as wise to muse and thinke upon these hidden riches of Christ? The devil, an old enemy of mans continued comfort, will interrupt thee, and scare thee, it may be off the ground; but regard him not, resist him, stedfast in a believing meditation, in the strength of a promise, and he will flee, and thou must keep the field; and keep but the field, the Treasure is there, 'tis thine, it will glad thy heart but to thinke it is there, and there for thee.

3. Quench not the Spirit of faith and hope, and the Spirit of joy will come, and will not depart; apply thy self in prayer upon the promise of joy; there is a filling up of the soul to the brim, with joy and peace in believing, to be obtained; neglect not the ordinances of comfort, Word, Sacraments, conference; sin not against the light of a promise, no more then of a precept; live by faith, without, beyond feelings; and he that shall come, will come, and will not tarry beyond the sittest season, wherein he will speak peace, and quicken thee with joyful consolation.

For admonition, in a word, to them that be yet in unbelief, strangers to true joy, because strangers to true faith. I do not wonder you are so lad and melancholy in these times, these have been losing times, and yet they are reforming times, both these considerations damp the carnal mans heart, and almost strike him dead. The world goes away from them they fee, and mens goodly pearls that they have sought after can give them no content; and comfort they thinke there is none in a work of Reformation: Amidst such kinde of thoughts, my word of warning is, that men would be wise, come to themselves (with the Prodigal) look after this Treasure in the Gospel, 'tis very good Treasure in these chargeable times to stock you, and enrich you, and bear your charges to heave, yea, and make you cheerfully fruitful in all good works; my counsel is, you would get among beleevers, they can (though their commons fall short) eat their bread with singlenesse, and.
and gladness of heart, with leaping joyes, as the word b imports, Ἄθ. 2.46.

Would you beleve, upon the credit of my Text, and the merchants experience, that there are joyes upon joyes coming in with the adventures and merchandize of faith, you would perhaps embrace the profer of Christ in the Gospel, and come in to him, who will be a Pearl of invaluable price to you: till then, we cannot speak a word of peace to you; for you have nothing to rejoice in, till you have found what the merchant here found, a Pearl, his joy was the joy thereof.

Now take these words in, with those that follow, he goeth and selles all that he hath. And hence ariseth our 6. Observation, The joy of a believer, it workes him to sumist self-denial; or, A joyful Christian indeed, will part with all he hath for Gospel-treasure. We have the Doctrine and Reason both in the point; the Doctrine by it self is this, Christ-finders are self-losers. And the Reason is this, Gospel joyes doe bring a soul to utter self-denial, and extreme poverty of spirit.

First, We shall open this affair of the Kingdom, a Christians selling all.

Secondly, Discover the strength of the Reason, for joy.

For the first, in the kingdom of heaven, or Gospel-state, there is that done, which amongst men, you call trading, buying, selling, and here is a selling first, and buying afterwards.

In selling, two things are considerable;
1. The sale itself.
2. The matters vendible, and to be sold.

First, Here is the believers consent to part with what he should be parted with for Christ; implied in the mans going, he goeth, ver. 44. And ver. 46. in that tis said of the merchant, he went. The word in v. 44, is ἔφυγεν, subducit sese, he withdrew himself, Clam discedit, as Beza noteth, he went away secretly,
secretly, which can hold forth nothing better, nothing else, then the tacite consent of the mind and will, to be at any cost for the purchase of what was found; he goeth, he is not thrust on, and for't, he went of his own accord, he is not driven: Such an expression we have at Zachem's conviction, He stood forth, which shewed his consent and willingness, before he fell upon action: And St Paul no sooner hath Christ met with him, and he with Christ (upon the way to Damascus) but he is at that point of consent, Lord, what wilt thou have me to do?

Secondly, This consent is brought into act, the man and the Christian Merchant here, he revoketh not his consent, or steps back when a going, but he goeth and selleth, viz. actually parteth with (as God calleth and enableth) what is to be parted with. This actual tale, is actual self-deniall, and soul-impoveryishing, or soul-emptying; and the liberty and limits, or the free bounds of this mart, is as God proclaims it, and calls to it, and strengthens it; which in some things that a Christian hath is presently done, and in other things, at certain times, and by certain steps and degrees, as opportunity is offered; which better will be understood by opening.

Secondly, The matters vendible, or things here to be sold; that a man hath, and all that a man hath, He went and sold all that he had; all that a man hath, is either that which is his own, from his own workings and earnings; and that is sinne and the effects of it; or that which is given him of God, which is no part of the Treasure or Pearl; or if it be, it is but by way of evidence and sign, which he lets go, in some respect, for the thing itself; especially, when that which he hath, is but in supposition, he put's off all for Christ, for whom I have suffered (faith Paul) the losse of all things, &c. that is, all things, which stand in direct opposition to, or comparative competition with the Lord Jesus Christ; So the merchant here lets upon selling.

1. All his sinnes, he confents to let them goe, would be rid of originall, inherent corruption, and is willing to part with
with all actual iniquity, whether open or secret, of thought, word, or deed; and he doth endeavour hereunto (because God presently calls for it.)

1. By inward mortification of the old man, from the power or Christ’s death, through faith applied; and by grief, hatred, and self-judging improved.

2. By outward cessation and forsaking of those sinfull ways and courses, wherein formerly he lived and traded; as is clear in Paul, who was a persecutour, is no more so, Tit. 1. and in the Corinthians, they were so and so, but are washed, sanctified, &c. And in the Colossians, who had put off the body of the sins of the flesh*; inward habits in their regency and strength, and for outward acts, they sometimes had walked in fornication, uncleanness, inordinate affections, evil concupiscence and covetousness; but now you also put off all these (faith the Apostle) anger, wrath, malice, blasphemy, filthy communication, lying, seeing ye have put off the old man with his deeds; what they had done already in part, about some sins more eminently, he exhorts them to go on in this work of repentance, as touching all sin whatsoever; yea, and they are resolved upon it, For they have put on the new man, which being acted and set on work, will further mortifie and disable the old man. In every true Christian, the purpose, love, and practice of sinne is laid aside, he trades not in it, but by putting off, off, as fast as he can; he lays not in provison for the flesh to fulfill the lusts of it, as his consent holds on, so his endeavours hold out to be selling, selling, all this old lumber to his dying day.

2. All his gifts of nature and morality, wit and parts, learning and knowledge, in natural, civil, or humane affaires; yea, whatsoever is beneath the knowledge of Christ.

1. From these his heart it removed, in case of love, confidence, or high esteem; he doth not upon them, affects them not, confides not in them, for one piece of his happiness, or that which will contribute in the least to help to
Christ, or his knowledge, but as denied and subordinated to him, and it.

2. He is farre from using them against the Lord, or against his Scripture, and the understanding thereof; nay,

3. He is willing that their property and use should be altered and converted from himself to the Lord, and for the Lord, and the best service he can doe him; with such parts and gifts as he hath, now receiving a new stamp, by sanctifying grace.

St. Paul is a most eminent example for us; He was brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, employed before his conversion (as a man of parts) against Christ; but after he hath found that Pearl, he sells all his parts and abilities to, and for Christ, denies his wisdom and learning, where it opposeth the knowledge and spreading of the Gospel:

When he came to the Corinthians. He came not with excellency of speech, or of wisdom. His speech and his preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit, and power. He preached Christ crucified in a crucified phrase; he preached, not to shew himself, but the Spirit: Although when there was some fruitfull and necessary use of it, he could and did (to convince the ignorant, erring and gain-saying hearer, or inform the teachable) produce the testimonies of foreign Authours; as of Aratus, Menander, and Epimenides; yet he is very rare in such quotations; and when any other way men would set up their humane parts and abilities in competition with the plain preaching of the Gospel, he did wholly cry them down, 1 Cor. 1.19, 20. Yea, and as touching spiritually gifts of tongues and miracles, &c. when among the Corinthians some used their knowledge, and gift of tongues, in an unedifying way, he reproveth them for it, 1 Cor. 14.26. And when some with their working of miracles among the Galatians, would bring in another Gospel (then that of justification by faith) he speaks of the man and his miracles with a holy disdaine. He that ministreth, &c. as not owning the man, nor his gifts: For his part, he would have all common gifts to value and stoop to the exalting
exalting and lifting up of the knowledge of Christ, and him crucified.

3. All his own righteousness; which men have an opinion of, and confidence in, for their acceptation before God, either as it lieth in outward conformity to the commands of first or second Table, or in the inward frame of the heart, by inherent qualifications, before, or after faith: All these (when God calls a man to believe in Christ alone, for justification and life) a true believer (finding this treasure in Christ) renounceth and disclaimeth as any piece of his justifying righteousness before the Lord. St. Paul was most eminent in this also, Touching the righteousness of the Law, he was blameless; before men; and for his inward conscience, he did not sin against the common light of it; what he did against Christ, he did it ignorantly: And after his conversion, he walked in his calling of the Ministry, most innocently and uprightly, and was not conscious to himself of base ends, &c. yet did he fell away and suffer the losse of all his Pharisaicall blameless life, and renounced his innocent conscience, yea and sanctified conversion, and gracious frame of heart, in the point of his justification; I know nothing by myself, yet am I not hereby justified, I have suffered the losse of all, and doe count them but dung, that I may win Christ; and be found in him, not having on mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. From which Scriptures you may observe, he did not throw away his blameless civility, but the Pharisaicall pride of it; nor did he pack up his sanctification, and send it beyond sea, as a commodity he would (in no case) have any dealings with; but in comparison of Christ's inherent righteousness (imputed to him by faith to his sole and perfect justification) he will own none of his own adherent moralities, or inherent graces; nor, in the least confide therein, or admit thereof as a co-partner with Christ, &c. The best frame of heart or life, is but for evidence to a soul, that he is justified, not any ground of believing, as in any piece of the cause, why he is justified.
4. All worldly comforts and advantages, and creature-engagements; they are likewise by consent put away, set loose from, and as God calls parted with, to instance

1. In worldly profits; no sooner doth the Lord call Matthew, (not only to a Christian estate, but to the Ministry of the Gospel) but he riseth up from the receipt of custome, where he had sweet gains and comings in, and followeth Christ. No sooner doth Christ call Simon, and Andrew his brother, with this promise, to make them fishers of men, but straightway they forsake their nets and follow him. The like did James and John, Mark 1.16, 20. Not that all who finde Christ, must presently forsake their particular lawfull vocations and imploiments, but when such a vocation and imploiment will be a distraction, let, and hinderance to Christianity, and much more to the service and work of the Ministry; then all such shackling profits, and profitable imploiments are laid aside. If Peter or any of the Apostles did afterwards goe a fishing upon the see, it was not as their particular calling, but upon the by (as we say) and but occasionally. Take another instance or two of parting with worldly advantages, upon the finding of the Gospel-treasure. Zachew you know gave away half of his goods to the poor; and if he had taken anything from any man, by false accusation, he restored him four-fold: here is but half, you will say, of his estate, but that half is freely offered, and given before an explicite call; And again, a four-fold restitution of what was thatch by forged cavillation (if he had much plaid the Sycophant) would take away a good share of the other half of his estate; and for the remainder, he that prevented the poor before they askt a part, to give the half, and those he had wronged, to offer so fair and full a restitution, was prepared to let goe all the rest of his estate, when God called for it. As the members of the prime Church at Jerusalem, came up to this tale of worldly estates and profits in the very letter, by the power of the Spirit; they gave, as if others had interest and right in their goods with themselves, and sold to that end, that they might put the propriety out of their hands to the common stock,
for the Church it's maintenance; which upon such a
special call, and extraordinary occasion, by the grace of self-
denial, the true Christian merchant consents still unto, and
would bring into act.

2. As for pleasures of the world, and even lawfull recrea-
tions, he sells them away also; contents to none which prove a
bait and a snare to sin, and ueth none, but with an indiffer-
ent minde, as the Apostle exhorteth, He rejoiceth, as if he
rejoiced not.

3. As for honour, credit, favour; this also with Moses, is
lightly set by; and the afflictions with God's people, and
the reproach of Christ, esteemed and chosen before it. When
both these, Christ's favour and the worlds; God's honour,
and esteem with the creature, cannot actually be held together;
the later is both actually and affectionately forsaken, and the
former cleaved unto.

4. As for relative engagements to friends, parents, chil-
dren, wives, husbands, kinred, house and family; these are
set by, and not known in Christ's cause; yea, there is a kind of
comparative hatred of them, in respect of the Pearl and
Treasure. 'Tis remarkable, that when John and James were
called by Christ to follow him, and to take up a new profes-
sion; They left their father Zebedee in the ship with the hi-
red servants. Yea, Paul, though of the stock of Israel, and
of the tribe of Benjamin, yet forsakes his kinred and fa-
thers tribe and family, where they forlook Christ and the Go-
spel. Eminent is the story of that noble Marquesse of
France, Galeacius Caraccioli, who did dis-engage himself from estate, friends, wife, children, and all for the Go-
spel sake; and how many such self-denying Merchants (some
of them noble and great) have we among the Martyrs? In
the Martyrology, there is mention of one Galeacius Trecius,
who was bound to a stake, and stood as a gazing stock for
half the day, during which time, many came and persuaded
him to recant the truth, and if he regarded not life and coun-
trey, goods nor possessions, yet he should somewhat respect
his wife, that he loved so well, and his young children, but
nothing
nothing could stirre his settled minde, he knew he was not to know, nor own a wife in Christs cause, nor children smiling or crying; all is one, when the creature is laid in one scale, and Christ in the other; which, thinke you, must weigh down the judgement, and sway the affections of a Christian?

He can, with Mr Rogers his self-deniall, passe by his wife, and eleven children (one whereof was sucking on the mothers breast) and be more unmoveable then the stake to which he was taftned, till consumed to ashes.

5. All self-sufficiency and strength for service or sufferings. When once God hath enlightened a soule where his strength lieth, not in himself, but in Christ; and as habits are infused, so acts of grace must be had from him alone; and that strength enough there is in Christ; away then with conceits of self-strength; for duty, or against sinne: When he is weak, he is strong (as Paul) and a very nothing he is in, and of himself; I laboured, yet not I, I live, yet not I, but Christ; this is his language, and this is the account he hath of himself, even as it was prophesied of one and another, of all the seed of Israel; who should shame themselves and glory in the Lord; Surely, in the Lord is all righteousness and strength. and in him I have what I have, and am what I am, in point of strength, as righteousness.

6. All externall Church-priviledges, as Pauls being circumcisefed the eighth day, an Hebrew of the Hebrews; and in his zeal for the Jewish-National-Church (persecuting the Christian) he was, and might have been more advantaged; but what was gain (in that as other cases) and might have been gain to him, he counted losse for Christ. So, if descent from religious parents, and birth-priviledge, as the seed of believers, hath been rested on, when Christ is discovered, all confidence in this and any other Church-priviledge, is rejected and put away; And if a man hath upon such relations, thought himself to be some-body, he comes now in his own esteem to be a no-body, a nothing.

7. All self-ends and aims, in profession of Christ and the Gospel,

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Cor. ii.10, 11, 15, 10, Gal. 2.10, 3.7, Isa. 45.24.
Gospel, in duties and undertakings; these are denied and
laid aside; yea, abhorred, when they offer to step into God's
place, and would put by his glory, and the publike good, and
are ever made underlings to what is for God, and the publike.
A beleever now seeks himself no further, nor any other way
then God allows it, that is (as one tweetly expresseth it) *fke
seeking our selves out of our selves in Christ, and in the pro-
secution of his (not our own) glorious designs; Paul was
excellent at this, 1 Thess. 2.4,5,6. 1 Cor. 9. 22,23. & chap.
10. ult. And such a self-denying spirit he found and discover-
ed to the Philippians to be in Timothy (his natural, true
born Sonne in mortification, as in the faith) *For I have no
man like-minded, who will naturally care for your State*. 
While every man was seeking himself and his own things to
compass his own ends, Timothy, is caring for the publike,
and seeking the things of Jesus Christ, and his Masters honour
and advancement; And the Apostle to the Corinthians 1 pro-
feleth there is a principle for it, in all true Christians; Christ's
death (for us that were as dead, as others) will teach us to
die to self, and self-ends, that we may live to him which
died to us. All a beleever's ends (when he comes rightly to
know Christ) are, that he may be to the praise of the glory
of free grace.

8. Life and all, &c. That is not esteemed, or thought
dear, even that a Christian is prepared, with some free con-
sent to lay down for Christ and Gospel-treasure: *I am ready
said that eminent pattern of self-deniall) not to be bound
only, but also to die at Jerusalem for the name of the Lord
Jesus. How many thousands and millions, I may lay, of the
Martyrs of Jesus have (not only contented, but) actually
parted with their lives for the treasure of the Kingdom of
heaven; Christ and everlastall life? Besides all that suffered
in the Apostles' times, and in the nine first persecutions; in the
10th persecution, there were certain thousands burnt together
in one Church; a hundred in one day, seventeen thousand in
one moneth; three hundred at another time in Alexandria,
six thousand six hundred sixty six at another time; a hundred
X 3

\[ u \text{ Martyr's Book vol. 1. p. 103.} \]
\[ \text{And p. 64.} \]
and twenty at another; three hundred sixty at another time; when as the tormentours were wearied, and the persecutours tired out; And Christians with more greedy desire, prested and sought for martyrdom, then others did for Bishopricks; And what a cloud of such Witnesses have been in the firmament of the Church, since Antichrist acted his Tragedies, the Histories of the German, French, Spanish, Italian and English Martyrs, doe sufficiently evidence; that all such merchants, have not loved, but sold away their lives, unto the death.

Reason generally is that in the Text, and Observation, for joy thereof; the joy of finding the treasure, and of the Treasure found, and the joy of the Pearl of great price, once truly found, this brings the man and merchant, to consent to the selling of all, and this brings his consent into act; For joy, he parts with his sins, one and another, one as another, in an absolute hatred of them, never to have to doe with them again. For joy of the treasure, he parts with his parts and gifts, so, as they shall be new molded and cast, and have a new stamp out of the mint and treasury of Christ's holiness; For joy of the riches of Christ's righteousness, he lets goe his own; and for joy of greater profits, sweeter pleasures, higher honours, and better friends, which come in by the Gospel-pearl; he fis loose from all worldly advantages, and creature-engagements; and for joy of inward spiritual priviledges, he lets go confidence in outward. For joy of Christ the root of all spiritual life, strength and activeness, he renouneth his own suppos'd sufficiences: For joy of the glory of free-grace, he hates his own ends, and for joy of an eternall life (which is begun in the right knowledge of God in Christ) he gives up this temporall life. Observe it in Paul, if upon rejoicing in Jesus Christ, he doth not renounce confidence in the flesh, and in the Ephesians, when the name of the Lord was magnified (with joyfull admiration of free-grace) what followed? They came and confess their deeds, and parted with their curious gainfull arts; and though they counted the price of their books worth fifty thousand pieces of silver, yet that was
was no price to the Pearl and Treasure of the Gospel; their joy of that, which was so transcendently above any reckoning or arithmetical accounts among men, constrains them to undervalue their old profession and magical practices, and burn all their books to ashes.

Now the joy of the treasure, &c. constrains to self-selling three ways.

First, From its strength; The joy of the Lord is his servants strength; to deny their sins, to mortifie their lusts, to cashiere their corruptions, and abandon all wicked inclinations and acts; Spirituall joy, as it is a preservative from false, carnall, sinfull pleasures; so it hath a purgative and expellive faculty, to banish that which will damp and hinder its exercise; where joy of the Gospel and a sinfull lust meet together in one heart, there will be a conflict; in which conflict spirituall joy will be too hard for carnall corruption, and must give way to it. I protest (faith Paul) that by the rejoicing which I have in Christ Jesus, I die daily; that is (as worthy Dr Preston opens the place) That spirituall joy, which he had in Christ, of justification and remission of sins, and that sight of glory which he saw by faith, mortified sin in him, made him basely to esteem of his corruptions. He that findeth the Treasure and Pearl, joyeth so, in the excellency and worth thereof, that he gathers and grows in a strong hatred of what would deprive him of it; what ever, in self, or creature, of parts, profits, honours, &c. would stand as competitour for a room in his heart, therewith; this heart the more riseth up against it, and is alienated and weaned the more from it; for nothing (it knows) doth or can minister that joy, that peace, that comfort to the soul, which Gospel-treasure doth; it must needs therefore bid farewell to all which shall hinder, or interrupt this joy; In a word, there is strength from this joy to doe the will of God in all points of self-deniall, if there were a 1000 lives to part with for Christs sake, or would the soul go through a 1000 deaths to enter into more joy.

Secondly, From its free and royal nature; when the trea-
sure is found, and rejoiced in, the man is truly enabled, and


elevated to a holy magnanimity, or greatness of spirit,


whereby he is carried above, not only base lufts, but all the
royalties in the world, which he esteemed out of a pure judge-
ment, and now from a pure joy much more reckons, but as
dross and dung, and can most willingly resign up for this one
pearl; you heard of Zachaeus free and noble spirit before,


whence came it? from his joyful entertainment of Christ.
The Primitive Christians were full of joy, this made them
empty their purses, and sell their lands; and the Primitive
Martyrs, yea, all of them, for these sixteen hundred years,
have out of their royal spirits (filled with joy) parted with
husbands, wives, children, lives and all. As the Jews when
they rejoiced they could offer up more than Hecatombs,
even multiplied Myriads (in Solomons & Hezekiah's time) so Christians feasted with the joy of the
Lord, can willingly sacrifice up multiplied and dear content-
ments; as God calls for them, he shall be honoured with wit,
learning, goods and privileges; and with whatsoever is natu-
really, morally, spiritually dear; it is all dedicated to him, and
set apart for him.

Thirdly, From its sincerity, purity and holiness; which
makes the soul willingly active and passive in any thing, to
please him, whose Treasure he is, whose Kingdom and pearl
it is originally; Gods and Christ's. The soul who finds
Christ hath faith and hope to have the treasure sure his own,
upon agreement with the owner of the field, the God and Fa-
ther of Christ, who sets out this treasure in precious promis-
es, yea and amen in Christ, to such as come up to his terms
of asturing it further to the soul; Joy, I say, would please
him that hath pleased the soul. God hath discovered that
which gives the believer full content, and the believer being
contented, would give God the owner of the treasure and
field content; and that is, by coming into the possession
lawfully: steal he must not this treasure, the field is not
his, but the Lords of the Mannour; And this Lord of
the Mannour is well pleased, if he will but sell all that
stands
stands in opposition to, or competition with this purchase, he shall have it: Why (faith the soul) if that be all, I agree and consent; all that I have, or can have, as mine, what is it to the worth of this Pearl, this Treasure and field? All my sins are worse than nothing; all my duties and qualifications (be they for duties and qualifications never so good and useful) in relation to sinners justifying righteousness they are just nothing; all my parts and gifts, they will stand me in no stead at all, but as refined and spiritualized; All my advantages in the world, to farre as they are hinderances to Christ, or baits to sin, they are vanity and vexation; All my priviledges in profession are (without Christ) empty things; my glory with men vain-glory; my strength is weakness, my wisdom folly, my end and self an idol, and I know that an idol is nothing; my life is but a vapour, a breath, a shadow; I surrender up * all to thy dispose and use, O Lord; I am willing thou shouldst take my sins, to kill and destroy them; Doe justice upon them with all speed, and for all supposed worth or excellency, 'tis none at all; I have found Christ, and desire only to be found in his righteousness, in his strength, wildome, humility, &c. If any doubts arise, why, but is this all? God requires that a man deny himself, and take up his cross, fell all, and follow Jesus Christ? 'Tis answered, All, All; why then 'tis done, the bargain is concluded, as from the strength and liberty; to the sincerity and purity of a Christian's joy; I will be nothing, that Christ may be all; I will be poor, that Christ's riches may appear in me; I will be foolish, that Christ's wildome may shine in me; I will be weake, that Christ's strength may be perfected in me; I will lose in temporals, that I may gain in spirituals and externals.

Ufe 1. For information two waies;

First, See from hence one reason, why Satan is such an enemy to true joy: He knows well enough it would put thee upon mortification, and heavenly-mindednesse, and holyreformation, and poverty of spirit; he keeps Christian
therefore, what he can, and as long as he can, from rejoicing in Jesus Christ, and from taking out the sweet of that they have found, because he would keepe their corruptions the stronger, and have them off from a more assured purchase of the pearl and treasure the longer time.

Secondly, we may hence learn in what order mortification and full self-deniall comes forth, and is acted and encrea-se, upon, and after the joy of faith; after a soul hath found Christ, and conceiv'd some sweetnesse in him, by believing: There are many who thinke, they must first fall all, mortifie their lufts, &c. and then come to Christ by faith: no warrant have they to beleive, no ground of applying a promise, till they have got such mastery, and vict'ry over their lufts, as they desire. And it may be, this is the ground and reason why some have put forth such an ignorant Que-estion as this, what have we (even we beleevers) to fell? as if all were done before faith, not after; whereas all is done (in true self-deniall) with, and after the first believing; nothing before.

For Examination, and discovery of the truth or fallenesse of mens joyes at the hearing of the Gospel, and upon any dis-covery made of the Pearl and Treasure,

First, Let me give the true Christian his portion; it is more comfort to finde thy joy to be true joy, then to finde thy heart meerly joyful. Now then it is true, when it hath such strength as to bring in universal self-deniall; when it hath that free royall nature, as to deny God nothing that he calls for; when it hath that purity, as to make thee studious and carefull to please God, and come up to terms of agreement and commerce with him; If it be a means to mortifie sinne, to crucifie thee to the world, and the world to thee (as it was to Paul, his glorying and re-
joycing in the cross of Christ, brought him to such a frame); then is it a true joy, and a sanctified fruit of the Spirit; The fruit of the Spirit is love, joy, peace, &c. And when goodness, meekness, temperance, and other gracious
gracious acts, are the results of joy, it cannot be questioned, but thy joy is found, and thy faith found, and thou hast truly found the Treasure; the Treasure is thine, the Pearl thine, Christ, and all his excellencies are for thee, &c. But

Secondly, If thy joyes and enlargements of heart, have no other fruit, but self-indulgence, and favour to thy lust, and base yeelding to the next temptation; they are too weak to be the birth and offpring of the Spirit; Self-seeking joy is too low and too base, to be born from on high; now to be sure, all a worldlings joy is no other, all a carnall and formall professours joy is no other. Herod heard John Baptist gladly, but could not deny himself in his Herodias; the temporary beleever, set out by the stony ground, heard with joy, but when it came to the point of self and world-denial, he fells away.

Thirdly, If self-denial be but small, 'tis a signe a Christians joy is small, and faith is but weak, at the belt; yea, it wittnesteth against some professours, that they have lost their first joy, and their first love; time was when they consented to sell a husband, a wife, a childe, &c. Now such self-relations are too near, too dear; Oh, the troubles of a wives or husbands losse must not be spoken of, nor the parting with a childe thought of; what is the reason? The creature is a Pearl in their eye, above and before Christ, and his truth.

Fourthly, If thy joy be in thy parts and gifts, and outward duties, thy enlargements and priviledges among Gods people, as matter of justification and righteousness before God; this joy would be turned into sorrow and humiliation; repentance for such a joy, will be a better evidence for thee (in it's proper place) then the cherishing of that, which is but a Pharilees, and a carnal mans joy: And although there is a proper comfort which flowes from true sanctification, or inherent graces and duties of new obedience (as evidences of justification, and union with Christ) yet no further doe they comfort, or are they evidences, but as fruits
of faith, and influences from the life and strength of Christ. Look to it, that thy joy in duties, &c. be not a joy in thy self; but a joy of the Pearl and Treasure, and the faith thereof; Joy in self, and joy in Christ, are heterogeneous, and of a contrary root and principle; And the later will and must ( if the heart be upright ) eat out, and consume the former.

3. For Exhortation, Labour to finde, cherish and maintain such a joyful finding of the Treasure, as may work thee to utter self-denial, soul-emptyings, and creature-renouncings in Christ's cause, and upon God's call; to encourage whereunto, take along with thee these three Considerations.

First, It is most straitly commanded that you do sell all, hate all (for Christ) under pain of Christ's high displeasure, Mar. 16. 24. Luk. 14. 26. As you would not be cashier'd from his soldiery and followers, as you would be meet to be accounted one of his: Doe it you must, and yet doe it you will not freely, thorowly, except you make much of the joy of the Lord.

Secondly, In this thou shalt be conformable to Christ, who denied all, parted with all (though that be not the felling in the Text) he emptied himself of glory, of comfort; denied his fame, his friends, his wealth, his honour, life and all, and that out of joy, or, For the joy set before him he endured the crofe, despising the shame, &c. And indeed the joy of faith is more the joy set before a Christian, then that which is in him for the present: If the little joy thou haft, puts thee upon sorrow for shame, mortification, self-abhorring, subjection to the crofe; more will come in; which may be a

Third consideration, the comfort of a cheerfull, self-denying Christian, is doubled and trebled, after acts of self-denial; Consult the Scriptures and experiences of the Saints; and you will finde it a truth, made good to all that ever acted the part of wise Merchants; The Apostles suffering blows and stripes, come off rejoicing; Paul and Barnabas persecuted.
and expelled the coasts of Pisidia, are filled with joy, and with the holy Ghost p; Paul and Silas shut up in the prison, and stocks are singing praises at midnight q; such was this grace, and high favour of God bestowed on the Churches of Macedonia r; that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded to the riches of their liberality; here is precious and choice chéwk-joy and self-deniall, self-deniall and joy, egging on, and backing each other: And St Paul in his sufferings will not rejoice alone, but will have the Philippians joy and rejoice with him r; If self-deniall with joy for it's antecedent, it shall have it, for it's concomitant and consequent: The Thessalonians s, and the Hebrews t had abundant experience of joy for their companion and attendant, in all that they told away for Christ and the Gospel; so many Martyrs of Jesus (as we read of) so many Witnesses to this truth. Call we to minde, but that one instance u of John Carelesse, who was resolved to cast all care away upon the Lord; had his water turned into wine, and that of the best, filled out by the master of the feast, that he was become drunken in the joy of the Spirit, &c. And that other of Pomponius Algerius (an Italian Martyr b) who staid his Leonine prison, a delectable Orchard; where dropped the delectable dew, where flowed the pleasant Nectar, where was milk of consolation, and plenty of all good things; And how doth he (from the joy which himself felt and believed) call upon his dear brethren and fellow-servants, to rejoicing, rejoicing, in the midst of their falls into divers tentations (according to that of the Apostle I.a.m.1.2. Let us take up his resolution) I will not set more by my life, then by my soul; deny we our selves to the utmost, and we shall have joy to the utmost, lay down the price, and you shall have a joyfull possession; as it followeth in the next and last Doctrine.

But a word of Direction, for the close of this,

Would we cherish our joy of the Treasure, and denying joy of our træsh;

1. Be much in believing; strengthen faith (as one of our Worthies)

p Acts 23:50,51
q Cap. 16:25
r 2 Cor. 8:1,2
s Phil. 2:19
u 1 Thess. 2:6
v Heb. 10:34
w M. Fox vol.3
x 716.

b Vol. 2:181,
y 183,183.
Worthies in the faith and strengthen joy; and joy strengthened will fortifie the spirit against fears, or loves inordinate, will more carry us off from self and creature.

2. Pray, and pray earnestly for that joy which will strengthen us in the inner man; and for that Almighty, glorious power, which will strengthen unto all patience and long suffering with joyfulness, as the Apostle, for the Eph. 3. 16. and for the Col. 1. 9, 11.

3. Attend upon your teaching days; we have every Sacrament, Sabbath enough assured, to make us lay with the Disciple, Let us also goe that we may die with him; or with that heroick Saint, Volemus in Cælum, Let us flee into heaven: or with the Apostle, Let us live to him that died for us, and be no more our own, but his, living, dying, And with that Italian preacher, Let Montalchin die, and live thou, O Lord Jesus.

7. Thorow self-denial brings forth such diligence, as whereby the true Christian groweth up to a firm assurance and clear evidence of the Kingdom-treasure, and pearl of heaven, Christ and Gospel-grace.

For the clearing and proving whereof, how it is grounded and raised upon these Parables of selling and buying, and how consonant to the truth of Scripture and reason; I shall open the similitude that doth illustrate this truth, and so far as it is the scope of the Parables, prove it; and then by demonstrations shew and confirm that it is so, and why it must needs be so.

In the metaphor of buying, we have

1. The act. considerable,

2. The object.

First, In the act of buying there are four things obvious, whereby it will appear, that as the merchant man's buying is here set forth as a consequent of his selling, so diligence unto

more full assurance, and clear evidence of Christ, is a consequent and fruit of self-denial.

1. In buying, men lay out with cost of money, much pains and diligence; it cost the farmer and trades-man many a trudging
trudging journey to fairs and markets; and the merchant many a walk up and down the City, and riding from town to town in the Countrey, yea, many a hazardable voyage by, and beyond the Seas: So the self-denying Christian, he laieth out much cost of pains and diligence to make his calling and his election sure. A true interest is that the earthly and heavenly merchant labours for. There is a two-fold interest in, and to the Kingdom of heaven.

1. That which comes in by calling, this is the finding of the treasure and pearl.

2. That which was given the elect from all eternity, the knowledge whereof is the effect of calling, according to purpose; Now by thow-fself-denial a soul is put to diligence, and by diligence seeks the knowledge of both these interests. But here is the difference between worldly and spirituall merchandizing; the more money a man hath, the more he can carry on his trade, and merchandize in the world; but the lesse worth a Christian man hath, the more rich the merchant; when he comes without money or moneys price, he laieth out the more cost: The more self-denial in the heart, and the more empty the purse of the soul is, the more diligence the Christian giveth to attain what he believeth and hopeth for. And that a self-denying soul, is such a painfull diligent soul, is implied in that precept, Isa. 55.1, compared with ver. 2,3, & 6. Buying with an empty purse, is labouring, using the means, seeking in the Ordinances, by faith, hope, humility, &c. in the sense of our nothingness, to trust into God, and wait upon him for all in Christ. And it is so expressly found true in the practice of believers, Matth. 19.27. Behold, we have forsaken all, and have followed thee; here is diligent following of Christ, after negligent forsaking of a mans self, and of all he hath: So S. Paul having suffered the losse of all to winne Christ, what are his desires? Phil. 3.10 That I may know him more experimentally; and his diligence, what is it? ver.11. If by any means I might attain, &c. And ver. 12. I follow after, and ver. 13. reaching forwards, and ver.14. I press toward the mark; the like diligence he exhorteth.
horte th Philippians unto, v. 17 Brethren, be followers together of me, as in selling, to in buying, as in parted with your selves, and own righteounesse, &c. So in the endeavours of a more sure, and full possession of Christ, and what is his.

2. The Merchant by his buying and trafficking, obtains what he laieth out his cost for: He that buyeth land, takes up land: He that buyeth a house takes livery and seisin; 'tis delivered up to him by waies of strong assurance; he that buyeth a commodity at market, carrieth it away with him from the shop, and brings it home: So he that by self-denial gives diligence, in the way of diligence, obtaineth what he seeketh for, the Treasure, the Pearl Christ and Gospel-grace; he gets sure hold of it, and surer hopes of the enjoyment of it; in a gradual way, or by certain degrees; now some assurance, anon more, Matth. 19. 29. Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive a hundred fold, of heavenly assurance, and shall inherit, what he is assured of, everlasting life, Heb. 6. 12. with 10. and 11. v. They that laboured with faith and patience inherit the promises, and such as are followers of them, in the same diligence come to the same full assurance of hope, that they shall have the same inheritance.

3. When the field, treasure and pearl is bought, there is a knowledge of the mans and merchants propriety, and title to be good, having bought it in a legall way: So the self-denying diligent Christian, obtaining in a Gospel-way of assurance, what he gives diligence for, can say, this is mine, for I bought it upon such and such lawfull terms. St Paul is able to say, upon crucifying himself with Christ, Gal. 2. 20. and denying a life in himself, for the life of Christ in him, that Christ loved him, and gave himself for him.

4. What is lawfully bought, may be, and is lawfully held, kept, and for ever posleft, against all the cheats and challenges of others: So the Christian merchant, hath, by this his self-denying diligence, such a strong and firm title given him, that none shall cheat him, or deprive him of it. Thus the ho-
ly Ghost exhorteth, *Revel.* 3. 11. Hold that fast which thou hast, that no man take thy crown; and thus he assures, 1 Pet. 1. 3. and 5. They that are begotten to a lively hope, are kept by the power of God through faith unto salvation; and *vers.* 4. The inheritance is reserved in heaven for them.

Secondly, In respect of the Object, what is bought, the field and treasure in it, the same with the Pearl; you will have an illustration and evidence, that self-denial brings in assurance.

1. The field being bought (which is the summe of all Gospel-promises, set forth in Gospel-ministry, and sealed up in Gospel-Sacraments) all the treasure hid in that field, is a man's own, and by self-denying diligence made sure to him: Having the promises, he is so sure of what is promised, as he is sure the promises are his, Heb. 11. 33. through faith in sufferings, they obtained promises, that is, in some good accomplishment. And 2 Pet. 1. 4. By great and precious promises, participation of the divine nature comes in, and all things (ver. 3.) that pertain to life and godliness. And 2 Cor. 1. 20. all the promises, yea and amen in Christ; we are established and sealed by the Spirit given, as an earnest of that which is behinde, ver. 22. Nothing is more clear in Scripture then this, that a believing, self-denying Christian is in Covenant with God, and in constant dealings and transactions between heaven and his soul, who taking all upon God's Word of promise, he hath all made sure to him, upon God's Word and seal.

2. The Treasure and Pearl being bought with the field, as what the man and merchant buyeth he makes use of, so the Christian hath the use of that grace, made over to him in the promise, and by the use of it, he comes to be more sure of it; and hath further evidence of Christ as his, by the experience of the workings of God upon his soul, according to promise; hence after much self-denial and sufferings, he comes with Paul, Rom. 5. 3. 4. 5. to glory in tribulation, knowing and finding, that tribulation wrought patience, and patience
more experience, and experience still more hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart, &c. Assurance, at last, comes to be a great part of the treasure and pearl; And the Christian buying all of Christ, as he sold all of himself, he must needs have all.

Which yet will further be confirmed by these Demonstrations.

First, That it is so,

1. That which cleareth a man's right, assures it, amongst men, by the confession and experience of all; so that which cleareth the right of a Christian to Christ, doth assure his right unto him: Now this self-denial and diligence therein, cleares his right, Matt. 5. 3. Poverty of spirit is a clear evidence of a blessed state, and of our right to the Kingdom of heaven, and to all the treasure in it; and being such an evidence, it is a means of great assurance.

2. Additions of grace to grace in their diligent acts and exercises, bring forth assurance, as is plain, 2 Pet. 1. from ver. 5. to 10. Now self-denying acts, bring on these additions, and steps of grace; when a Christian comes off to soul-emptyings, he hath the more fillings from God, Luk. 1. 53. He hath filled the hungry with good things, when the rich he sends empty away; He that laboureth to see himself, and all he doth to be a Cypher; Christ will be to him a figure: and the more such Cyphers we make, the more will be our value and treasure, when Christ puts to himself, as our figure; as to three Cyphers prefix but a figure of one, and 'tis one thousand, to four 'tis ten thousand, to five 'tis a hundred thousand: He that shall more annihilate himself, shall find more the creatures all in Christ; Christ's all in him, for him, to him; If we be Skeletons, he will put flesh and substance upon us, when naked, he will clothe us, when blinde he will give eye-salve, when poor, he will put money in our purse, very good gold tried in the fire, and stamped with his own image and superscription.

Secondly, Why it must needs be so;
1. God is most free and bountifull, intending all the Kingdom and treasure of it, of free gift, to bestow it, and assure it upon thole who labour to be emptied of themselves, and are most willing to take all of free-gift; Buying, according to an old accpection of the Word in the Latine Authours, is nothing else but receiving, and diligent self-denial doth but make the heart capacious to receive the glorious fillings of heaven; and if the Christi2an Merchant be free and bountifull to part with all, God assuredly will be as free and infinitely more free and liberall to give him all again, upon a blessed and glorious exchange, of eternals for temporals, John 12. 25, 26. 

And if any man serve me, him will my Father honour.

2. God is faithfull and just in his promises and dealings, when men come up to his price, to let them have what is worth their money, that is, to recompence all their diligence with full assurance of hope unto the end, Hebrews 6. 11.

The Heathen could say, That the gods sold all for sweat; and we can say most truly of our God, That when a Christian sweats in self-denial, mortification, sufferings, &c. he shall have from him (as sure as he is just and faithfull) what he sweats for.

3. God is able to put a soul into possession, and that everlastingling, of what it lays out pains and diligence for, John 10. 28, 29, 30. Christ and his Father's power is united for the assurance of life to his sheep, and for their preservation unto life.

Hence we inferre the certaintie of salvation by Christ and Gospel-grace, against all that doubting Doctours, or doubting hearts can say to the contrary; for it is as sure, as any thing here can be made sure, and more sure then any earthly purchase; there being more in the substance of this parabolical merchandize then in the shadow: yet every expression in the shadowy resemblance, speaks assurance; a treasure found, a treasure hidden, a treasure joyed in, and a treasure bought.
bought; a pearl found and bought. That the treasure was found hidden by God, and is hidden by God, and is hidden again by the finder, and joyed in; all this makes towards assurance; but when that field for the treasures sake, and the treasure with the field, and the pearl and all is bought, and all sold, that all might be bought; here is assurance upon assurance. Then is Christ surely a man's own, the propriety known, enjoyed and used. Are not you sure of that which you have bought and purchased, and have deeds and evidences to shew for it, after the true title is tried and proved, and the false claim disproved? The true believer you see is a great purchaser; he hath deeds and evidences in the promises to shew, and he hath the witness in himself. Our Gospel (faith the Apostle to the thessalonians) came not unto you in word only, but in power, and in the holy Ghost, and in much assurance; and when the tempter came to tempt them (though cap. 3. 10. there was something lacking in their faith, in regard of degrees) yet sensible they were, and sure of what they had, as of what they lacked and wanted. The same Apostle to the romans speaks of a double witness; God's spirit, witnessing with the Spirit, or renewed conscience of a believer. Yea, the Apostle John makes report of three Witnesses in heaven, and of three upon earth, in the heart: The Spirit equal with the Father and Son in heaven, and above blood and water on earth; ratifying the acts and reflections of faith about our justification shining upon his own work, of sanctification, and ever teaching the soul, in and after self-denying diligence to be assured (never to doubt) of what they have found, as theirs.

But some doubting Doctor will say, There can be no assurance without extraordinary revelation. Familists and Libertines say the like with the Papists, in effect; who are all for an immediate Testimony of the Spirit, without evidence of grace within them, or a life-testimony without them, or without Scripture-evidence and verdict upon them.

1. Assurance is first found, where it is founded, with-
out us, in Gospel-grace, Gods free-love, giving Christ, &c.

2. Faith finding assurance in its object, more then in it's own acts and reflections; by closing with a sure word of promise, an unchangeable Covenant, becomes sure in it's acts and reflections, through the Spirit.

3. More firm and full assurance comes daily in, by this Christian selling and buying; As the experience of thousands speak it. By self-denial and diligent use of the ordinances and means of salvation, they have ordinarily obtained sure hold, possession, and use of Christ; have known they have had him, and shall be saved eternally by him. But with the tenets of Rome, the Doctrine of doubting agreeeth well enough, viz. That a man is not justified by imputation of Christ's righteousness, but by inherent holiness. That a man must make some temporal satisfaction to God's justice here, and the rest in Purgatory. That his general faith, resolved into the testimony of the Church virtuall the Popes breast, is enough to salvation. That by the power of free-will and nature he may and must concur with God's grace in conversion, &c. The Roman faith of these and such like tenets, will never assure a man, that he is in the state of grace, or shall be in the state of glory. Nor will Arminian grounds bring home assurance, viz. That Christ died for all, as for one. That God hath not absolutely elected any. That all things put into the balance, which may be considered in Christ's death, yet none may be saved. That all operations put, which may be put in, as ingredients to conversion, yet grace may be relisted, and if gotten, yet lost it may be at last, and put away.

But from the true Gospel-faith preached, and the true Gospel-treasure in Christ discovered, infallible and absolute promises, Christ's righteousness impuited to justification; Faith and holiness wrought irrefitibly by the Spirit, who is given to discover and seal up grace given, and glory promised, and who carrieth on the believer in the means and ordinances, keepeth him to them, and makes them effectuall for the
obtaining of what he seeks after, Assurance and evidence unquestionable, may be, is, and shall be had and enjoyed, forever.

But faith the doubting heart, man's heart is deceitful above all things, and I cannot finde such and such evidences, as you speak of, by all the diligence, and self-denying pains, that I have yet laid out for the Gospel-pearl and Treasure.

1. I am very jealous, whether thou hast denied that deceitfull heart, from bearing any witnesse at all about thy estate.
   If the heart be deceitfull (as it is in the best, so farre as unregenerate) good reason it should not be heard speak at all: 'tis a false witnesse, and will give in false evidence: I agree with thee, the old deceitfull heart, and every piece of it must be sold away, denied.

2. The heart, so farre as believing a faithfull promise; Conscience, as justified by Christ's bloud, and sanctified by the Spirit, is not deceitfull, The Spirit is truth, and too holy to deceive, and too wise to be deceived in this great point of a Christian's assurance, when he certifieth God's love, and love-tokens to the soul.

3. It is, and will be more sure then any earthly purchase; if that may be wrangled away, this cannot, if an heir may be cheated of his inheritance in his minority, the child of God cannot. He who selleth all, sells all his deceitfull heart away, and all false evidences and dictates, to consult with the Word and Spirit of truth, to hearken to God's bargain, to read his writings, to view, and hold out to view his seal; And when he feeth all is currant and good, to buy the truth of the Gospel-doctrine and promises, and of the Spirits evidences; by which he and his brethren come to know within themselves, that they have in heaven an enduring substance. Plundred and spoiled they may be of what they buy in this world, or of all purchased treasures here they may be cheated, disappointed; but as for the treasure in our Text, it can neither be taken from them, being in God's keeping and Christ's keeping, nor they be taken from it, because when they die, they goe
to it, where it is reserved for them. As they have Christ, and Gospel-grace here, they goe thither to enjoy Christ and Gospel-glory.

2. See the reason why some want evidence and assurance, because with self-denial and diligence they doe not seek it.

Of those that are uncertain of the Gospel-treasure, of Christ the pearl of the Kingdom, and the promises, as theirs, there be two sorts.

First, Some who want evidence, and will never have it, nor come by it, because they will not buy it, with that where-with they should buy it, all they have set to sale: they will not so much as consent to the letting go of self-righteousnesse, sin, or the creature, &c. Now such as will not yeeld to a parting with what stands in opposition to, or in competition with the Lord Jesus, neither will agree to an absolute hatred of sin, nor a comparative hatred of the creature for him, are not worthy, meet, or fit, to have any Christ or heaven assurred to them.

Secondly, Others, who want evidence, and will want it a while, because they hickle and dally, and do not set roundly to the work, either they are not faithfull in telling, or not diligent in buying.

1. Not faithfull in self-sale: 1. Some lust is indulged, and that keeps the soul in the dark; 'tis detervedly haunted with doubtings, whether Christ be theirs, while there is a favouring of any sin. Or, 2. Some parts and common gifts are preferr'd before sanctification, and a mortified, crucified use of them; the pin-dust before the writing, the varnish before the picture or post; beware there of a rotten post, which may be varnish't over as well as a sound. Or, 3. The man seeks his comfort in his duties and enlargements, or in some frames of heart, and will only then believe, and be confident, when the heart is in such a frame. Many weak souls would make poverty of spirit, hungering and mourning, the cause and ground of their faith, and not the evidence and fruit of it. Or, 4. The creature steals away their affection; some profits, pleasures,
tures or advancements, relations and respects, this and that way take up the room, that comfortable assurance cannot dwell there, scarce lodge a night in such a common Inne. Or, 5. The privileges in and with the Church visible, are built upon more then promises to the Church-mysticall, and true members of Christ the head of the Church. Or, 6. The mans ends are not only stickling with Gods indulged very faire, and his own things sought, not Christs, or before the things of Christ. Or, 7. The poor soul goeth about self-denial in self-strength, and would mortifie and fell all by his own power; This is as main a let to assurance, as the rest.

2. Not diligent in buying of treasure. Ordinances and means of assurance are neglected, graces are not acted; assurance is not prized; the man resteth in the finding of the treasure, is bidding and cheapning, and endeavouring to draw it down to a lower price, then God hath propounded; he is tempted to repent of the full bargain; and so God will not let him have it, as yet, but upon the just, free and honourable terms, as was at first agreed. Hence, hence so many doubting, staggering Christians, because so much slothfulness, and indifferency in the matter of further and stronger assurance.

Now let me address my self to such, and such only who have beleeved, and prized Christ and Gospel-grace, and had some joy therein, and have begun to deny something, yea contented to let goe all for Christ; here is, I may lay, as the Apostle to the Hebrews, That which accompanies salvation, but we desire that every one of you may shew the same diligence to the full assurance of hope unto the end.

1. Be diligent from first to last.
2. Shew it as well as use it.

First, Be diligent in all acts of selling, that you may buy and come in to the evidence and assured possession of Christ, and all Gospel-treasure, and here let me present most needfull helps, and waies of diligence before you,

1. Let
1. Let there be diligence in the meditation of promises, and remembrance of Scripture-grounds of Assurance; is God free, bountifull, willing, able, faithfull, and unchangeable? Is Christ's intercession, and the spirits presence perpetuall? Let your thoughts be frequently fixed hereupon; think not how able you are to keep your selves in his love, but how able God is to keep you, not how willing you are to be Christ's, but how willing he is to be yours; not how faithfull you are, but how faithfull he is, &c.

2. Let there be diligence in all things of Faith, and renouncing of self-righteousness, and all privileges (short of Christ, and him crucified) which the heart would build and rest upon for acceptance; that Christ for your justification may be your sure, your only treasure and pearl, your all in all. By faith ye stand, Stand fast in the Lord.

3. Let there be diligence in all departure from iniquity. You must not think to be as the women, I sa. 4. 1. to be called by Christ's name, and eat your own bread, wear your own apparel, still live upon your lusts, and go in your rags, 2 Tim. 2. 19. Let him that nameth the name of Christ depart from iniquity. God will have his people stand at a distance from the ways of sin, who would be sealed as his; God can endure no iniquity. Christ came to redeem us from all iniquity. It is his will we should be holy. He hath a privy seal, a seal of secrecy, He knoweth who are his; but this is his open seal, impressions of holinesse upon the hearts and fore-heads of all professours of faith. If you would have your assurance of Christ, and hold it to the end, beware of sins against light, and sins against profession. Let careless Christians thinke or boast what they will of assurance. He that shall fall, and fall again into sinne carelessly: So many acts of sin, so many steps down to hell, so many degrees of Apostacy, all which will weaken and darken assurance; for, 1. Though sin will not weaken God's grounds, yet it will weaken our apprehension of those grounds. 2. Though the light be clear in the Word, yet there is something before our eye, the mist of sin, that we cannot see the Sun-beams of assurance. 3. Although these
Sun-beams can, and will dispell these mists, yet God hath not promised to let them break forth, but as the heart breaketh for and from iniquity.

4. Let there be diligent circumspection and watchfulness against creature ensnaresments, baits and traps of profits, pleasures, honours, interests, and relations here below: these are no part of the Gospel-treasure or Pearl. Keep up and maintain a weaned affection from the creature. Let them that have wives, be as though they had none, and they that weep (for the losse of wife, husband, child, estate, friend) be as though they wept not; and they that rejoice (in any earthly comfort) as though they rejoiced not, and they that buy (any thing but the Gospel-treasure and pearl) as though they possessed not; And they that use this world, as not abusing it, to hinder them of the enjoyments of the world to come. If ye be risen with Christ, by the faith of the operation of God, Set your affection on things above, not on things on the earth.

5. Let there be diligence in all acts of grace, or in the actings of every grace, and in all good works, which are the fruits of faith and fore-runners of glory. The more acts and actings of every grace, the more fruitfulnesse, and the more fruitfulnesse, the more evidence; And he that wanteth these things (through carelessness) is blinde, and cannot see a farre off, so farre as heaven; nay, faith the Apostle, He hath forgotten that he was purged from his old sins; he hath lost his old evidences, of a share in Gospel-treasure; and he that is not assured for what is past and present, cannot in that condition, be assured for the future; But if you give diligence to hold fast what you have already, and to know your calling and election, for what is past and present, you shall be sure for the future (in the same endeavours) never to fall, nor lose what you have and hope for, but heaven stands open for you, an abundant entrance shall be minisred unto you, into the everlasting kingdom of our Lord and Saviour Jesus Christ; no bar, nor obstacle, nor cloud in your way.

6. Let there be diligence in heart-examination and hearty trial, and that in, and about these three things. 1. What you
have of Christ, whereto you have attained. 2. What you have sold, and are yet to sell, of self and creature. 3. What you are yet to buy; with a view to lay out for more assurance, evidence and peace.

Secondly, shew your diligence, as well as use it. The word there in Heb. 6. 11. is emphatical; display your banner, your colours; let your diligence be such as may break out and manifest itself; and according to the metaphor in the Text, Doe as buyers, goe to the owner, goe to the Marker.

1. Go to the owner, own the owner of the field, treasure and pearl professedly; the Lord Jesus Christ, the great Jeweller, and Master of the Jewel-house in heaven; who deal eth, who felleth for himself and his Father too; Stand forth, as Zachem did; take him into your Families, speak, act for him.

2. Go to the mart and market of ordinances, private, publike. Your most common markets for buying more of the treasure and pearl, will be prayer, the Word, Sacraments, converse and trafficke with the Saints, those that are known merchants, experimental Christians; Begging of assurance is good buying with God, and of him, so you be fervent and impatient in it; Hearing, reading and other exercises of the Word, will deliver over more knowledge and power of Christ; The Sacraments for believers and their feed, will to them (and to such I now speak) minister strong evidence and consolation, the immutable things of God (his counsel and oath) are there; and experimental Saints will tell you they never repented of their bargain, God never falsified his oath, or promise with them; Frequent, forfake not your assemblings together, as the manner of some (too many) Christians now a-daiies is.

I shall leave with you some quickning spurs to diligence, after more assurance of Christ, and to winde up my work, for this time and text.

1. You may make your eyes your chapmen; you have found a treasure, a pearl; you have seen it choice and precious, you
have joyed in it; as being well worth all the price that is called for; with the eye of faith you found it, and with that, in the acts and operations of it, you may buy in all the possession. O stir up the gift that is in you.

2. You have to deal with a faithfull God, who will not, cannot deceive; with a mercifull and bountifull God, who, if you seek his Kingdom and righteousness, will cast in brown paper and thred, all outward necessaries, and when ever these things shall be taken from you, or you from them, you shall have your stock entire, your treasure sure.

3. The more cost you lay out, the more you will buy. The more you deny, lose of self, sinne, creature, and life for Christ, the more you will gain of him, and from him. It is incredible, but to those to whom it is experimentall, what comings in they have, who are selling, and telling every day, and in full trading. They who doe honestly but turn the penny, make a shift to live, but great merchants are enriched to thousands, and ten thousands of pounds. Nothing venture (’tis most true here) nothing have; and yet in a true sense I may say, you that are selling all, with the greatest diligence, you venture but just nothing, you have, and shall have all for it.

4. Consider ’tis no adventure beyond sea (though above sea) but a sure exchange, and a certain return, between heaven and earth: when you first found the Gospel-treasure in the field of promises, it may be you ventured upon the promise, as upon ice; but I have told you often, and now tell you it again, there is good and sure footing, and no slippery ground in a promise of Jesus Christ: ’tis sure to all the seed. And now is your salvation nearer, and (to every Christian merchant, who holds on his commerce with heaven ) surer, then when you first believed.

5. Diligence is as commendable as gainfull; slothfulness and selfishnesse shamefull. Seest thou a man diligent in his business (faith Solomon) he shall stand before Kings: he shall not stand before mean men. If diligence raiseth a man to assured preferment amongst men, what honour, what entertainment,
tainment, preferment shall the diligent Christian have with God? Doth he not, shall he not stand before the King of heaven, the King of Kings? be known as his favourite, have more testimonies of his love? whereas on the contrary? what folly and shame in remisseness? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? And again faith the Apostle, Ye did run well, who did hinder you? So as to drive you backwards. Slothfulness makes up the mouths of Papists and Armenians, who call shame upon the doctrine of assurance, because of some lazy Christians.

6. Do something the more for example sake. Buy you, and others will be bidding and buying too; Sell you, and others will be selling also. Many of the Brethren in the Lord, waxed confident by Paul's bonds. And the zeal of the Corinthians, provoked very many. So have the zeal of the Martyrs without number.

7. How many have gotten the start of you? are assured, and assuredly possessed, while you are cast behind? Be provoked by others forwardness and slothfulness, if you will not provoke others by yours. And in that so many have made sure of Christ, still the more sure, as they have set loose from the creature, and stuck to a promise of a purchased possession, faint not in your mind, flag not in your hopes, fall not off from your endeavours; double rather and treble your diligence; So run, that ye may obtain. And if you run but so as Paul, as primitive Christians, as late Martyrs and confessours of the truth, you shall obtain; and what greater encouragement, then to have such fore-runners and companions, and to be sure of the prize.

8. Remember 'tis for a treasure, a pearl of great price, a Crown, a Kingdom. Be faithful unto death, and I will give thee a crown of life. Bestedfast in faith, and unmoveable, in self-denial, always abounding in good works, and diligent use of Ordinances, your labour shall not be in vain in the Lord; you know it shall not be in vain, you have evidence before hand, that you shall have a plentiful reward of all your pains.
9. To close up all, You are called to doe nothing, but in the strength of him, who is a treasure of strength to you. By Gospel-grace, we come to get Gospel-treasure. By Gospel-grace we come to Gospel-glory. All the money is put into our purse to buy with, to deny with, to live, to die with.

Our selling is an act of grace, and our buying is a fruit of grace, and the fulness of glory attends it.

There is enough in this Gospel-treasure and pearl to stock us, to trade with, and to spend upon to all eternity.

Tibi Domine Gloria.
Besides the Text itself, these other Scriptures are vindicated, and cleared.

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1 Corinthians.

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FINIS.
THE REVILER REBUKED:
OR,
A RE-INFORCEMENT OF THE
CHARGE AGAINST THE
QUAKERS.
[So Called]

For their Contradictions to the Scriptures of God,
and to their own Scribblings, which Richard Farnworth
attempted to answer in his pretended Vindication of
the Scriptures; but is farther discovered, with his
Fellow-Contradictors and Revilers, and their
Doctrine, to be Anti-Scriptural, Anti-
Christian, and Anti-Spiritual.

By John Stalham, a Servant of
the Great Bishop and Shepherd of Souls, app
ointed to watch his little Flock at Terling in Essex.

Titus, Cap. 1. ver. 7, 10, 11, 13.
A Bishop must be blameless — holding fast the faithful Word, as he
hath been taught, that he may be able, by sound doctrine, both to exhort,
and to convince the gain-sayers. For there are many unruly and vain
talkers and deceivers — whose mouths must be stopped — where-
fore rebuke them sharply, that they may be found in the Faith.
Zech 3. 2.
And the Lord said unto Satan, The Lord rebuke thee, O Satan, even
the Lord that hath chosen Jerusalem, rebuke thee.

London, Printed by Henry Hills and John Field,
Printers to His Highness. 1657.
To His Highness

OLIVER

Lord Protector of the Commonwealth of England, Scotland and Ireland,

AND

To the Right Honorable,

The Council of State.

Sirs,

If the Highest himself shall establish Zion, there is encouragement, sufficient and abundant for You his Servants rejoicingly to serve him, in the countenancing of his Truth, and contending with the men of this Generation for the Faith once given unto the Saints, by the most proper means and methods which the Lord of lords in his wisdom hath directed, and shall lead you unto. The Liberty proclaimed to Godly-Gospel-Preachers, and your fostering of Orthodox Pastors

and
The Epistle dedicatory.

and Teachers, will much conduce, by the Spirit of Christ's mouth, to the consumption of the Man of Sin; and what abuse soever is made of the Press for the spreading of Anti-Scriptural and Anti-christian Errors, yet it needeth not to be feared, while Pulpits and Presses are open (through Your Highness and Honors favors) for a Testimony against them, but that God will confound their Language, who by false and perverse Interpretations of the Scriptures, would seduce the mindes of the simple, into an expectation of nothing but Immediate Raptures and Revelations.

Some indeed cry up nothing but Club-law against the men, called Quakers, and can give no other measure then their Prelatical Fathers to those that dissented from them: But by Your Indulgence and Forbearance of Saints erring and otherwise minded, many have conscientiously made enquiry after those Truths which lay hid, or were defaced; and have the more heartily embraced them, and do hold them fast, after Scripture-conviction. And how-
ever the Men, I deal with, for the present do debate the Scriptures, and decry the Ministry, Churches, all New Testament external Worship, and whatsoever bear-eth the stamp of Divine Authority, as not to be found among us, yet by Your Le-nity and Gentleness exercised towards them (while You espouse, or patronize none of their Errors) it may be firmly expected that the Elect (supposing such among them) shall be reduced: And as for others that are evil men and seducers (from that perverse Principle of their Self-adoring Light) they shall wax worse and worse, and as the madness of some is evident, so shall the folly of other be made manifest to all who are not bewitched with their Spiritual sorceries.

My Lords, Let but the Saints, and the Churches of Saints, according to Scripture-evidence, be protected and cherished (as You have graciously begun) and the Office-ministry will soon be known, settled and established. Let every stumbling-block, as speedily and safely as lyeth within Your Power, be removed from the way of the blinde,
blinde, and occasion cut off from them that seek occasion, and ere long the Lord himself will rebuke them to silence, that they shall neither talk nor write so presumptuously, nor shall arrogancy come out of their mouth. *The lip of truth shall be established for ever: but a lying tongue is but for a moment.* Let Learning be advanced among pious men (for God hath his Wits, and his Learned ones) and through the sanctified Improvement thereof, Ignorance (its froward enemy) will creep into corners, as darkness vanisheth before the light. Some of these men begin to appeal unto the Consciences of the Learned, for Idioms and propriety of speech, in Hebrew and Greek, with the Dorick dialect: they will give us leave then to make use of our English dialect also, and speak vulgarly, while we think as the Philosopher. Our contentions with them are not about τὰς, σὺς, τὶς, or τῶν, or τὸν, but pro aris & focis, for the lamp & life of our Religion, the Rule of the Holy Scriptures, the Glory of the Blessed Trinity, the peculiararness of the Covenant of Grace; the sole matter of our Justification before God, the continuance


Christ's innocence pleaded by Tho. Speeds Epistle, with his Guilty covered Clergyman unavail'd, page 69.
The Epistle dedicatory.

ance of our Christian warfare, during this natural life, the truth and efficacy of Christ's own Institutions, &c. Amidst which di-gladiations, our Lord Jesus is fighting a-gainst them with the Sword of his mouth, and him we'll trust with the issue of the battle; whereupon

I humbly supplicate, That every person whatsoever may not, impunè, strike them corporally, in the Steeple-house, streets or prison; for they think it a great triumph to have this to object, That any are tolerated with this mutinous word in their mouths, *Fight Lads for the Gospel; and they'll still cry * Anfwer to our Persecution, as they have done, if every Turn-key or Tapster in the prison, may, without check, be permitted to wreak their teem and spite upon them, with some base, illegal and inhumane usage or other. But while any of this Sect, for their exorbitant courses, meet with legal and due correction, Be pleased to let them all know that we are guarded by a better Law then what they * upbraid us with, enacted in the Marian * Teachers of times: And, that while they carry Popish and Jesuitical Doctrine along with them, they
they are to have no more liberty for divulging it in our Assemblies, then the men of that profession. Popish Doctrines and Idolatries are as abominable as ever were the Paganish: And some of these mens Tenents are as reprobate stuff as the Jesuits; Their blasphemies as horrid as the Popish Parasites. What is Rome but Babylon the Mother of Abominations? And what is this Sect, but a daughter of that great whore? who doubts but the Romish Emissaries are abroad to seduce? Some quondam Professors of the Gospel have lost their Garments, and men see their shame. They bid farewell to Imputed Righteousness, in the Scripture-sense, and how they can be girt with inherent Graces, who put off the Saints, or believing sinners best robe, I see not. The Setters and Abettors of this Sect, would be more narrowly watched, and according to their crimes stigmatized. There is one * hath suggested to the Right Honorable Parliament, after this maner, All that have a word from the Lord seek not to stop them, and limit them from speaking it, by the counsel of those Teachers which are made by the will of man, and have not the word.
The Epistle dedicatory.

Word of the Lord; according to the word of the Lord they are to be stopt, and to be silent. And after the same measure, shall it not be me-ted out to them? But whereas he con-cludeth with an Interrogation that hath a sting in the tail, Is there any law or limit to be made to limit the Spirit of God? I shall close with Christ his own charge (for the purity and peace of the Churches) which some * of no mean account do conceive was partly fulfilled by the Edict of Da-rius, Ezra 6.11 13. * Take us the Foxes, the little * Cant. 2.15. Foxes, that spoil the Vines; for our Vines have tender grapes.

Now, that Your Highness, and Your Honors may be all as Angels of God, dis-cerning the false spirits and the true; such as proceed out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet, from Him that proceedeth from the Father, and from the Son; that Ye may be established in the old and pre-sent Truth; that Ye may be preserved blameless; that all men may acknow-ledge their Mercies under Your Govern-
The Epistle dedicatory.

ment; that Your Graces may be height-
ened yet to farther Service of the Lord,
and his peoples Interest in the three Na-
tions; And, that Ye may be prospered
in all Your high undertakings, at home
and abroad, for Glory to the Highest, is,
and shall be the Prayer of

Your HIGHNES

and

Your HONORS

Meanest Servant in
the Gospel,

JOHN STALWAM.

TO
TO THE

CHURCH of CHRIST

Which is at

TERLING.

Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in Truth and Love.

Beloved in our Lord Jesus,

As you were obedient in my absence while I was removed from you for a season, so I have endeavored since my return, that the Truth of the Gospel might continue with you; and therefore have I not given place, by subjection, no not for an hour, to any that have attempted to bring another Gospel among you, though there is not another; but there be some that have troubled others, and would, by perverting the Gospel, have troubled you also; Yet blessed and praised be God who hath kept you in the hour of temptation, and helped you to keep the Word of his Patience, and not deny his Name.

That you and yours may ever be preserved, when this my earthly tabernacle shall be dissolved, I have drawn up this Reply, and do commend it to your diligent perusal, charging you in the Lord, that you redeem some time for the reading of it; especially, such of you as have allowed spare hours for the reading of the Adversaries Pamphlets.

It is above a year since the first of the Sect, called Quakers, came into the Town, and scattered his opinions. You had then cautions given you from the Lord. Remember them, I beseech you, lest you be carried about (as the stubble whisked and Heb. 13:9, whirl'd about here and there in a circle) with the wind of di-
verse and strange doctrines; diverse in colour from the truth, and strange to the Scripture-language, or meaning of the Spirit speaking in the Scripture. Beware of wheeling to the right hand, or to the left. Take heed what you hear, and how you hear. Beware of the leaven of the Quaking Pharisees and Sadduces. It argues weakness at the best, and childishness in the best, if they be tossed to and fro with every wind of doctrine. Children will run after a bubble in the wind, or on the water; a feather on the ground, or froth upon the waves: Be not like them, or as giddy hearers that have no mould but what the next Novelist casts them into. Diverse and strange doctrines (such as these men I deal with especially open out of their packs) tend much to the unsettling of the judgement, and disquiet of the conscience. It is a Character of Christ's sheep to keep the ear close to his voice; they know not the voice of strangers, whereas goats will receive those that come in their own name, and they whose names are not written in the Lambs Booke of Life, will wonder and wander after the beast and the false prophet; the Doctors and Doctrines of Antichrist. But it is a good thing *(faith the Holy Spirit) that the heart be established with grace. It is eminently beneficial against all distracting opinions, to have your souls and consciences established with the doctrine, faith and sense of God's free Favor in Christ, and with the experimental exercise of Grace in Gospel-Worship. 1. The doctrine of his redeeming, purchasing grace, his pardoning of sinners, and reconciling them to himself, according to his free electing love, established against the thoughts of our greatest unworthiness; for the free gift of Christ and his righteousness for justification of life, reigneth over all your guilt, and the design of Grace is to bring all that obey the doctrine of Grace, into a kingdom of Grace, and to settle a crown of Life, and Glory upon the poor unworthy sinner. Hold fast to this, as not only it is free, but full. The Gospel of our salvation is so full, as it answereth all the souls necessities; partly, from the fulness of the person the Son of God, our Savior, God and man, in whom the fulness of the Godhead dwelleth bodily; If there be all-sufficiency of power, love, will, faithfulness in God to save, *'tis in Christ, yea, the fulness of God's vindicative justice is satisfied and glorified in him. This

John 10:5.

John 5:43.

Rev. 13:8.

The Epistle to the Church.

We teach for your heart-satisfaction and settlement: partly from the fulness of the covenant, whereby God makes over Christ and Life to us, which is heart-establishing; as this founded in the blood of Christ, as it is the efflux and issue of Gods everlasting love, as all the promises are Yea, and Amen in Christ, and as the Covenant is of the nature of a Testament (which is more absolute than ordinary contracts) in full force by the death of the Testator, Written not only in the Scriptures [the Old Copy and the New] but in the hearts of Believers. 

God begins with promises and writes them, and then his Commands are all inlaid and insamelled with the promises. This Covenant is confirmed by an Oath, to shew the immutability of his counsel, and to settle the hearts and hopes of them, that flee thither for refuge, with strong consolation. In a word, the Covenant of Grace excludes works, as any condition of life, for it is the declaration of Gods way of saving by Grace, according to the Election of Grace; which if it be of Grace (as it is) then is it not at all of Works. These meditations are heart-establishing, you will say, in wavering times; and all Doctrines agreeable to the fulness of Christ and his Covenant, are so. David found it so, so may you. It was a soft pillow to David [God] 2 Sam. 23. 5, hath made with me an everlasting Covenant, ordered in all things, and sure] on his Death-bed, whereon to rest his head, so it will be to all that take hold on it, and mix it with faith: For, secondly, it is not the Doctrine of the Gospel abstractly considered, but as believed, that will establish you. Faith establisheth by its object, acts, reflections and fruits. Continue in the faith grounded and settled, and be not moved away from the hope of the Gospel which ye have heard. Consider, brethren, what you believe, and in whom ye have believed. Christ and his righteousness without you, is a sure foundation for your Faith to build upon: He that believeth on him shall not be ashamed, un-Isaiah 28. 18; settled, beaten off. Faith gives you an evidence of things not seen, and makes things absent, present. Every act of Faith tends to your establishment, having some certainty in its bosom and bowels, and so much as strives against doubting, and that shall not miscarry in the issue and event: But reflections of Faith help on yet more to steadfastness; When you know you do believe, then you have the answer of a good conscience, where- 1 Pet. 3. 21. with
The Epistle to the Church.

with comes peace and liberty; Peace with God is discerned, and peace with Conscience is settled hereby in much serenity, with liberty of access to the Throne of Grace, and of making your Appeals to God, by virtue of Christ's blood sprinkled on the Conscience, and by reason of the Acquittance which Christ received for the Believer at his resurrection; His discharge is ours, and hence the other benefits which Faith brings along with it, of Union with Christ, Communion with God, Justification, Redemption, Adoption and Sanification. But if with the Doctrine and Faith of the Gospel, there comes thirdly, the Grace of sense, or the sense of God's grace and love in all that is taught and believed, how is the heart established by the holy Spirit that is given us? This Spirit is both the seal of what is past, the witness of what is present, and the earnest of what is to come; making all that is in reversion as sure to us, as that which is already in our possession. Add unto this, fourthly, Experimental exercise of grace in all Gospel-institutions, and what establishment shall your hearts want now or hereafter? Communion with God in Gospel-Ordinances gives rest and satisfaction, when we finde the effect of Water-baptism, and of Infant-baptism in Christ's blood, and the Spirit's regeneration; when we discern the effect of Bread and Wine-Lord's Supper in Christ's presence at his Table; and the quicknings of his Spirit in our singing Davids Psalms and Scripture-spiritual songs, use of publice (as private) Prayer, ministry of the Word, &c.

Your souls, brethren, cannot but finde it eminently helpful to be established with this Gospel-grace: First, you have hereby an Antidote against all poison of diverse and strange Doctrines. Your hearts are as ships well-ballasted against all contrary winds. The Doctrine of Free-grace, rightly understood, believed and adhered to, doth at once dispel and scatter all Popish and Arminian fogs. The fulness of Christ believed, lays open the emptiness of Quakerism. The Covenant and Promises, grasped by Faith, are as the little stone, which, they say, the Bee takes up to fly with in a high wind, so as the biggest blasts shall not dash you to the ground. Let who will say, that Christ doth not justify by a righteousness without us, the.

2 Cor. 5. 21. Scripture faith, We are made the righteousness of God in him; and
The Epistle to the Church.

and the Grace of Faith carries out the Soul for righteousness and life in another, viz. Christ: of this the Spirit, with the Conscience and Experience of Believers beareth witness. Let the poor Quakers say that the Scriptures are not the word of God; the heart, that believeth and experienceth the power of the Scripture changing and transforming, will finde him a liar and blasphemer. Let them say that will, they have no sin dwelling in them, and their warfare is at an end; a gracious heart will flight and despife these Contradictions to all the Experiences of the Saints held forth in Scripture. Let them say there is no Baptism of water, or let them call the Lords Supper (as used by the Churches) a humane Invention, because they have found no comfort in it, or by it; the heart established in the faith of the Institution, will give them the lie; and although he findes not these seals always alike efficacious, yet he knows and believeth them always to be the Lords Ordinances, and to have a promise of efficacy annexed to them, which God will make good at his day and hour, and not at our season.

Secondly, The fears which false doctrine terrifieth the Conscience withal are removed, and made to vanish. Fears of non-acceptance by reason of daily failings in duties; fears of falling away totally and finally, are expelled by the pure doctrine of faith, and of justification by grace alone, and by nothing inherent in us, as a habit, or adherent to us, as an act, &c.

Thirdly, There is this advantage, all pretended Revelations are cast off, dreams are not hearkned unto, leading from the Scriptures. The faith of a Promise makes things as sure to your souls, as if God had spokenc immediately from the Clouds. The sense of Gods Love is as sweet as a rapture into the third Heavens. Moses and the Prophets are as sure to a gracious heart, as if one arose from the dead; for he could not bring up greater Truths or stronger Arguments of persuasion then are found in the Scriptures; he could not speak more pathetically, with higher strains, and stronger lines, with more majesty of style, and elegance of phrase, or sweeter floods of eloquence, or with more plainness and godly simplicity, then the Spirit expresseth himself in the Scripture, holding forth all along an evidence and demonstration of himself, with holy harmony and efficacy.
The Epistle to the Church.

Fourthly, When your hearts are established with Gospel-gracious Doctrine, Faith, Sense and Experience thereof, you are fortified against all powerful temptations. Sometimes the soul is tempted to forsake Ordinances, but faith of that promise, that the house of Jacob shall not seek God in vain, keeps the heart close to means of God's appointment. Sometimes the Christian is tempted to go to a second Baptism, or to deny water-baptism altogether; but the Experience of Christ's blessing Infant-Baptism, and the unwarrantableness of Re-baptization keeps him from these extremities. If you be tempted to absent yourselves from the Lord's Table, or leave Church-fellowship, the Promise and Experience of the Love of God in the use of these Ordinances, awes and keeps you in order. When Christ, until his second Coming in the clouds, and visible Glory, is lookt at as spiritually present with his own Institutions, they are neither trusted to, nor neglected. Sometimes you have been tempted to hear known Seducers, but an established heart will not step out of doors, unless he hath the more special call, to bear witness against them, and to strengthen others.

Lastly, Let your hearts be established with Gospel-grace, and it will produce a well-ordered conversation to the end of your days; it will make patient in affliction; joyful in suffering; even under darkness and in desertion the heart is willing to wait, and is made ready for Heaven; for it stirs up to watchfulness, to have grace in exercise, and the soul in preparation for death, and then it cannot want boldness at the day of Christ's appearing.

Why then, my Brethren, dearly Beloved, and longed after, my joy and crown, so stand fast in the Lord, my dearly Beloved; see that none of you fail of the grace of God; Be not as reeds shaken with the wind, but as unshaken rocks and pillars in your profession. Prize and press after more of heart-establishing grace; to this end, Hold fast the purity of Doctrine about justification, Election, Redemption, the Covenant of Grace, and the whole pattern of sound and wholesome words in the Scriptures, and in the Churches Confessions of Faith consonant to the Scriptures. Be alive in faith upon the Author and Finisher of your Salvation. Be obedient
The Epistle to the Church.

diant to the Spirit, who witnesseth and sealeth the Truth, and sheds abroad the Love of God in your hearts. Make much of your Experiences, built upon and backed with promises: cry not woe unto them; as some upon their revolting to Quakerism have done. Set before you the example of stable Christians, as so many Jerome’s, standing like old well-rooted Oaks, and breaking the winds of Doctrines and Oppositions which assault them on every side. Decline infectious company: cease to hear the instruction that causeth to err from the words of knowledge: Beware of a blinde-zealous affecting of any man. Take heed of curiosity, and a itching desire of Novelty, or of knowing any new way to Christ and Heaven? Stand in the paths and enquire for the old and the good way, that ye may walk therein. Maintain a humble spirit, daily abased in the sight and sense of heart-sinfulness and instability: The Lord will teach and root the humble. Exercise a clear Conscience in profession and communion with the Saints and Churches. The mystery of Faith is held in a pure Conscience; when men put away a good Conscience, or prefer a natural Conscience before a Conscience purified by Faith, they make shipwrack of the doctrine of Faith. Let Gods power be lookt after, in and with Gods own Form. The Kingdom of God may be among men, when’tis not within their hearts; so Luke 17. 21. Christ speaketh to the Pharisees, enemies of his Gospel; The kingdom of God is among you, i.e. was preached in the midst of his enemies, and working upon others hearts, while they were not aware of it. They madly wrest the reading of the words [Within you] who apply it to a Kingdom of Grace begun, in the enemies of Christ, by the light in every man, and would thereupon have all Christ’s outward Forms, and positive Institutions laid aside; But what God hath joyned together, power and form (where and to whom he pleaseth) do not you separate. You have not hitherto been like those sheep which eat no grass more greedily then that which rots them. If our new Teachers, and their disciples boast of an astonishing Power coming along with their doctrine, remember 2 Cor. 6. 7. The word of Truth, and the Power of God (whereby Christ’s Ministers are approved).
The Epistle to the Church.

2 Thes. 2.9.

proved) do go together. If power goes forth with a word of falsehood, 'tis Antichrist's power, which is after the Working of Satan, not the Lords. It will be sad with any Church-member, under God's institution and form, to fall short of his power: But while you use his Ordinances in Faith of a promise of Christ's power annexed to them, you are, and shall be more wrought up to, and brought under the power promised. And that I may be partaker of the Gospel-power, as Privileges with you; yea, that this Reply (as weak as it is) may be accompanied (according to the truth of it) with the mighty power of the Lord, Let it be your prayer, as it is and shall be mine, who am, through grace,

Your Loving Brother,

and

Faithful Pastor,

JOHN STALHAM.

To
To all Honest, Godly, Conscientious and Judicious Readers.

Beloved,

As Honest, Godly and Conscientious, you are invited by Richard Farnworth in his Epistle (before his pretended Vindication of the Scriptures, in Answer to a piece I put forth in Scotland) to the reading of all the Quakers Pamphlets (with mine) which I referred to in the Margin, and of his Answer thereunto, if any of you can finde the leisure: Now it is my request, that such as have met with his reviling Vindication, would in honesty do me the favor, yea, the right, so far as to bestow a few spare hours in the perusal of this my Reply, and attending Truth, as it is after godliness, exercise in your reading a good conscience, according to a renewed principle, joyned with the diligent search of the Scriptures; And

As you are judicious, and grown up to mature and manly knowledge, I speak as to wise men, judge ye what I wrote before, and now write again. Many Charges my adversary casteth upon me in his Epistle, as so many fiery darts; I lift not to recriminate, but have undertaken to make good my Collection of the Contradictions at first found among this sort and Sect of men. Judge ye whether I have wronged any mans books, or mixed my deceit with them? Judge ye whether I have violated any of Gods Precepts or Truths, and taught men so? Judge ye which of us twain,
To the Readers.

To the twain, is given over to lie, slander and falsely accuse: Judge ye whether I have discovered a spirit of envy against them and the Truth? I know the Scripture faith, the spirit that dwelleth in us, i.e. Believers, so far as unregenerate, lusteth to envy; yet I can appeal to the Searcher of hearts, that I found none of this stirring, in my bearing witness against these mens doctrine. What I see of the truth and of Christ in any, I love. I wish there was not to be seen in this Sect, that which is to be pitied, not envied. Judge ye, who is the Antichrist, the Deceiver, whether I deserve his Anathema (had he authority to denounce it) Let all honest, godly and tenderly conscientious about the Scriptures Authority, vote as the Lord, the Spirit leads them.

The reason of this my Reply is not any consciousness of wrong done to Richard Farnworth, nor of any injury I have done to the Truth and Cause of God: What Mr. Tindal writes in an Epistle to John Frith concerning his Translation of the New Testament (so vilified by his Adversaries) that I can say, in reference to my dealing with Gods Scripture, and their Scriblings, I call God to record against the day we shall appear before our Lord Jesus, to give up a reckoning of our doings, that I never altered one syllable against my conscience, &c. But I must follow the call and dute of his providence; R. Farnworth’s Answer was brought me by one of their disciples: A precious Brother informs me, they boasted much in Scotland that John Stalhams Book was answered: Another endeared Brother relates from their opened mouths in that countrey, that the Answer should be dispersed and scattered throughout the nation: Next to the vindication of Gods Name, I must look to the preservation
To the Readers.

servation of my own, while I trust the Lord with it, where-ever his bespattering pamphlet, or this Reply shall come. I reade of a Popish lie about Luther's death, the lie coming forth in print (while he was alive) He professeth, as he detected some things, so he could not but laugh at Satan, the Popes and their Complices hatred against him: So when I first read R. Farnworth his Legend, as I abhorred one way, so I could not but smile in another respect; But God turn (as he said) this mans heart and others from their diabolical malice. It was some stay to my thoughts, to call to minde how ordinary it is with Betlarmine to cry out of Calvin's and Chytraeus lies, when himself is found the Mouth and Pen of the great Lie of Popery. I am not moved at R. F. his great swelling words and threats. When Bishop Morgan spoke so proudly and sally to Mr. Philpot, I tell thee, Philpot, thou art an Heretick, and shall be burned, and afterwards go to hell fire; John Philpot was bold to reply, I tell thee, thou hypocrite, that I pass not a rush for thy fire and faggots; and as for hell fire, it is prepared for thee, unless thou speedily repentest. It is written on Heavens door (faith Martyr Bradford in one of his Epistles) Do well, and bear ill. I am content to bear all the blots of my name for Christ's sake and his truth. It was David Chytraeus his usual saying, He knows not how to live, that knows not how to bear slanders, backbitings, railings, wrongs. Obloquies and scorns have been one of the best projects of Enemies to discountenance the truth. To call Christ a wine-bibber and a glutton, a friend of publicans and sinners, is enough (they think) to disgrace his Doctrine. Some talk I am wicked (said Jerome) or mischievous. I being a servant of Christ, do own d

Qui necis servire columnias, obtrectationes, convitia, injuriias, ille vivere

Maleficum quidam negantur, titulum fidei servus agnosco; magnum vocant et fueri Dominum

recte Dominum

Ier.
To the Readers.

the title of faith; The Jews also call my Lord Jesus, magician. Is the disciple greater then his Master? I have endeavored to avoid all Arguments of reversion. I know not how to give reviling for reviling. If the discovery of their Contradictions be to be vile, I will yet be more vile.

For the direction of my Reader, I have a few things to prefix. All that concerneth any passages in my former piece (which R.F. quotes in his Epistle) I do (in this Reply) deal with them in their due place. What remaineth in his Epistle, is but an Invective against the Scots; where he fights in the dark, or with his own shadow, fancying me, because I was in Scotland (at that juncture of time) to be a Scot, and often in his book he lets fly against them of that Nation for my sake: But what is Christ's Gospel in England or Scotland (as elsewhere) I am not ashamed of: what I preached there, or what the Scots affirm there of the Scriptures, and Doctrines consonant thereunto, I affirm with them.

The method I follow is after my former piece, under the several miscellaneous Heads, and Sections, of their Scripture and Self-contradictions. The word [Contradiction] I use in the Scripture phrase, in the largest and most Theological sense, for gainsayings, as in Acts 13.45. Titus 1.9.

By R.F. all along I mean no other person then Richard Farnworth, concerning whom I received a Certificate, by the hands of two worthy Gentlemen, from a Minister in Yorkshire of note and esteem for piety, and pains in his place: The character of my Antagonist is this:

These may certify, That Richard Farnworth was born at Tickhill in Yorkshire, where he hath Lands of five
To the Readers.

five pounds per annum after his mother's decease. He lived about seven years with Mr. Lord of Bramton, carrying very fairly, till at length reading some parts of Mr. Saltmarsh, he turned Antinomian and Perfectionist; pretended to internal Teachings, and immediate Revelations, renouncing all outward publice Gospel-administrations, and refusing to joyn in Family-worship; whereupon his Master cashiered him; since that I do not hear he hath had any place of settled abode, save only one year, that he served Coronet Heathcoat in husbandry: The last five years he has gone about deceiving and being deceived, leavening all that possibly he could with Familism and Quakerism. He hath committed to the Press some books of higher account, then the sacred Scriptures amongst those deluded wretches; two of them I have seen, wherein he expresseth malice more then humane against all Christ's Institutions and Ambassadors; they are indeed full fraught with nothing else but prodigious railings, asperst with abhorred blasphemies. About two years since he attempted the seduction of Mr. Lord himself; he told him he was sent to him of God, and he would not receive him: upon his inquiry what he was? he said, He was more then a prophet; what art thou then? said he, Art thou Christ? he replyed, I am. Hereupon with holy indignation he expelled him; and where he hath been since I hear not, nor that ever he resided at Balby, though he much frequented and impoisoned those silly souls. This I declare this November 26. 55.

S. K.

Upon the perusal of this sober Narrative, I think fit further to advertise my honest godly Readers, that are and desire to be judicious, how far R.F. and his associates have made up a litter and fardel of erraneous
To the Readers.

Righteous divinity, the spawn of many ancient errors, brooded by some modern writers, and back by some of the present age. Whatever R. F. observed in Mr. Saltmarsh's writings, and howsoever he abused them, he might have learned better Divinity from that Author, if he had read him advisedly, and compared his writings one with the other, and with the Scripture. Against their magnifying of every man's light, and the Law within them, Mr. Saltmarsh hath this savory passage: *The natural Law, Rom. 2. 14, 15. is but weak in respect of any transforming power it hath, as the Law of the Spirit hath in itself. We see in a clear frosty night, though the moon shines very bright, and the stars too, yet not so, but it is cold and hard, as if there were no light at all, &c.* If R. F. stumbled at that passage, *Though the Law be a beam of Christ in substance and matter, yet we are not to live by the light of one beam, now when the Sun of righteousness is risen himself:* He might have recovered himself by that which followeth, *There is a doctrine of holiness in the Gospel as of grace and love. Gospel commands fits man who is made up of flesh and spirit, and so hath need of a Law without and in the Letter, as well as in the heart and spirit. The Law is spiritual, but we are carnal, Rom. 7. nor can such a state of flesh and spirit be ordered by a Law only within, &c.* He might have learned how the justified person is perfect while his sanctification is imperfect.

*Page 129.* A person justified, or in covenant, is as pure in the sight of God, as the righteousness of Christ can make him (though not so in his own eyes, that there may be work for faith) because God sees his only in Christ, not in themselves. He might have been instructed, *Page 188.* That Christ is not ours by an act of our own, but God's;
To the Readers.

God imputing and accounting. Against the dream of perfect sanctification (in their sense) he might have observed such a passage as this, The body of sin is in a 16. page 67. Believer more or less, till he lay down this body, and take up a glorious one; And again, Can you have any assurance that the change that is in any child of God in this life, or their sanctification is such in any particular act or work, as there is no spot of sin in it? is it not mixt of flesh and spirit?

If he grew sick of opinion by one passage, he might have been cured and relieved by some other. But whatever were that good man's Navi, blemishes or specks, my Antagonist and his fellows are transported with another kind of spirit, even with that of Marcion and Montanus, and his Enthusiastical Associates, and the Manichees, who troubled the Church (as a very learned Brother * hath already hinted) with their madness and folly; and with that spirit, which acted the fanatick and furious Libertines (who called themselves spiritual) in Calvin's time ninety years ago, who placed our redemption in this, That Christ was but as a Type, Image, or Exemplar, in whom all those things were figured which were required to our salvation. Moreover as they imagine (faith Calvin) there is not one of us, but is Christ, and what was done in him, they say, is performed in all.

Hence one Quintinus * was very angry, as often * Quomodo? as he was asked, How he did? How? said he, can it be otherwise then well with Christ? * They (as that habere rejet? most learned and godly man faith) make an idol of * Christus ipsi deum blasphemari auum, sibiis timentur, aut sensum alleguem doloris pra leserae. ibid. pag 217.

blasphemed
To the Readers.

blasphemed if any bewails his condition, or makes a show of any sense of grief: So as a by their opinion to mortifie the old man, is nothing else but to be sensible of nothing. b For, if any be displeased with himself, and grieved upon the consideration of his sins, they say, sin reigneth in him, and that he is held captive by the feeling of his own corruption.

Such a spirit follows these men as acted H. N. in Flanders, who wrote seven and twenty small Treatises and Epistles, to brood the Sect, and broach the doctrine of the Familists, admired by some at this day, that understand not the mystery of iniquity therein, or love not the truth in Scripture, but are given up to strong delusions, that they might believe a lie: The lie of perfect holiness and justification thereby: The lie of the light in every man to be Christ: And, that Adam was nothing but the old man or corrupt qualities, and Christ nothing else but the new man, or new qualities. Hence our men make nothing of the Historical letter of Christ's Death, Resurrection, &c. but turn all into an Allegory, and according to H. N. * they are ready to call those things meer lies which the Scripture-learned (through the knowledge which they get out of the Scripture) bring in, institute, preach and teach. From what spirit that H. N. wrote, may clearly be discerned by that one piece of his, translated out of base Almayn into English, An 1652 wherein after all his exotick and uncouth divinity, c he plainly cries up the Catholique Church of Rome, the Holy Father the Pope, his Cardinals, his Bishops, his Parish-priests, his Deacons, his Sextons and Monks, and condemneth them that have
To the Readers.

have deserted Rome, as having unorderly rejected and blasphemed the Services and Ceremonies of the Catholick Church, rented the Concord and nurturable Sustentation of the same, and turned away therefrom. The scope of the book is but to lead captive to Babylon, all blinded Professors who hold not the Truth (if ever they received it) in the love of it.

Yet again, such a spirit haunts these men (called Quakers) as professt Jacob Behme in Germany, about thirty years by-past. He flights* the righteousness imputed from without, so do they: * He magnifieth the little spark within, whereby the Father, he faith, draws them all to Christ, and teacheth all within them, thereby: so say they. In Adam, * quoth he, stood the kingdom of grace, and R. Farnworth will not have Adam stand in innocency under a covenant of works. His Doctrine is, * That there is no certain ordination from eternity upon any soul particularly, which is yet to be born, but only a common universal foreseeing of grace, which will suit with the light in every man, held out by Quakers, as the beginning of Christ; and the good use of that light, as that grace foreseen. He jerks at our feeding upon bread and cup of Christ, and so doth R. F. In many other things they are agreed. He hath stamped a name upon his book of Election, * The longer, the better liked, the more sought, the more found, which, I hope, will among those that shall be saved, never prove true, but the contrary. The longer, the more loathed, the more sought and searched, the more detected, and the more found, the more rejected, notwithstanding all his Teutonick Sublimations. There is a Dialogue between Launcher and Love-well, printed with F. Behme's two Letters, which is said to be none.
To the Readers.

none of his, but it harmonizeth with his Doctrine, and the Quakers, who build up a kingdom of works, upon as sandy a foundation. A passage most notorious is this, *Christ hath his deserving, and I shall have mine, written in opposition to the application of Christ, and of his merits by faith, and another is like hereunto, "He hits the nail on the head, who perceiveth that all his works-lacing is, that men believe to become as Adam was before the fall. Not Christ as a Redeemer then, but the improvement of what Talent men have, and trusting thereunto, in the mutability of their own wills, must bring them unto life, if they will have it so.

Such kinde of stuff, or worse, if worse may be, these men have learned (haply at home) from Will. Erbury, of late, in his Call to the Churches, which book was brought me by the same She-disciple that brought R. F. his Answer before, who gave it out, that he was the fore-runner to the Quakers, as John Baptist was to Christ: it seems then he was to decrease, as they were to increase: but I am of the minde, though he hath by his packet of Letters and pamphlets helpt towards their increase, yet they shall decrease and consume away with the last piece of Antichrists skin and bones. He denies it * to be Gospel that few shall be saved, and expostulates the matter in these terms, What Gospel or glad tidings is it to tell the world, that none shall be saved but the Elect and Believers? He calls Christ a Legal Teacher, and faith, if you will believe him, The Gospel he taught was but in part, that which was proper onely to the Jewish Church, not that to be preached to the world. And, * the gospel which the Apostles preached to the world, 'twas not that which they wrote to the Churches,
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his now being in Heaven in a true body glorified, which Heaven (where he is) is far above all these heavens of air and sky, visible to our eyes at present; as his person (which is not his manhood, though the manhood is united to his person) is far above (i.e. in dignity and immensity) the Heavens as yet invisible to us, and with the Godhead is not contained in the Heaven of Heavens. But this of W. E. is like the notion and apprehension of F. Nayler, who when he was asked by Justice Pearson, Is Christ in thee as man? answered, Christ filleth all places and is not divided, separate God and man, and he is no more Christ, whereas in Christ God-man, his two natures are to be distinguished, although his person is not divided.

Some strengthening to their fort of Babel our Quakers have received from the followers of Pelagius and Arminius, who call Nature, Grace, as these magnific Natures light, and call it Christ within them: who call the Notions of the Godhead the Elements and first Rudiments of Salvation, as these call them the first Principles of Religion, and the Corner-stone. How come they to lead men from the Scriptures to the Creatures, but that some had said before them, Christ was and is preached in the Sun, Moon and Stars? And again, how come they to say, We cannot see how the Gospel of Christ is preached to every creature under heaven, if it be not the Principle of light in the conscience, if they were not actet by the same spirit? Or, how say they, produce one Scripture that speaks of a natural light, if they had not read or heard of some Arminian dictate to this purpose, viz. The Scripture knows not the word [natural] in any such sense or signification, wherein it should express or
To the Readers.

or distinguish the unregenerate state of a man from the regenerate. How do they jump in one minde concerning Peter's being out of the state of justification, when he denied his Master? and about the Exposition of Rom 7. from ver. 14. to the end of the Chapter, understanding it of a man unregenerate, in conflict with a natural conscience, and not simply of one regenerate in combat with corruption of nature, in every faculty of the soul.

How far the spirit of Antichrist works in these men, God will yet farther discover, and what Jesuitical Plots and Designs there are carried on by some of them unwittingly, by others as wickedly as wittingly, the day shall declare it. And if any will take the pains to compare their Pamphlets, with the Charge which Dr. Willet drew up about forty years by-past, against the Papists, he shall finde that Quakerism is built upon the Tetrastylon, or four-fold Pillar of Papistry, viz. 1. Sarcafms, slanders, railings and forgeries. 2. Flat blasphemies and contradictions to Scripture. 3. Loose arguments, weak solutions, &c. 4. Repugnant opinions and contradictions among themselves, in all, leaving the consciences of people upon the Rack, or full of doubts and uncertainties. For the undermining of which Pillars, the learned and unlearned, the simple and judicious, are alarum'd.

First, to a more assiduous and studious reading of the Scriptures. Get you Bibles, 'tis your Souls physic, said Chrysostom of old, to the people his hearers. There is no greater torment to the devils then to see men busied about the Scriptures, said another before him; But because it is as much pleasure to the devils to see men abuse and wrest the Scriptures, ye are called, Beloved.
To the Readers.

Secondly, to the owning of them in their just Authority, above all Testimonies of ancient Writers and modern Authors, who were but men, subject to infirmities in the head, as heart; Above the Churches Testimony, which gives no authority to the Scriptures, but onely declare what is intrinsically stamped upon them; Above the testimony of your own hearts and consciences, which must receive a true judgement from the right understanding and application of the Scripture; above all visions and revelations, which if false, draw from the voice of Scripture, if true, they send you thither as to your Rule, and a more standing Rule, and above all the Pamphlets of the Quakers, now swelled to above two volumes.

Thirdly, to a dependence upon the Spirit speaking in the Scriptures, to seal up their Authority to you, and to give the efficacy of what you read and hear. Gods Spirit breathes in good mens books, much more in his own, and is there as to seal up the truth of his Word, so to stamp the goodness of every truth upon our hearts.

As for this Reply, what you finde therein agreeable to the Spirit of God his language, of plain and naked Scripture-truth, receive in the love of it, and give God the glory. I onely intreat (as * one before me, of his Readers *) that in your prayers (which should usher in all our other work or recreation, and that of reading books) you would remember him also who (though he hath obtained mercy to be faithful, yet) hath cause enough to subscribe himself

The sinful

John Stalham.
# The Heads of their Contradictions.

## 1. To the Scriptures.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |

## 2. To themselves.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |

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THE
THE

Reviler rebuked.

OR

A Reply to R. Farnworth

His

INTRODUCTION.

Before I can fall upon the Subject of the Controversies between me and my Antagonist, I must touch at his Introduction wherein he mentioneth his receiving of my Book renews his charge against me, gives a seeming proof of his charge, and concludes with a Thundering Anathema.

1. What he received, A Printed Paper (as he calls it slightingly) that came out of Scotland into York and Yorkshire in England, published by one John Stalham, Preacher of the Gospel at Edinburgh. That little piece, of three sheets and a half, 7. S. owneth, as published by him, and that he called himself Preacher of the Gospel at Edinburgh (for the present, as was inferred) it was because for some time, he had been, and then continued preaching of the fulness of the blessing of the Gospel of Christ, to his Auditors, from Rom. 15. 29. with other Scriptures; And for as much as that great truth of the Gospel was openly opposed by one of the Sect, called Quakers, touching the justification of a believing Sinner, he was called to enquire after the opinions of the said Sect, and to draw up his collections from divers of their Pamphlets, which he referred unto several Heads of their Scripture and Self-contradictions, wherein he is.

Secondly,
The Introduction.

Secondly, Charged by R. F. to have manifested himself, and his subtle serpentine Spirit, by his lies and slanders, for all his glosses and covers, to be a minister of deceit, and so of Antichrist, of all this, or any part of it, ? S. is no ways conscious, nor of his falsely accusing the people of the Lord (supposing any people of the Lord be fallen into the errors and opinions of the Quakers, as he is charitably jealous some are surprized therewith) nor of shewing forth a bitter spirit of envy against them and the truth. The Lord knows he loveth all the people of the Lord, for the Truths fake that dwelleth in them, and pitieth those who are over-run with these errors (as with a running Itch, or sore) as he himself would be loved and pitied, who is not absolutely free of error; although the particular fruit is not (in these matters of difference) visible to him; yet the root of all error, as of all sin, is in him, and seen by him, not throughly in all degrees mortified. As for any of his painted and deckt Notions, Implications, and Contra-distinctions, his gilded, coloured, borrowed, and form’d up imagined Expressions, he thinketh R. F. had a minde to please himself, and some of his Readers, with seeming shadows of Rhetorick, which ? S. never affected, but clothed all he wrote with a familiar, home-spun style, as he shall, this Reply.

Thirdly, The seeming proof of the Charge is, That, with the Light, John 8.12. John 1.9. R. F. thinketh ? S. is seen and known to be one that hates it; and why? 1. He bears record of himself against Christ and his Apostles: Let that be found in any passage of his former, or present piece, and R. F. shall be no false Apostle; ? S. will hide his head in a hole, or openly recant the folly and wickedness. 2. He calls the true light (faith R. F.) the Light of nature, and the common Light of reason: Where’s the proof of this allegation? ? S. doth peremptorily deny, that he ever so express himself since he had the Light of reason in him. The true Light (as ’tis printed both in R. F. his Book *, and in the Bible, John 1.9. with a great [L] and there spoken of) is Christ: ? S. never called Christ the Light of nature, or the common Light of reason, (or reason, as Page 34. R. F. claimeth and clattereth.) Haply, he may say again and again, That.
The Introduction.

That Christ, as the very God, and the true Light, giveth the Light of nature to all men, and common light of reason (more or less) to every man: for he is able to distinguish betwixt the Donor and his Gift; betwixt the un-created Light-living God, and created Light-given, before the fall, to Adam; or given back since the fall to him and his posterity. If R. F. or any man will confound Christ-giving, or enlightening, with the Light-given, or lighted up as a Candle in every man, he may as well confound God and the Creature, and make them (as some blasphemously imagine) to be one and the same Essence. Therefore, as in this, so in all other instances.

Fourthly, J. S. is confident (after R. F. his impudence in his Preface and Proceedings) he shall neither be found Lyar nor false Accuser; but, as he is sure that Saint Paul's Anathema was out long since, Gal. 1. 8, 9. and is still in force against those that preach another Gospel-way of Justification, as do these Quaking-Papists, or Popish-Quakers; so the Anathema, Maranatha, that R. F. denounceth imperatively and imperiously [Let him be an Anathema, Maranatha] against J. S. shall be as the curse causless, that shall not come; but that God will do him more good, as already he hath done something for him, by Shimei's railing. Tyrants, Sectaries, Seducers, and Hereticks (as Luther said) do nothing else but drive us unto the Bible, to make us read more diligently therein, and with more fervency to sharpen our Prayers; and I may adde, (by their buffetings) to be more taken off from self-estimation, and to be viler in our own eyes, then we can be in the eyes of our Adversaries, who know not our hearts.
THE

Reviler rebuked.

PART I.

(1. Head of Scripture-contradiction.)

Touching the Scriptures themselves.

Section 1.

He holy Scriptures (by one thunder-stricken in spirit, and blasted in profession with the Quakers Books and company in Scotland) were denied to my face to be the word of Truth; which I noted as the first and great Contradiction. R. Farnworth in answer returns me thus much of truth in form of words, That the Scriptures are words that proceeded from the Spirit of Truth, we do not deny, but own, and so they are the words of truth. Plainly he doth not say, they are the words of truth, nor plainly joyn issue with him that denied them to be the word of truth: but if they be own'd for words of truth, as proceeding from the Spirit of truth, then, for the advantage of Truth, I argue:

1. They are the word of God, and so should be owned by them. Surely the Spirit of truth is the Spirit of God, proceeding from the Father and the Son, and these three John 15.16 being one, their word is one. That which is the word of the Spirit of truth, is the word of the Father of truth, and of the Son of truth. The Scripture by R. F. his confession is the word of the Spirit of truth, therefore he must grant it to be the word of the Father, and of the Son of truth; and consequently, the word of the true God.

2. If they be words of truth, as proceeding from the Spirit of truth, then they are the Rule, Standard, and Touchstone of truth: the true Spirit being known by his words,
words, and directing us to know his minde by his words, what we should believe as truth, and practise as truth, or according to it; but we shall anon hear R. F. denying the Scriptures to be the rule of a Christian, as of other men that are unchristian.

3. If they be the words of the Spirit of truth, then they are so to all men, or but to some men.

1. If so to all men that have the Scriptures by them, then why doth not R. F. challenge him that denied them to be so to unbelievers, as I noted in my Book? Why doth he challenge me for falsifhdom? with a therefore too * [therefore thy saying is false.] What saying of mine is false, and wherefore? I truly related what I had, from him I mentioned above, in discourse once and again, That the Scriptures were not the word of truth: And doth it follow, because R. F. acknowledgeth them to be the words of truth, that, therefore I heard not the contradiction, or mis-related what was spoken?

2. If they be the words of truth but to some men, (not all to wicked men and unbelievers, no not condemningly, as were his expressions) then it seems, the unbelief and wickednefs of men, doth make the Faith or Truth of God of none effect: but S. Paul, Rom. 3. 3. is of another minde; yea, the Spirit there (by the Interrogation first and second, What if some did not believe? Shall their unbelief make the faith of God of none effect?) forcibly denieth the frustration or making void of Gods word of truth, by the Jews former or following continued unbelief. God hath laid his faith and truth to pawn (as it were) in the holy Scriptures, and as he is a God of truth, his word is a word of truth, taking hold of men by the threatening (as Zech. 1. 6.) who misbelieve or reject the promise. And, Is he the God of the Jews onely, and not also of the Gentiles? to justify and condemn all that are believing or unbelieving, according to the Scriptures? Such therefore who will say, No more is the truth of God or word of God to me then what I believe, (were they never so dear friends) must be as roundly taken up and faithfully rebuked, as sometimes Luther took up a man of no mean account, "Bullenger, you erre, you know neither
Part I. concerning the Scriptures.

"neither your self nor what you hold. According to your Section I.
"falsehiefs, if the Word findeas not the Spirit, but an ungadly
"Person, then it is not Gods word : whereby you define
"and hold the word, not according to God who speaketh
"it, but according as people do entertain and receive it.
"Whereas (as he again) a true Christian must hold for cer-
"tain, and must say, That word which is delivered and
"preached to the Wicked, to the Dissemblers, and to the
"Ungadly, is even as well Gods word, as that which is
"preached to the good and godly upright Christians. And
I may add, even so are the Scriptures, that word which
condemneth unbelievers already. But, as he again, "The
"Sectaries understand not the strength of Gods word (read
or preached) and we may wonder (with him) that they
write and teach so much of the Scriptures or of Gods
word, seeing they so little regard the same. For whatso-
ever R. F. faith of his, and their owning of the Scriptures,
hearken to what follows in his backing of Scripture-contra-
diction, That the Scriptures are the Word, God, and eternal
Life, as thou wouldest have them, thou canst not prove, nor all
the Magicians to help thee. Here is good stuff, kitchin-stuff,
or smock out of the bottomless pit.

1. Take the word for the Son of God; where did I ever
attempt to prove the Scriptures to be the Son of God, God,
and eternal Life? The Lord rebuke this false spirit.

2. Because I with others call the Scriptures, as they are,
and as they speak themselves to be, the word of God; are
we therefore Magicians? The Lord again rebuke this revi-
ing spirit. R. F. and others may talk of owning, and own-
ing the Scriptures as often as they fancy it; but they honor
them not, I am sure, who deny them that title of honor,
The Word of God. Shall R. F. his Pamphlets be called his
Books, his Writings, and his Words; and shall not that
which God hath written, be called Gods written Word? He
answers nothing to that place in Hosea, 8. 12. nor could that
stripling P.* give any reason against the Argument drawn
from it: viz.

That which God hath written, is the word of God.
But God hath written the Scriptures,
Therefore the Scriptures are the word of God.

R. F. Objecteth, [such as witness to the word, and God's power, witness against thee] to strengthen the new-coyned distinction is it, which was given me in Scotland? The Scripture is not the word of truth, but the witness of God's power. Why, I grant it to be both the word, and the witness. The Scriptures are Gods words, and Gods testimonies; some make them two witnesses, Rev. 1. But I reasoned thus, by way of Quere, How can the Scripture be Gods witness, if not true? how is it true, if not the word of truth? R. F. undertakes to answer: "That the Spirit of truth, in the Prophets, and in the Apolstes, did carry them forth to witness what of Christ is declared in the Scriptures, by words that proceed from the Spirit of truth. Had he gone no further, he had pretely well quitted himself, but he addeth by way of objection, The Spirit is not in the Letter, neither is the Spirit given by the Letter, but by God and Christ, and yet he grants presently, in the same Page 2. The Letter proceeded from the Spirit. By the Letter, I meant, (when I said pag. 22 of my book, the Spirit is in the Letter &c.) the whole Scripture, and so I suppose doth he: Now the whole Scripture is given by inspiration of God, the Father, Son and Spirit, who is,

1. Where he breathes forth truth, holiness &c. all along.
2. Where he speaketh; The Scriptures are the Oracles of God, Rom. 3. 2. Will R. F. by denying the Spirit to be in the Scriptures stop the mouth and breath of God? What profane boldness is this? Can he hold the winde in his fist, and restrain the Spirit from giving forth himself, by the Letter, or Scripture; when the Spirit will make good his promise, to blest the reading of it? I think he is not so full of presumption, yet he pretumes to say, The Spirit is not given by the Letter: What thinks he of Scripture-promises? did he never finde the Spirit warming his heart, by the reading of them? He speaks as if he knew nothing of the Spirits consolations, enlightnings, teachings or convictions, by the Scriptures. And he writes, as if he would have none read the Letter of Scriptures, in faith of a blessing by them, but to think, when they are reading of them, they are cracking a hallow shell, that hath no kernell in it, or drinking...
Part I. concerning the Scriptures.

drinking a draught of dilute wine, that hath no spirits in it; or reading of his, and his fellows Pamphlets, wherein the Spirit of God is not present, by any gracious operation, but the Spirit of Satan (for the most part) unto efficacy of delusion. His simple Reader may think the words that follow tend much to the honor of the Spirit of God, [The Letter proceeded from the Spirit, but the Spirit did not proceed from the Letter] but such expressions as disparage the Scriptures will never bring honor to the Spirit which is in them, and worketh by them, what disparagement is there in these words to the Scriptures? (will the simple-hearted say)

1. The phrase [Letter] is extenuating: as if all the Scripture were Law, or had a Legal administration as the Apostle useth it, 2 Cor. 3. 6. in a strict sense; The Letter killeth: i.e. the bare legal command without a promise of power, or pardon, (as a bare letter void of strength, life and spirit) it leaveth all men under a killing sentence and curse: Now thus to represent all parts of the Scripture, is to affright men from the reading, hearing or regarding of it.

2. The Letter or Scripture is set by R. F. (in other passages) in such opposition to the Spirit, as if the Spirit disowned it after he hath caused it to be written, & no way accompanyeth it with his power. The Spirit proceeds not from the Scripture-Letter, in respect of his Essence, or Being, he is God of himself, nor in respect of his personal subsistence, which is of the Father, or from the Father, and from the Son (of which R. F. is ignorant, or inadvertent, denying him, page 8. to be a Person) but in respect of his operation.

1. Improperly it may be said, the Spirit proceedeth from the Scripture, as a man goes from his outward shop, to work in his inner room, so the Spirit proceedeth from that (which he hath put within the Book, or Bible) into the heart, to work a sweet ingraven work there.

2. Properly and plainly he proceeds by the Scripture, and with the Scripture, to effect, and beget that in the soul which is like himself, Spiritual, and like the Scripture, holy, and good. That is but a bravado therefore which he addes, in the close of his second Page. [Therein thou hast erred, not knowing the Spirit, nor power of God, declared in the Scriptures.] Rep. 1.
Section I.

Rep. I. Wherein have I erred? who never expreft my self so dubiously, as thus [the Spirit proceeded from the Letter] but thus, [The Spirit is given by it.] The Scripture is but instrumental to the Spirit, yet so instrumental he makes it, as whatsoever R. F. thinketh of me; I know, and remember, that my first awakening of conscience was by the Spirit, and from the power of God, upon my spirit, as I was reading that Scripture, Heb. 10. 26. For if we sin wilfully, after that we have received the knowledge of the truth, &c. The Spirit which gave this Scripture, gave forth his convictions by it to my heart; What if I say, his Terrors? (as by that in Isa. 5, 18. at the ministers reading of the Text and preaching upon it) will R. F. or any other say, why then dost thou not own our Trembling, and Quaking? I shall reply to R. F. why doth he reject all my Epistle to the Readers, in my former piece, where I gave some characters of true Trembling? and to all others, with him I subjoyn, such is the power of the Spirit in and by the Scripture, that there is a wide difference between the trembling from a supposed Revelation, that is not by, nor according to the Scripture, but leads men both from it, and from the due honor to be given to it; and the trembling which ariseth from the Scripture-revelation, and from the Spirit speaking in that which is read, and heard out of it. The former I judge to be theirs, who pretend to the Spirit, without and beside the Scripture: the latter I own, and all that the Lord hath wrought upon, by the word, will own it with me. The account which that famous Francis Junius, gives of the Spirits working by the Letter of Scripture, is upon record, * After he had drunk in that, which stirred up in him the seeds of Atheism, and had vented something that way, before his father, and had profited nothing by Sermons (to this present time) he takes up the new Testament (laid before him by his father) and reads the former part of the first chapter of John, In the beginning was the Word, &c. (as it first came to his hand and view) "Whereby (faith he) I was so stirred, that suddenly I perceived the divinity of the Argument, and the majesty, and authority of the style, very far excelling all the floods of humane eloquence, my

* Vita Francisci Junii.

Ita commover leges, &c.

Horebat corpus, suprabat animus, &c.
"my body trembled, my minde was astonished, and I was Section 1.
"so affected all that day, that I knew not where-and what
"I was. And from that time forward, he gave himself to
the study of the Scriptures, and read other books but coldly
and carrefullv in comparison. Here was the mighty opera-
tion of the Spirit, accompanying the Letter: here was a
right Scripture-efficacy from the Spirits application of it to
the conscience. As God declares his Spirit and power, or
speaks of them in the Scriptures, so he declares, or exerts,
_and puts forth his Spirit and power by them, and that upon
their hearts who do not believe. In this first Section of my
book, I had noted another of their Contradictions: viz. * A few
of James Naylers, * thus now more fully: Thou callest the
Scriptures a standing Rule, but it is not so to you, who can-
not believe that ever it shall be fulfillled in you, as it was given
They have Moses and the Prophets (for a standing Rule)
let them hear them, and ver. 31. If they hear not Moses and the
Prophets, neither will they be perswaded though one rose from
the dead. Here the Scriptures are affered to be a more
standing rule then visions and revelations. R. F. * calls the
simple-hearted to judge of my deceitful perverting of this Scri-
pture for my own ends, from it raising a false doctrine;
Rep. Let simple and wise also examine the proofs and rea-
sions of this charge, and of his denial of the Scriptures.
1. To be a standing rule (at all, or to any)
2. To be a more standing rule, &c.
The shew of reason he gives for the first, I shall faithfully
and for conviction (if the Lord please) of this Gain-layer,
uncase and discover the weakness and nakedness thereof.
and intendeth no less; Scripture-sense is Scripture, as our
teacheth us to reason from John 7. 38. He that be-
lieveth on me, as the Scripture hath said, out of his belly shall
flow rivers of living Water. The Scripture no where had
said so, in so many express letters, syllables and words, but it
faith it in the scope and sense, and it speaks as much as
amounts thereunto. So doth this place, for the Scriptures
being a standing rule, there is the sense of what I
spake.
They have Moses and the Prophets, for what? for a cypher? No, but for a rule, let them hear them; for what? if not to testify unto them, (as was desired ver. 28.) that they might repent, (as was expected ver. 30. if one came from the dead.) Hence I reason,

They that constantly testify in their writings from God, how unbelievers should escape hell torments, they are in their writings a standing rule to them that do not believe; (as to all other)

But Moses and the Prophets do constantly testify in their writings from God, how unbelievers should escape hell torments;

Therefore, Moses and the Prophets in their writings, are a standing rule to them that do not believe. And therefore again, R.F. his charging of me, in the presence of God, to be a liar of the Scriptures, will by the Lord one day be made to fall upon his own pate, or conscience; notwithstanding his second reason thus; If Moses and the Prophets had been left (to all and for ever) for a standing rule, then Christ and the Apostles might not have been after Moses and the Prophets for following examples or rules.

Rep. It followeth not, for Christ and the Apostles brought no new rule for the substance, but only cleared and enlarged it, in what was Moral and Evangelical; so that R.F. is beside the cushion when he addeth, [And therein thou bringest the old Covenant to contradict the new.] What he meaneth by the old Covenant, I know not very well, or what by the new. The old Covenant in Scripture phrase and meaning, was but the old administration, the new Covenant, the new copy of the same Will and Testament, Heb. 8. 13. the same for substance before as now. U Moses wrote of Christ, John 5. 46. The Prophets from Samuel, and those who follow after, as many as have spoken, have likewise foretold of these days, the days of the New Testament, and the things of Christ, Acts 3. 24. As God spake by the mouth of his holy Prophets, which have been since the world began, Luke 1. 70. There is no contradiction between the Old Testament and the New, in the sense I have given; therefore none in my collection from Luke 16. That Christ affurts the Scriptures to be a standing rule.
Part 1. concerning the Scriptures.

3. Reason, It crosseth many Scriptures, as Ephes. 5.1 Section 1.
Rom. 8. 14. 2 Cor. 3.17.

Rep. Not one of these, nor any other, for the Scripture cannot, doth not contradict it self, how ever it seems so to them that understand them not, and have not will or skill to clear the harmony.

The first Scripture alluded Ephes. 5.1. requires, that Ephes 5.1.
Christians be followers of God as dear children. Dear chil-
dren of God will minde their Fathers will in Moses and the Prophets; and if we be followers of God, we must follow him in his whole written word, as it is plain in the Old, or as it is explained and cleared in the Books of the New Te-

The second Scripture Rom. 8. 14. hath nothing against Rom 8.14:
the Scripture rule, however R. F. improveth it to his pur-
pose thus, They that follow him in the Gospel, are led by his Spirit, and that is not the Letter: for, although the Letter is leads by his Spirit, yet the Letter is the Spirits Letter; and they that follow God in the Gospel, do, and dare not (upon the hazard of disobedience to their Father) but follow him in the Spirits written Gospel, seeing the Spirits inward leading and guidance is to the same obedience which the Scripture leads unto. The Spirit leads by, and to the Scripture, never from it, as the Spirit in Seducers doth.

The third Scripture, 2 Cor. 3.17. God is that Spirit; 2 Cor.3.17.
what then? Then, the Spirits Letter is Gods Letter, I can conclude. Or thus, The written word of the Spirit is the very written word of God; and again, God that gave the Letter, gives the Spirit with it, and by it; [with it] even to those that yet are unbelieving, and are ever resisting the Spirit, speaking in it and from it, Nehem. 9. 20. Acts 7.51. [By it] to those whom he effectually preventeth and cal-

teth home to himself, or buildeth up, Acts 8.35. Acts 10: 34. with 44. But R. F. his drift in quoting the words above, to make people believe, that because God, or the Lord is that Spirit, as faith that Scripture; therefore, that, and all the rest of the Scripture, is not a standing rule, which fol-
lows as much as if it should be said, God is the Lord, there-
lore the creature is not his creature. I shall for his learning

B and
and better improvement of that Text, turn the edge of his allegation against himself. If that Scripture faith, The Lord is that Spirit, then that Scripture is the rule for me and him also to believe, the Lord is that Spirit: and if that Scripture be not fallen out of its authority, it is a standing rule for us to believe; but that Scripture says as much, and R. F. runs to the authority of it as yet in force, therefore that Scripture is a standing rule for the faith of that truth; and consequently, other Scriptures are the rule for other truths; and all Scripture, for all truth; what we are to believe, and what to practise.

A fourth Argument seems to be drawn from current experience; But we follow God, who are guided by the Spirit, and that is our guide and rule, to wit, the Spirit of truth.

Rep. 1. Whose experience is this? whom means he by [we?] If only himself and his companions, who deny the Scriptures to be a rule; then I deny they are guided by the Spirit of God, who breathing forth the Scriptures, and guiding men to write them, guides men to read, hear, believe, and obey them as their rule. If by [we] he means all sober Saints and godly, conscientious Readers, (not so in his opinion, but really so) and if he meaneth by [the Spirit] the Spirit of God; then I appeal to all such, and all the Saints who love the truth in sincerity, whether they have the Spirit for their guide without, or not rather with and by the Scriptures? The Spirit indeed is promised to be the Saints' guide, John 16, 13: but it is neither there said (although R. F. affirms it) That Christ appointed him to be the rule; nor is he properly the rule, but the giver of the rule, and the guide unto, and by the rule. The schoolmaster which sets the copy, is not the copy, but he guides the hand of the scholar to write after the copy: in like manner, the Spirit of God appoints the Scripture to be written for a rule, and guides the Saints to believe and live according to it.

Yet would R. F. have the force of a fifth Reason lie in these words, [Since he promised it] as if the Scripture was not a rule, since the Spirit was promised as well as before. Surely, if it was a rule before, it is still the same rule, as it is the same Scripture. And the promise of the Spirit in a larger
larger measure, doth not in the least hinder the Scripture Section i. from being a rule; but the larger measures of the Spirit help towards the understanding of that rule, for a clearer and more Gospel-like administration and application.

6. Reason. If thou wouldst have the Letter to be the rule, and Moses and the Prophets onely, then thou wouldst not have Christ and the Apostles to be followed, according to 1 Cor. II. 1.

Rep. i. I used not the word [onely] although the Books of Moses and the Prophets, when Christ referred to them, Luke 16. were the onely Scriptures extant, and a sufficient rule for the present.

2. When Christ by his Spirit in the Apostles enlarged the Scriptures, he altered not the rule for the substance of it; Moses and Christ, the Prophets and Apostles are so to be followed, that he who leaves the one will forake the other; and he that loves the one, will cleave to the other. Had ye believed Moses, faith Christ, ye would have believed me, for he wrote of me: but if ye believe not his writings, how shall ye believe my words? John 5. 46, 47. And such is the harmony of the Apostles with Moses and the Prophets, that the one preached (and consequently wrote) no other things, then what the other did say should come; that Christ should suffer, &c. Acts 26. 22, 23. What if the new Testament was written after the Old? the matter contained in both, is of the same concernment to believers as unbelievers. What if Paul gives that godly exhortation, Be ye followers of me, even as I am of Christ; is Christ divided? Is not Christ in the Old Testament and in the New, the same yesterday, to day, and for ever? He that followeth the Apostle, as he followed Christ; and followeth the Prophets, as they spake and wrote by the Spirit of Christ, doth the same thing.

7. Reason. Seeing we are not under the Law, but under Grace, the Spirit of Christ is our rule and guide.

Rep. This is added to no good purpose, but still to contradict the Scripture, and to blot it out from being a rule. For,

1. Albeit true believers are not under the Law in respect cleared.
Section 1. - of its ceremony, curse, rigorous exaction, and domination; yet they are under the direction and rule that it holds forth, and that as they are regenerate, Rom. 7. 25. With the mind, that is the regenerate part, I my self (faith Paul) serve, therefore am under, the law of God. So again, 1 Cor. 9. 21. Under the Law to Christ, as the rule of holiness and righteousness is dispensed in the hand of Christ, and for obedience (with a Gospel-frame of spirit) unto Christ.

2. When the Apostle faith, we are under Grace, he singeth not out a Sect of men called Quakers, (unknown in his days) but he intendeth all true Christians, and their condition, under a covenant of Grace, (not Legally, but Evangelically administered) having the Spirit of liberty to lead them, from under the dominion of sin, to the obedience of Christ, according to a written word or rule. What if the vail be upon the hearts of unbelieving Jews? 2 Cor. 3. 15. because they own not the Son of God, and Son of the Virgin to be the Messiah; is the vail therefore upon my heart, as R.F. reasoneth? Yes, because thou setst up Law in stead of Gospel.

Rep. I wish he well understood what it is to set up Law in stead of Gospel: It is not onely to set up Jewish ceremonies and Typical shadows, after Christ's abolition of them, as the Jews endeavored; but to set up all, or any act or work, required in the Law or word of God, whether done in natures strength, or by moral abilities, or by the Spirits strength, to be a mans justifying righteousness before God; this is far from what I urge and press, when I plead for Moses writings, &c. to be a standing rule to direct to Christ, and to direct in a way of sanctifying righteousness. when a soul is come to Christ.

But we witness the glory that exceeds, &c. but thou art ignorant of that.

Rep. I confess, I know that glory of Gospel-ministration which the Apostle speaks of, 2 Cor. 3. but in part; but this I know, that when our Lord appoints men constantly to hear Moses and the Prophets, as writing of him; and as giving out the same rules for Faith and Holiness, which himself gave; he that shall take men off from attending their
concerning the Scriptures.

their writings, according to their true scope, seduceth and Section 1. draws off from Christ. And as ignorant as I am, I can see to the end of that which is abolished, which is Christ, the end of the Law for righteousness to every one that believeth: and I can see that he that believeth not in the same Christ, which Moses pointed at, believeth not at all, or but in a false Christ: yea, with half an eye (through the same grace) I can see that he who takes not Moses writings, as he wrote of Christ, and makes them the rule of his faith and manners; and also refuseth the writings of the Prophets to be the like rule; he doth more then implicitly refuse the writings of Christ and of the Apostles, from being a rule also R.F. * therefore holding to the first contradiction, That the Scriptures are not a standing rule; may well pass on to a second, That they are not a more standing rule then visions and revelations, as I had collected from Luke 16. 31. If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead. The reason hereof is strong; rising from the dead (which is of the same nature with visions and revelations Matth. 27. 53.) may be counterfeited (as we finde, 1 Sam. 28.) Moses and the Prophets were extant in the volume of God's book, and their authority is owned among the Jews to this day: and it is so authentique, that when either particular Jews have been, or the Nation shall be converted to the Lord, they presently adhere to it, as to their Rule; so the Apostle prophesied, 2 Cor. 3. 16. when it, any poor Jew, or rather collectively, when the people and children of Israel, the ten Tribes, with the two, Shall turn to the Lord, the vail shall be taken away, which is now upon their heart in the reading of the Old Testament, that is, of the books thereof; The books and writings of the Old Testament stand, and shall still abide, at their conversion (though the old administration of the Covenant of grace is abolished) and they shall be their Rule (together with the books of the New Testament) which they will then understand, own, and embrace, as more certain to them, then if one rose from the dead, not in a figned but real way. Hence it is that Christ after himself was risen (as others with him) and appeared,
peared, called his disciples to the Scriptures, and opened them unto them, Luke 24.29. yea, he urgeth his own death and resurrection, that it ought to have been so; And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself. This made their hearts burn within them, ver. 32. when as the rest were cold at heart, through fear, at their first sight of Jesus, supposing they had seen a spirit, ver. 37. Let visions and revelations be never so certain, yet the Scriptures quoad nos, as to us, are a more standing Rule. Why they are not so in R. F. his judgement, and others; we shall know by his reasons.

1. Christ faith in Matth. 11.27. No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son, (not the Scripture, but the Son) will reveal him: here revelation is the surer rule of knowing God.

Rep. If I should deal as rudely with R. F. as he with me, I should not only say, the assertion is thine, not the Lords, but therefore thou art a liar, and accuser of the Lord: but I will not exchange words, I will prove him to be what he would fasten upon me. He that sets the Son of God, and the Scriptures at distance, belies Christ, accuseth the Lord; R. F. doth thus, by his Parentheticals (not the Scripture but the Son) his conscience will draw up the conclusion one day. Again, he that grants one part of truth, and denieth another part, wrongs the truth, and the Lord of truth; But R. F. granting one part of truth, viz. That the Son reveals, and denies the other part, viz. That the Scripture revealeth; when as he hath this from the very Scripture, that the Son revealeth, and what he revealeth; therefore he may be (if held not) condemned in his own conscience that he wrongeth the truth, and the Lord of truth. Again, he that understands Matth. 11.27. of immediate revelation onely, and shuts out all mediate revelation, by the Scripture, falsely accuseth the Lord of the Scripture; but R. F. understands that place of immediate revelation onely, and shuts out all mediate revelation by the Scripture; therefore, R. F. falsely accuseth the Lord of the Scriptures. If he understands
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derstands it of mediate revelation by the Scripture, then it Section. 1. will follow by his reasoning, that the Scripture-revelation is surer than the Scripture. If he faith, the Spirit, by the Scripture, makes the truth more sure, not in itself but to us, it is that I contend for, and that which all believers are to pray for, Ephes. 1. 17. There is the light in the air, and the light of the eye: now though as to bodily light, the light in the air doth not give the light of, or in the eye, but onely to the eye; yet the Spirit of revelation (which is peculiar to Saints, and common to all Saints, by the light of Scripture that is as the medium or means of light in the air) doth give the light in the understanding as it brings light to it, therefore it follows, ver. 18. the eyes of your understanding being enlightened: But still the Spirit of revelation is not a surer Rule, no nor properly our Rule, but our guide and leader to, and by his Rule, the Scriptures, which are the more sure word of Prophecy, as to us, especially in an ordinary, and standing way, in all ages.


Rep. 1. These visions were but occasional and extraordinary; as sure as the Scriptures (as all true visions and revelations of God are) in themselves, and to the particular men that had them, yet not to us that saw them not, but know from the Scriptures they had them: those Scriptures, viz. Act. 9. cap. 10. Gal. 1. and so all the Scriptures are as sure, yea to all Saints more sure: compare 2 Pet. 1: 2 Pet. 1.16. 16. [when we made known unto you] with ver. 19. [we have also a more sure word] we, that is, you with us, and we with you. Visions were but of rare use, the Scriptures are of long, and constant use, and by such as receive them to be of divine inspiration, they have ever been acknowledged more firm (as to us still) then occasional visions.

2. If God had known (as Chrysostom upon Luke 16.) that visions from the dead, would have done more good to the living, he would not have omitted, or waved such a way, in an ordinary course.
3. As sure as the Gospel was to Paul, given him by immediate revelation, yet he confirmed it to others by the Scriptures, Acts 26. 22, 23. and the Bereans examined it by the same Rule, Acts 17. 11, 12. Searching the Scriptures daily whether those things were so, therefore many of them believed, Wherefore? because they found, what Paul taught, as had been revealed to him, was agreeable to that Lydias lapis, that infallible touch-stone, and most standing Rule, the holy Scriptures.

3. Reason. Paul knew much of the writings of Moses, and of the Prophets, and Letter of the Scriptures whilst he was a Persecutor, but then he knew not Christ, as after he did, and went up to Jerusalem by revelation, Gal. 2. and not by the Scriptures, therefore the Scriptures are not so sure a Rule as visions and revelations by the Spirit of truth are.

Rep. 1. Paul had nothing of Gospel-truth, given him by revelation, but what for matter and substance, was before in the Scripture: which Gospel, although he knew not while he was a persecutor, yet as a Jew he walked up strictly to the Letter of the Law; or Rule in outward acts.

2. His special revelation for going up to Jerusalem, was a special application of the general rule of Scripture, viz. to do what God commanded him; but in itself it is no rule for our imitation in the like matter of fact.

3. His true revelations never lifted him up above the Scriptures.

4. The same Spirit of truth which gave out his revelation, gave forth the Scripture by inspiration, and as immediately directed him to write all his Epistles, for the more certainty, to others, that they might know he had his Revelations from the Lord; therefore to us the Scriptures are as sure, yea a more sure rule, and the only standing rule, for faith and manners.

4. Reason or allegation of R. F. is, The Apostle Peter, Pet 1. 13. exhorted others to wait for the grace that was to be brought to them at the revelation of Jesus Christ.

Rep. 1. By grace here is meant glory, as cap. 5. 1. that which is to come, is the glory that shall be revealed; first Christ's glory, cap. 4. 13. at his coming in the clouds, his glory
Part 1. **concerning the Scriptures.**

glory shall be revealed; secondly, the Saints' glory (which they shall have out of free grace, or favor from God.)

*Col. 3. 4. When Christ who is our life shall appear, then shall they also appear with him in glory.*

This glory, to be brought at Christ's coming, the Apostle exhorteth the Elect, and called, to hope for perfectly, or *to the end, to death, and in death; yea they may and do carry this hope with them into heaven;* viz. hope of a glorious resurrection &c. When *at his coming, 1 Cor. 15. 23. When the Lord shall be revealed from heaven with his mighty angels, in flaming fire, &c.*

2. *This is not a Revelation by the Spirit, that Paul, or Peter (in the places mentioned) speak of, and therefore makes nothing to R.F. his purpose; no more then what follows, in a fifth Reason or Allegation.*

3. *The deep things of God are revealed (not by the Letter, but) by the Spirit, 1 Cor. 2. 10. Therefore revelations by the Spirit of truth are more sure then the Letter.*

*Rep. 1. Did not R. F. grant us at first, page 2. that the Scriptures proceeded from the Spirit of truth? Whether then they be revelations, or doctrines, or writings, or interpretations, as they come from the Spirit of truth he must yield they are all alike sure, in themselves, or he still fighteth against the Scriptures, or the Spirit, or both.*

2. *The Apostle faith not that the Spirit revealeth the deep things of God, but searcheth them, that is, he exactly and infinitely knoweth them, as God knoweth them, (and thence by the way, he is proved to be God) but while he can, and doth go to the bottom of all things in and concerning God, his revealing is ad placitum, when, to whom, in what measure, and in what way he pleaseth. Although the Spirit knoweth all things infinitely, and therefore God revealeth what he revealeth of the things of grace and glory, by his Spirit: yet to some he revealeth nothing immediately; to others, he revealeth but some things, or but something of every thing (needful to consolation, sanctification and salvation) as they are capable of it.*

3. *As deep things as the Spirit hath revealed, they are all in the Scripture. It is one way of the Spirits revelation, to give*
Section 2.

give forth deep mysteries, in writing, and that as mysteriously, as if it were by Hieroglyphicks, Stenography, or Characters. The Spirit reveals by Paul to the Romans, cap. 9. and 10. and 11. deeper things than Paul can fathom, which makes him cry out, cap. 11. 33. O the depth! And the last piece of Scripture which God hath left us, is the Revelation of Jesus Christ, which God gave unto him to shew unto his servants: and he sent and signified it by his Angel unto his servant John, that he should write it to the Churches, and leave it (with the rest of Scripture) as a compleat and sufficient Rule, not to be added unto, nor to be subtracted from, unless therefore R. F. will be lyable to the plagues threatened, Rev. 22. 18, 19. he must not bring in his un-written Revelations, no, though they were un-written Verities, as any part of the Rule, to be added unto the words of God's book. And from all that hath been replied to him in this Section, I conclude, He that denieth the Scriptures to be our Rule, denies them to be the Scriptures of God; and he that denies them, or some of them, to be a standing Rule, denies them, or some of them, to be no Rule. (as if sometimes they were a Rule, sometime not) And he that denies them to be a more standing Rule, denieth the scope and sense of Christ's words in Luke 16. 31. and other places; But such a Denial we have from R. F. in the name of others of his judgement. Therefore, thus far (instead of vindicating the Scriptures) he, with his fellows, have contradicted them.

Section 2.

In my second Section of their Contradictions to the Scriptures themselves, and their Authority, I had quoted Francis Howgil in his own phrase, [The Scripture is other mens words] contrary to 2 Tim. 3. 16. R. F. * tells me, that by a piece of Logick I would raise a false accusation against F. H. and make a false conclusion, to wrest the Scriptures to serve my own turn, but cannot.

Rep. 1. He denies not but the words I quoted are the words of F. Howgil. 2. How doth my Logick make either the
Part 1. concerning the Scriptures.

the Accusation or Conclusion false? The word of Scripture Section 2. is Gods, I said, as is the Inspiration; and because it was given by Inspiration, therefore it is, and is known [or proved] to be his Word; as thus I make it out further, and more plainly:

That which is given by Inspiration of God, is not one mans word or another; but God's word;

But all the Scripture was given by Inspiration of God;

Therefore all the Scripture is God's word, and not one man's word or another.

What an under-valuing Expression then is that of F. H. to call the Scripture other mens words? And what Chop-logick have we from R. F. Holy men of God spoke as they were moved, and spiritual men spoke forth those words; therefore they were words spoken by the men of God? this is idem per idem, a proof of the same thing by the same; a delighting to hear himself speak, and a tyring to his Reader before he hath read five pages of his book.

3. Why will R. F. yield one part of the Argument, and not the other? He yieldeth the Scripture to be given of God, and by the Spirit, the Spirit of truth; why then yields he not the Scriptures to be the word of God, but that he will continue to contradict the Scripture and himself also? while he joyneth in confederacy with F. H. and speaks disdainfully of the words of God, as the words of men, this man and that. Grant we that both of them F. H. and R. F. sometime alleviate that harsh expression, as if not used in opposition to God, but to us [The Scriptures are others mens words that spoke them freely], faith the one: And, They were spoken by the holy men of God [other men] that were holy, and spoke them freely, and not by you that are sinful, and preach for hire, faith the other; yet will they not confess they were spoken by God, and are the very word of God: nay R. F. page 4. * had before set the visions of Ananias and Paul in * Line 18. and a comparative Opposition to the words of Moses and the 21. Prophets, and preferring the former before the latter, viz. the Scriptures, these being but the words of other men, and the words of others: what is this but to sow seeds in mens hearts of alienation from the Scriptures, which the young man
man should take heed to, and cleanse his ways by in youth, which children should be trained up in from their childhood; and which are not to be despised or forgotten when they are old? Such a contradicting scope hath all R. F. his pains taken, pag. 6. to prove the Scriptures are other mens words, and not mine, or theirs in Scotland. I would ask him, what did the Preacher, Eccl. 1. speak? his own words or Gods? but that he prevents the question by telling us * King Lemuel was a man, and his mother (who taught him the words he penned down, Prov. 31.) was a woman. And the Song of songs was Solomons, and he was a man, Cant. 1. What followeth from hence? therefore Solomons words are not Gods words: it better followeth from R. F. his reason, viz. he was a man, and not God, then that the Scriptures are not ours; for we are men as they were that penned them; and although we were not the Pen-men, we are the Readers, and God onely is the Author of the Scriptures, which in a way of disparagement R. F. calls a Printed Bible, and reasons Jah against our use of the Scriptures, because, neither did Jeremiah, nor any Prophet, or any Apostle ever stand with a Printed Bible in his hand, and say, 'Hear the word of the Lord: Then the word of the Lord was declared and spoken without Printed Bibles, and before Printing was invented.

Rep. 1. They had a written Bible or Volume, and did many times speak out of that, as always according to it. Exodus 34. 28. with cap. 35. 1. Moses speaks what was written on the mount upon the Tables of stone: And Deuter. 31. 19. Write ye this song for you, and teach it the children of Israel: verse 22. Moses therefore wrote this song the same day, and taught it them. When Jeremy could not go into the house of the Lord, he sends Baruch his Scribe, to read what was written from his mouth, even the words of the Lord in the ears of the people, &c. Jer. 36. 4, 6. * Paul had his Tertius to write the Epistle to the Romans, cap. 16. 22. and he ordereth the Epistle to the Colossians to be read amongst them, and that they cause it to be read also in the Church of the Laodiceans, Col. 4. 16. and read it was as the word of the Lord unto them; yea, God hath so honored his written Bible, that he hath ordered as well the Copies, as the Autographum.
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tographam, or the Pen-mans own hand-writing, to be his Section 2. Scripture also. Those Proverbs of Solomon which the men of Hezekiah copied out, Prov. 25. 1. are as authentique as any of the rest; so was the Copy which the King wrote out, according to Gods command, Deut. 17. 18.

2. Printing was a rare Invention, and the gift of God, above two hundred years ago. The benefit is sufficiently noted by Mr. Fox, "Hereby Tongues are known, Knowledge groweth, Judgement increaseth. Books are dispersed, the Scripture is seen, the Doctors be read, Stories are opened, Times compared, Truth discerned, Falshood detected, and with the finger pointed. And by the printing of the Bible, the doctrine of the Gospel hath founded to all nations, and that with great expedition. So many Printing-presses of the Bible, so many Clock-houses against the high Towers of Antichrist: none but Papists have envied Gods people and Christs Preachers, a Printed Bible. Who were they that obstructed (what they could) the printing of it in English, in King Henry the 8. days, but the Papish Prelates and their creatures? The Papish Vicar of Croyden, Caiaphas-like prophesied, Either we must root out Printing, or Printing will root us. Every good Christian have been glad of a piece of a Printed Bible, when it came first out in our Mother-language.

3. The later this Mercy hath been vouchsafed to have Printed Bibles, the greater Gods favor to his people, and the greater their Ingratitude who slight the Mercy; the greater their pride who would rather have their own Scribblings in print, then the Scriptures of God, who prefix to their writings (as these Quakers, so called, in many of their Pamphlets) This is the word of the Lord, but are against such a Title to a Printed Bible, or such a Preface, before a Sermon from a Bible-Text, as this, Hear the word of the Lord.

4. If the printed Bible be according to the Original Copy, or a true Extract or faithful Translation of Scripture, it is as warrantable to preach out of it, as out of a written one; for Printing is one kind of writing, what is first written by a pen, is after written by a stamp: The Press is but an handmaid:
handmaid to Orthography, or right-writing, and a Midwife to help forth the conceptions of the Mind, formed at first by the pen.

*Page 6.* But, faith R. F. * if Printing had not been invented, what would you have preached by, that knows not the Word of Life, which was before Writing or Printing was? 

Rep. 1. The written Copies were before those printed, and by the former one only God's servants preached, till the latter came forth; and according to those Copies and Volumes of God's book would I have preached.

2. Those Copies would have taught me, as now they do, that which R. F. hath not learnt by the printed, although he might learn it, namely, to distinguish between the Essential word of Life, Christ the Son of God, and the Scriptural word.

3. As the Essential word was before the Scriptural, so he was before Visions and Revelations were given to men, yea, before there was a holy man to receive them, or a world for holy men or others to inhabit.

Lastly, As no true prophet or preacher ever rejected a written or a printed Bible (truly so, and so called) no more hath he denied it the Title of the word of the Lord. Never did the Lord send such an ignorant prophet, like J. P. at Coggeshall, to turn to the nineteenth chapter of the Revelation, and tell the people, because ver. 13. Christ's name is called, The word of God; therefore the Bible and Scriptures he plucked out of his pocket, and held in his hand, was not the word of God. But though false prophets pervert the Printed Bible, and use that Sword of God to cut its own throat, God's faithful Messengers and Interpreters know how to handle it dexterously and faithfully. What is the chaff to the wheat, faith the Lord? Jer. 23. 28. What are men's words, our own, or other men's words, to the Lords? What is a false Interpretation or Application of Scripture to the true?

Section
Part I. concerning the Scriptures.

Section 3.

In answer to the third Section, R. F. owneth John Law-son words, which I had noted; viz. [We have nothing to try men by, but the Letter, the Bible, or written word which is natural and carnal,] with his own words: [Your Tryer is a Chapter or Verse of the Scriptures declaration] and now upbraideth us for having no better way to try mens Doctrine and Spirits by, then the Letter.

Rep. By the Letter, or writing of the Spirit of God, which is the Law and the Testimony, we do know what is the Doctrine of the Spirit. The Spirit gives his sense and mind by letters and words of Scripture all along, take one place with another. And when men speak according to that word, of Scripture, Law and Testimony, Isaiah 8. 20. (which cannot be, but when they take the word in, and with its true sense) then they bring not mens Doctrine, but Gods: but if they speak not according to that word, it is not because there is not light sufficient in the Scripture-word, but because there is no light in them that handle it and speak of it; their hearts are dark, their judgements blinde and ignorant; and they bring not the Spirits Doctrine, but their own. As for instance, R. F. (if you will believe him without tryal) faith for himself and his fellow, [We speak according to it, viz. the Law and the Testimony, and therefore there is light in us.] But fearing he should not be believed upon his own testimony, he brings a verse of Scripture for it, 2 Cor. 4. 6, vindicated.

1. He allows that in himself, which he condemns in us; viz. to make a Chapter or Verse of the Scripture the tryer.

2. He sets that Scripture in opposition to Isaiah 8. 20, and while he pretendeth to speak according to Law and Testimony, he perverts the testimony given by Paul of himself, and of true Gospel-ministers and believers; viz. That God who commanded the light to shine out of darkness, had shined in their hearts, for it is not Pauls scope to disparage Scripture light. The light that shined in Pauls heart, and the light that shineth in the Scripture, is the same light; and
and God who shineth in the heart by Gospel-light, (of which the Apostle speaks ver. 4.) shineth in the Scriptures by the same light.

3. It follows not, because there was light in Paul, and such as he includes with himself, that there is light, and the same light in R. F. and such as he includes with himself: nor doth it appear to me and others, that God shineth in his or their hearts, who give a new, and dark interpretation of that Scripture, (as of other Texts) For R. F.*with J. Nayler expound it of the Law of the New covenant written in the heart by God, &c. Now, though the Scriptures do witness, that the Law of the new Covenant is written in the heart, ver. 31. 31. Heb. 8. 10, 11. yet that is not the meaning of the phrases [Law and Testimony,] Isaiah 8. 20. but the meaning is, The Law and Testimony written in the Scriptures, is the touchstone of what men speak as a Doctrine taught from God: but if they speak not according to this word written in the volume of God's book, it is an evidence that their hearts are not taught of God; or that the Scripture written without, is not written within their hearts; for what is written by God in the heart, is consonant and agreeable to what he hath written in his Book; and it never taught any man to call the Bible, or written word, as John Lawson calls it [natural and carnal,] this I said, was to blaspheme the Scripture.

Here R. F. * takes me up as one not regarding what I say, and as ignorant of what the Scripture faith concerning the same, which speaketh of a carnal commandment.

Rep. Must the written word, or God's holy Scripture, be natural and carnal, because it speaks of a carnal Commandment? He might as well imagine and affirm, because it speaks of Types, Figures and Shadows, therefore it is all but typical and a shadow. When the Apostle * makes mention of the law of a carnal Commandment, (according to which the Priests in the Law-Levitical were made, but not so, Christ our high Priest) he is treating of the Ceremonies now abolished, which were laws of things weak and frail (as all flesh is) considered in themselves, not lasting and abiding: he gives not the title of carnal and natural to the Scriptures, (as
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(as 9. L. and R. F. do) nor is he speaking of the Scripture, Section 4. as Scripture, (which is all spiritual and heavenly in its pedigree, proper scope, energie and vertue) but he calls the Ceremony (mentioned in Scripture) carnal, i.e. as to the materials appointed in the Legal Ceremonies, they were outward, bodily, weak, dead things of themselves; this makes the Scripture no more carnal, then because it speaks of the Earth, therefore the Scripture is earthly; or of Esau the profane, therefore the Scripture is profane.

Section 4.

To my fourth Section R. F. * faith no more but this, * Page 7. (which is too much unless it were better) Thou cannot...in what sense with all that thou hast scraped together, prove that it [the the Scriptures Scripture] is the Word which is eternal life, and so the Word...was in the beginning with God, John 1. 1.


2. My collation was not to prove the Scriptures to be the Word, i.e. the eternal life, and that essentiaif word spoken of John 1. 1. But insomuch as fam. Nayler put us to John 1. 1: prove the Letter is called the Word in plain words, and that cleared, then there are two words, I shewed that this phrase [the word of God] is taken two ways in Scriptures; sometimes for Christ himself, the Essential word of the Father; sometimes for the Scriptural word it self, which being evidenced by my aforesaid collections, what trifling and absurdity is it in R. F. to call for the proving of that which was not to be proved? as not being affirmed by me, or any other that I know, that the Scriptures are the Word spoken of John 1. 1. but the Scripture, or inspired, written, created Word, doth there, as elsewhere, speak of the Essential uncreated Word, as a mans tongue, pen or secretary, doth speak of himself. Ephes. 6. 17. That last Scripture I quoted, Ephes. 6. 17. one would think opened.
were enough to convince gainsayers, where the sword of the Spirit, a piece of spiritual armor, is said to be the Word of God. What meaneth the Apostle by the sword of the Spirit? but the spiritual sword, the Scriptures, put into the hands and mouths of Christians; no carnal, but a spiritual weapon, mighty through the Spirit, to run into the heart of Errors, and to cut asunder Temptations, and to repel the Tempter. Christ himself made this use of it against the Scribes and Pharisees, Mat. 5. Against the Sadducees, Mat. 22. 31, 32. And against the Devil, Mat. 4, 4, 7, 10, ver. Once the Devil hath Scripture in his mouth, but Christ hath it thrice in his mouth, It is written, It is written, It is written; and is too hard for Satan at this, as all other weapons. Here the very power of the written Letter puts to flight the adversary. And if F. N. or R. F. will read over and over the 119 Psalm, they will finde matter enough to cure their contradictious Spirits, who are more nice then wise in abstaining from Scripture-expressions, or attributing to them their due title. There they will finde that holy David, professing his zealouse affection to God and to his Scriptures, useth this phrase of [thy word] above thirty times, plainly enough, and yet elegantly also. Let their consciences answer, Is not [thy word] as much as [Gods word.? And that he speaks of Gods written word, the Scriptures (as of what is according thereunto) is clear, in that he calls the same word of God, the statutes of God, [O teach me thy statutes ! &c.] near twenty times: now Gods statutes are his standing Laws, or Rules, put into writing, as all the Statutes of England are, upon record, written down in Books.

Had charged it as another contradiction of theirs to the Scripture it self, in that they say, The Saints ground of acting is not the outward Letter, but the Spirit which gave forth the Letter: Hereby setting the Word and Spirit at difference; whereas the Spirit gives forth his word in the Scripture; and in the word written, lays down the grounds of
of the Saints actions and believings also; yea, he hath or—Section 5.
dained the very Scripture to be one ground of their acting.
R. F. in answer, returns me this language. * 1. Here thou * Pag. 7.
art blind, and knows not the Saints ground: and 2. Accus-
ing them falsely that witness to it. 3. With thy Logick and
Magic Art would make the Scriptures God and Christ, but
cannot, and would make them the ground of the Saints ac-
ing, when they are not.

Rep. 1. If R. F. will but understand what is, and may be
said to be the ground of a thing, he may possibly believe I
know the Saints ground of acting, as they are Saints. The
word [Ground] is ambiguous, and hath divers acceptions.
In strict propriety of speech, the Earth we tread upon, and
Ground are all one, as the same Ground or Earth brings
forth the same fruit. By a metaphorical Allusion, the word
[Ground] is sometime put for the Cause of a thing; some-
time for the first ground-work of a Building, or for the first
Principles and Rules of Art and Science, or for the first ha-
bits in a man, of his acting. The Cause, and that [principal-efficient] Ground of the Saints acting, is God, and the
Father, by Christ through the Spirit. The Scriptures are
instrumentally a Cause without which, since the Lord caused
them to be given forth, he doth not ordinarily act upon the
Saints, or draw forth their acts of grace and godliness. They
are the first external ground-work of all their faith and
workings, as Saints: They are the Rule and Warrant of all
their ordinary acting, yea, the grounding Touch-stone of
all extraordinary Impulses and Revelations. By their Au-
tority they are a sufficient ground or reason of our faith
and practice. The Scripture-commands are one ground, the
Scripture-promises another, the Scripture-threatnings an-
other, the Scripture-examples (backed by, and bottomed up-
on a precept) another, the Scripture-Prophecies and Reve-
lations another. As every word of God is pure, Prov. 30. 5.
so every part of the Scripture is a pure grounding-rule for a
Saints faith and conversation, Rev. 21. 14. The wall of the
City, the new Jerusalem (made up of Saints indeed) hath
twelve foundations: and in them the names of the Apostles
of the Lamb, whose writings we have (with the doctrine
Section 5. Of the Prophets, Ephes. 2.20. founding, grounding doctrine) as that golden Reed, Rev. 21.15. to measure the city, and the gates thereof, and the wall thereof.

2. If the Word and Spirit cannot be set at difference, but are inseparable, as R. F. yieldeth, yet I did not rashly accuse them (as he saith) that witness to the Saints ground, because by [Word] he and others expressly hold forth none but the Person of Christ, and God the Word, but deny the Letter of Scripture to be the Word of God; which is strange contradiction to God himself, and to his Scripture, and to themselves also; For while they grant he wrote, or caused to be written the whole Letter, yet they deny him to have written a word. It is true in propriety of Grammar-speech, a letter is but the least part of a word, yet it is a part: But the Bible consists of many books of letters, which God hath left written for his friends and people, to be grounded and settled in the faith; yet because John 1.1. speaks of God the Word, and 2 Cor. 3.17. of the Lord the Spirit, therefore Christ and the Scripture must not be called by the same name; and because Christ and the Spirit are inseparable, therefore the Spirit and the Scripture must be parted, as to the Case in hand; and if the Spirit be the ground of the Saints acting, the Scriptures must have no part nor lot in this busines. I shall still accuse such Logick to be false reasoning, and yet not accuse the Logician rashly.

R. F. thinking to mend the matter, marres it with his additional gloss, *The Letter is not God, nor the Letter is not the Spirit, therefore not that Word which liveth and abideth for ever, 1 Pet. 1.23. by which the World was framed Heb. 11.3. and made, Heb. 1.2. For what if it be not that Word, yet it is the word of that Word: it is the word of Christ, who is God the Word: And if Christ be the ground or [meritoriously efficient] cause of the Saints acting, his Scripture or written Word is the regular Card and Compass by which his Spirit steers their course to the Haven of Happiness and Eternal Rest: And why may not the [word] Peter speaks of in that place, be the Scripture? He lets not Christ spoken of, in opposition to that Scripture in Isaiah 40.8. but from the Prophets testimony, advanteth the word that.
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that speaks of Christ, in opposition, first to mortal and corruptible seed; and then to withering flesh, and all the glory of man even in his words, fading away as the flower of grass. And is not every Scripture-Gospel-promise that immortal feed? which being emitted from the Scripture by the Spirit, and quickened as it is cast into the heart, doth it not there abide, and remain in life and power? If verse 25. may give any light to verse 23. not Christ's person, but Christ's promise is there (beyond all dispute) intended by the Apostle, when he faith, The Word of the Lord endureth for ever: for the Greek word is not that which is used when Christ in person is spoken of. Logos, but Rema, both in to ρημα. the first and latter clause, which is an explication of the former: And this is the word which by the Gospel is preached unto you: as if the Apostle should say, Would ye know what word is that which endureth for ever? even the Scripture-promise which we daily do evangelize or speak of unto you, as constant good tidings. If any say in verse 23. it διε λογις is Logos, it must be noted for a certain truth, that although Logos the Word, be sometimes necessarily to be understood of Christ's person, as John 1.1.&c. yet not always; and this Rema is never used for Christ's person, but this is used ver. 25. and therefore ver. 23. in Peter, is to be in Joh. 1.1. expounded by it.

Again, Is it not the same with the sincere milk of the word *, cap. 2.2. which nouriseth and ministreth growth to the new-born babe? Was it, the wonted manner of any of the Lords Nurses to bring up God's children by hand (as we say) as soon as they are new born, and not guide them to the breasts of the Old and New Testament-Scripture, thence to suck and draw for their refreshment, preservation and consolation? But such cursed step-dames have we now sprung up, who would wean every new-born babe from any further tastes of Scripture-milk, it must be no ground of their acting; then no means of their growth, no food to them at all; nay, it shall be no seed instrumentally to beget them, as not milk to nourish them.

3. They that deny the Scriptures to be in any good sense the ground of the Saints acting, in effect deny them to be Gods
The property of the Scriptures.

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Section 5. Gods Scriptures, and Christ's Scriptures; for either the Authority of God and Christ is stamped upon them, or not: if it be, then by their Authority may, and ought the Saints to act; if it be not, then are they but humane, and not the Scriptures of God and Christ.

But let us examine what R. F. faith for himself, * and men of his judgement. The Lord God and his Spirit is the ground of the Saints acting, as it was formerly, Isa.48.16,17. But R. F. hath sent me. And the Lord vindicated.

Rep. 1. So reads he or writes (I must not say wrestleth, left I retort) but the words are directed to the people or Church, and truly thus read, [which teacheth thee to profit] The prophets had more extraordinary impulses of the Spirit, then the Saints in ordinary for their actings. 2. One way whereby God then taught, and now teacheth his people to profit, was by reducing them to the written Rule, ver.18. O that thou hadst hearkned to my Commandments! which they had in writings from God, before the Lord God, and the Spirit sent Isaiah to them. Christ who came with the Spirit, as he received it, not by measure, came with the Scriptures, taught the people and his disciples how to profit by them, Luke 4.18, Mat. 5, Luke 24.27. and as the manifestation of the Spirit is given to every man to profit withal (which Scripture I Cor. 12.7. R. F. alledged in part) so is all the Scripture given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in righteousness, 2 Tim.3.16. neither is there any manifestation of the Spirit in any Teacher, if he doth not manifest his doctrine from, or according to the Scripture, when required so to do. It is not to be believed that God ever gave his Spirit to such a Teacher, who doth manifestly or covertly (under pretence of the Spirit) sile from the light of Scripture. The Spirit of God never taught any to speak dishonorably or diminishingly of his written word; but to give unto the Scriptures what is its due, viz. That they are Gods holy Scriptures, Rom. 1.2. able to make a childe wise unto salvation, through faith which is in Christ Jesus, 2 Tim. 3.15. and given ver.17. That the man of God [the
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[the Prophet, Apostle, Evangelist, Pastor or Teacher, and Section 5.

others by their ministry] may be perfect, thoroughly furnished unto every good work; and unto the Spirit what is his due prerogative, to work by the Scripture when and upon whom he pleaseth, to their saving profit. But haply I might have spared this pains, in reference to R. F. (though others have need of it) because in his Epistle he hath this passage [The Scriptures in the Letter only are not the true ground of the believers faith, as they in Scotland affirm] for he seems to be a little yielding that they are the ground of the Saints acting, though not only: if in any good sense he will grant them to be the ground of the believers faith, he must in that sense yield them to be the ground of the Saints acting, for the Saint and the Believer is all one; and all acts of holiness in general, as of any particular grace, spring from the same root that the acts of faith do, and are built upon the same ground-work that is laid by God, for the edification of faith and its acts. Onely I must advertife him and others, that I know none in Scotland that so affirm, or express themselves as he speaks: They may say, and say truly, that the Letter, i.e. the Scriptures (which never were without their true sense, nor without the Spirit breathing in them, though it be not manifested to every one that reads them, nor a like manifestation given at all times to all the Saints) are the onely visible and legible Rule of faith, and Judge of Controversies: as all sound Protestants have hitherto maintained this truth against the Papists. And they that are of a sound minde in this Britifh Isle (as in all Europe and the world) have (from Gods Authority stampd upon the Scriptures) asserted them to be a true Ground of the Believers faith, which R. F. weakly denies, * because Christ is the true * Epif.

Ground of faith, whereas the affirmative is hereby the more strongly proved; For the true adequate or proportionable Object of faith, is the true Ground of faith; but Christ speaking in the Scriptures, is the true adequate Object of faith, therefore Christ in the Scriptures is the true Ground of faith: And thus again, If Christ be the true Ground of faith, then the Scriptures of Christ, which are his written truth, are a true Ground of faith; as if the man be honest, I may
Section 6.

may build upon his word; so if Christ be true, and Truth it self, his word is true, and the truth (as his Fathers word is, John 17. 17.) when written down for a more certain ground, as to us, and our actings, then if but spoken in the air, or to the ear. Let R. F. therefore, or all that have a minde to be found in the faith, if he hath none, hear the Scripture speaking for it self, and hear Christ together for himself and his Scripture, Prov. 22. 19, 20, 21. That thy trust may be in the Lord, I have made known to thee this day, even to thee: Here is a ground of faith laid by the Lord himself; What is it? his making known: of what? Have not I written to thee excellent things in counsels and knowledge? Here is excellent matter made known, as a ground of trusting in the Lord; and here is the manner of revelation by writing, Have not I written? wherefore? That I might make thee know the certainty of the words of truth: Behold, the manner of making known a ground also of certainty of knowledge, and consequently of faith, for a mans self; and it followeth, that thou mightest answer the words of truth to them that send unto thee: Lo, here is the ground of our Embassie and Message, for others persuasion and satisfaction with our selves; and here is the ground of mens believing what we speak from, and according to what is written. Will R. F. or any say, If our trust must be in the Lord, we are not then to ground our faith on the Scriptures? I must tell him from Christ, that the not grounding a mans faith upon the Scriptures, is an evidence that he grounds it not upon the Lord: the very Scriptures will accuse such to be unbelievers; for thus our Lord reasoneth against the Jews, John 5. 45, 46. There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me, for he wrote of me.

Section 6.

I had charged them with putting figurative Glosses upon plain Scripture. R. F. pag. 7. shuffles in here and there a line or two for answer, but nothing to the purpose, onely in way of shift, he hath these two subterfuges. 1 In quoting
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John 1.1,2,3. he addeth, this is plain Scripture without sign. Section 6.

rative gloss, the glosses are thy own.

Rep. 1. As plain Scripture as it is, it is alluded by him to set all the rest of Scripture aside from being, God's word. For what if by the Scripture-letter the world was not made, but by Christ, the Eternal, Essential Word, of which John speaks, hath it not been sufficiently shewed in what sense the Scripture-letter is, and is truly called the word of God?

2. By his unreasonable reasoning he doth altogether hide and conceal from the Reader of his book, what instance I gave in mine, of their figurative gloss upon plain Scripture, viz. 1 Cor. 14. 34,35. By woman is meant the weak corrupted part, and by man, the Spirit in either sex; and by the Husband is meant Christ; contrary to the true sense of the Apostle, given by the same Apostle, not only in his reasons upon the place, but in that first Epistle to Timothy 2. 11,12,13,14. This Gloss is theirs, and yet unreasonably he calls it mine, the fancy mine, and the meaning's mine, which he denieth, whereas I gave none but the Apostles own. Hence I argue, he who sets Paul against Paul, or owns not Paul's plain exposition of himself, but puts figurative glosses upon the Text, contradicts the Scripture; but thus doth R. F. (with others) He that would be further satisfied about his egregious glossings this way, may read his Pamphlet of a sheet * printed 1654. by it self. A taste whereof, who soever meets not with that sheet, may take as followeth: (a) The woman or wisdom of the flesh is forbidden to speak in the Church. (b) The Apostle saith, Let your women keep silence in the Church, he doth not say, Let the Spirit of God keep silence in the Temple. (c) It is carnality that is forbidden to intermingle with Spirituality. If this be not to play with Scripture, and grieve the Spirit that spake it, I know not what doth.

A second subterfuge is in citing that Scripture, I will pour out my spirit, and your sons and your daughters shall prophesy, and such may speak of the things of God.

Rep. 1. Who denies but they may speak according to their gift, place and call? but women endued but with an ordinary gift, are set by, and not allowed either the office of
of teaching, or the liberty of a gifted-brothers place, to speak to edification &c. (had they the gift as eminently as some Brethren have) or so much as to ask a question for their own learning, in the publick meeting place of a Church in order (and every place, and meeting of such a Church hath a publickness in it) because they are commanded to be under obedience; it becomes not their sex, 'tis usurping of the males authority: they were the latter sex in creation, the first in the transgression, and are easily led into deceit, as Eve was: all which are the Apostles reasons, 1 Cor. 14. 1 Tim. 2. and the holy Spirits, not mine; who dare contradict them, and their true sense and scope, dare contradict the Spirit to his face.

2 Paul's limiting-order, issued out from Heaven, teach-eth us how to understand Peter, Act. 2. 17, 18. taken out of Joel's prophecy, viz. partly, as allusions to the old Testament-times (when God, by dreams, and visions, by prophecies or predictions of future things, revealed his mind in those ages past to a few) and so the pouring out of the Spirit &c. notes a large and abundant measure of saving grace, in ordinary, given to some, of God's servants, of all sorts and sexes, in all nations where the Gospel comes, far exceeding the ordinary measures of Saints before Christ's ascension; partly, that some of God's servants, women as men, daughters as sons, should have a prophetical instinct of foretelling things to come (which ever hath been a gift more than ordinary, and out of a Church-order, and course) as Acts 21. 9. Philip's four daughters, and virgins were inspired withall; or if any say, why might not their gift of prophecy be the gift of explication and application of the Scripture to the profit of the hearer (though it is not so probable, yet) then I say, they were subject to the Apostles Rule aforesaid, and were kept free from disorderly extravagancies.

3 That standing Rule and order of Paul 1 Cor. 14. 34, 35. leads us to the understanding of ver. 31. ye may all prophesy, &c. i.e. as all called to the office of Pastor, and Teacher must teach, exhort &c. so all the brethren, gifted with the abilities of prophesying, or speaking to edification, exhortation
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tation and comfort, may prophesie: the exception of wo-
men breaks not the Rule for men, but rather confirms the
liberty to the brethren, and to all of them so gifted, which
are but a few, when the number is cast up, in every Church:
And again, what that meaneth, Thou shalt not muzzle the
Ox that treadeth out the corn &c. which the Apostle apply-
eth to the laboring Elders (not to women as R. F.) ver. 17
of 1 Tim. 5. and at the end of the 18 verse, there’s light
given to the beginning of it: for the laborer is worthy of
his reward; which words are a reason of the Prohibition,
and the Prohibition is, not to open womens mouths in pub-
lick (for himself Chap. 2. had stopp’d them by the injunction
of silence) but, to beware of discouraging their preaching
Elders, and laboring Pastors, and Teachers, by abridging
them of their honorable maintenance: yea that Canon
of the Apostle (above mentioned) is the Key to open all
those Scriptures which R. F. produceth in his sheet (afore-
said) concerning Phebe, Priscilla, Mary, Tryphena, and
Tryphosa, Persis, Rom. 16. and those women, Philip. 4.
which labored with him in the Gospel: for all these were
employed (not contrary to his order unto the Church at
Corinth in publick preaching, or so much as acting by their
votes and suffrages in Church affairs) but) either in succor-
ing Paul, and others, or in messages, or in working out
Pauls liberty (mean while hazarding their own lives) or in
composing differences, or in entertainment of strangers,
or in some other Christian-gospel-service, suitable to their
sex, gifts, and graces. And as for that which R.F. collecteth
from 1 Cor. 16. 19. that, if Priscilla be not permitted to
speak in the Church, and the Church be in her house, she must
not speak, but go out of her house; Sure it is, that, as the
and her husband Aquila had taken up a house at Corinth
(Act. 18. 3.) so they had a godly family (like a little
Church, for knowledge, piety and good order) but the order
of a godly family is after one way, and the order of a mini-
sterial Church is after another way: Besides, the Church
at Corinth did ordinarily meet in Gains’s house (therefore
he is called Pauls Host, and of the whole Church Rom. 16.
23. and Paul at other times wrought with his hands at

Aquilas
Aquila's house Act. 18. 3.) and in some one place (compare 1 Cor. 14. 23. with chap. 11. 20.) or other where that order was observed which was given to the Church ministerial, and where Priscilla her self must not speak (in the case in controversie with R. F.) though haply, she was more eminent in grace and gifts then her husband Aquila, and upon that account her name may for once, Rom. 16. 3. be set before his.

Lastly, as for her own house, it is not said the whole Church met there as at Gain's house, but it may well be collected, those of her family were part of the whole, and to the name [Church] is given to it; and speak there she might to teach her family, and with her husband to instruct an Apollos in the way of God more perfectly, Act. 18. 26. without going out of her house, or out of her place. Will J. Nayler (notwithstanding all this) persist in his bold opinion? that Paul's words of a women keeping silence in the Church, must not be taken in the Letter: and will R. F. defend him, with his own glosses? I must leave them to the Lords rebuke, for being wise in their own conceit; and proceed to the close of this Paragraph in my book, where I had given another instance of their new glosses upon 2 Pet. 1. 19. affirming the sure word of prophecy, there spoken of, to be the Prophecy, and Spirit of Prophecy within them, and not the outward Prophecy, or declaration of Gods minde in the Scriptures; R. F.* hath nothing to say, but this, the sure word of prophecy we witness to, and do not to it say, No, and then falls upon me with reproachful language, as his maners serve him. But how doth he witness it? If by the word of Prophecy he means as Peter interprets it, ver. 20. the prophecy of the Scripture, then he contradicts his fellow J. N. and doth not say, no, where his fellow faith, no: if he witnesseth onely the prophecy within, or the light:* (as J. N. glosseth) till the day dawn &c. which is not without, nor in books, then he (with Nayler) contradicts Peter, and the holy Ghost moving him to write of a more sure word of prophecy of Scripture then the voice on the mount. To clear this further; As Peter v. 20. expounds v. 19. calling the more sure word of prophecy, the prophecy of Scripture,
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Pure, or Scripture-prophecy (not heart-prophecy, or Section 6. breast-prophecy, arising and residing onely in the minde, but written down in books) so this written-prophecy he sets in opposition to cunningly devised fables, which ver. 16. he professeth against: in which fables, there was no sureness or certainty at all; and then he lays it in the ballance of comparison with his (and others) making known the Lords power and coming on the mount. Peter, James, and John Mat 17 1 &c. were ear-witnesses of a voice from heaven concerning Christ, and eye-witnesses (which is ten times more then onely to take a thing by the report of the ear) of Christs majesty, honor and glory: this Transfiguration of our Lord Jesus they preached of to the scattered Jews (as others) yet notwithstanding their preaching of what they had heard, and seen, and the certainty of the voice they heard, and the glory they saw, We, faith Peter (including James, and John with himself, and the believing Jews whom he wrote unto, who honored the writings of Moses and the Prophets as infallible) have a more sure word of prophecy, or of the Prophets writings, whereunto ye do well that ye take heed; hereby commending them for their respect to the Scriptures, and encouraging them to be intent thereunto, as unto a light shining in a dark place, the Scripture-word being a lamp unto the feet, and a light unto the path of Saints a-Psal.119.105. midst all the darkness of the heart, of the world, or of the Church; until the day dawn, and day-star arise in our hearts: i. e. until, by the study of the Scriptures, more light be cleared up, and Christ make himself more manifest to us, and within us. But lest any should stumble at the Apostles assertion, which, (comparing ver. 19, 20. as before) is to this effect, that all or any part of the Scripture is a more sure word, then what is spoken in the air, and but to the ear, the Apostle preventingly addeth ver. 20. Knowing this first, let this be laid as for a fundamental truth, in your mindes, that no prophecy of the Scripture (whereof we speak) is of any private interpretation. Were it so, that every man might, as his private minde leads him, interpret Scripture, the authority and certainty of it would vanish, as the light and truth of it would be eclipsed; it would be far from be-
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Section 6.

ing a more sure word; men might that way turn the Gospel into a Fable, and make the Scriptures, as Antichristian People, do, a nose of wax: well, how proves the Apostle that no Scripture is of any private interpretation? why, verse 21. For, or because, the Prophecy came not in old time, or at any time, by the will of man; but holy men of God spake it as they were moved by the holy Ghost. As was the Genesis, such is the Analysis; as was the composition, such is the resolution and meaning of it, from the same Spirit; the publique Spirit of the Saints, and of the Scriptures: the holy Spirit of God composeth the word of Prophecy, not mans will, but Gods digested it, his Spirit indited it, and hath spoken all his sense under the words, which he directed holy men to express his minde by; and therefore without going forth of Scripture to any private spirit, the true and sure interpretation of Scripture may be obtained; which, if first we know and be perfwaded of, we may confidently be perfwaded still to take heed thereunto, as unto a more sure word, and as a help in all our darknesses, &c.

But J. Nayler thinks this a blinde absurdity. For, faith he, if the Testimony of the old Prophets was a more sure word then that which Peter heard from the mouth of God, then it must needs follow, that the Testimony of the old Prophets, who spake but darkly of Christ, and did not see his day, must be a more sure Testimony then the Apostles, who were eye-witnesses; and the words of Books, a more sure word then the voice that came from heaven, which was the immediate voice of God.

Rep. All this (grant but the testimony of Prophetical Writings to be Gods, and the words of Scripture-books to be Gods books and his words) may, and doth follow without any absurdity at all: For,

1. Although the Apostles preaching was as infallibly true, as the Prophets writings in themselves; yet, as to men, and as to the Jew first, and then to the Gentile, and in respect of our capacity, our reception and retention of truth, the word of the Prophets writings was and is still more sure: yea, the Apostles writings (such as the holy Spirit moved them to write, and hath ordered to be the Scripture of the New
Part i. concerning the Scriptures.

New Testament) are, in the forenamed respect, a more sure Section 6. word then their preachings; hence it is that Paul persuaded the Jews, Acts 28. 23. both out of the law of Moses, and out of the Prophets.

2. Although God's immediate voice from heaven hath as infallible certainty, as when he orders his minde to be written; yet in respect of our frailty, and the above-mentioned cases, his written word is more sure to us; and we have it so left upon record for our constant use. Let not then Nayler * mislead the simple with great swelling words of vanity, concerning our blindness, about the Spirit of prophecy, as the sure word and testimony of Jesus; excluding thereby the Spirit from the Scriptures, and the Scriptures from being the word of Prophecy, and the sure Testimony of Jesus. For Jesus Christ appointed John to write, because the words he sent and signified to him by the Angel, were true and faithful. And when the Angel observed what John was about, viz. to worship him, Rev. 19. 10. he forbade him upon two Reasons:

1. He was his fellow-servant, and of the brethren that have the testimony of Jesus.

2. The Testimony of Jesus, is the Spirit of Prophecy.

And John having the Testimony of Jesus, (as well as the Angel, though not so immediately) he had the Spirit of Prophecy; so have all they who have the true sense of Scripture, and of John's Revelation, though they received it not by the Angel, as John did; because the Spirit was with John (as with others) when he wrote: and he that hath an ear is commanded to hear what the Spirit saith unto the Churches in that written word, with the rest of the Scripture. The Testimony of Jesus immediately given and received, is, hath in it, and carrieth with it, the Spirit of Prophecy, as that Testimony which is immediately given and received. All they that call off from the mediate Testimony, may boast of the immediate, but do not discover it. Let not Nayler * again upbraid us with his ignorant question, Where readest thou in the Scriptures of a written Word? It is no more then if he had said, Where readest thou in the Scriptures of the Scriptures? Let not Parnell * further revile 

* Sauls errand: to Damascus, page 33.
* Christ exalted, &c. p 3.
revile us with doting upon the Scriptures without, with our
dark mindes, when as God hath appointed the voices of the

* Acts 13 27. Prophets, which are read* (and preached upon with the

voices of the Apostles) every Sabbath day, as a light shining

in a dark place; and as a more sure word for our daily use,

then his immediate voice from heaven. Let him not heap

up Scriptures to press the Scriptures to death. Let him not

make the world believe we would take the Authority from

Christ, because we own Christ's Authority in the Scriptures;

and acknowledge them as instrumental unto Christ's saving,

enlightning of us, guiding, quickning, ruling of us. Let

him beware of despising Scripture, lest he sin more wilfully

after his first conviction by the Scripture. He that would

set Christ upon his throne, (as he pretends to do) must not
take the Scepter, the Scriptures; and what is preached

faithfully from thence, out of his hand. This doth † Parnel

with R. F. and that generation of men, who have learned

(as they imagine) beyond the Scripture-Light, and need

neither man nor Scripture to teach them. Yet I will un-
teach their misinterpretations of Scripture, as they fall in

my way, that people may not further be deluded but un-
deceived. In that one sheet of Paper * ‡. Parnel hath put

the Conceptions and Imaginations of his own heart, upon
ten places of Scripture; as he hath disparaged all the Scipture at once in more then one passage. Christ he faith

[Page 1.] was that Lamp to David's feet, Psalm 119. 105.

and that Light unto his paths. Christ indeed gave that

word to David which was his Lamp and Light; but David

speaks not there of Christ's Person, but of his Doctrine,

which the holy Ghost, by his pen, giveth several titles unto

throughout the Psalm. The word which David speaks of

is called, and was as called, the Law of the Lord, his Precepts

or Commandments, Statutes, Testimonies, and Judgements:

Christ's person is not the Law of the Lord, &c. besides what

ver. 105. is in the singular number, thy word; is ver. 103,

57, 139. in the plural number, thy words. Christ's person is

not two, or many, but one; David therefore is commenda-
ing that which † P. is disparaging, the written and declar-

ative word of God. Again, [Page 2.] he applieth ver. 20. 9.

and
and 23, 29. in the like manner to Christ's person, when as the Prophet speaks of Christ's Doctrine. *His word,* or message of Doctrine which God gave me to deliver, was in my heart as a burning fire, *&c.* which I could no longer forbear from declaring it. And, Is not my word like as a fire, faith the Lord, and like a hammer that breaketh the rock in pieces? By God's word here is meant, God's faithful Doctrine, which must be spoken faithfully, *ver. 28.* then it hath the power of a purging fire, and of a battering hammer. *Heb. 4. 12.* The word of God quick and powerful, *&c.* is the word preached, *ver. 2.* or the Scripture that we read and hear opened, if one verse may interpret another. *Rom. 10. 8.* *The word is nigh thee, &c.* This place (with the former) must needs be Christ within men, not the Scriptures without, as *P.* thinks, because the Apostle directs the minds of people within them, from looking without: whereas, let people look into *Deut. 30. 14.* from whence the Apostle quotes it, and compare that *14. ver.* with the *11.* and they will finde, it is meant of the word of a Gospel-command built upon a Gospel-promise: For this commandment (of returning and obeying by vertue of the promise, *ver. 6.* of heart-circumcision) is not hidden from thee, neither is it far off: it is not in heaven, *&c.* nor beyond the sea, *&c.* But the word is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it: Which Paul expounds to be the word of faith, or doctrine of faith (which comprehends the promise for and to believing, and the precept of believing) written, preached, heard, and mixed in the heart with faith. That Scripture, *1 John 2. 27.* hath no such meaning as to exclude Scripture-teaching, and Ministers-teaching, and as if he that hath the Anointing were come to the end of man's teaching, as *P.* expresseth it.*[page 3.]* But only that we who have the Anointing (which is not Christ, as he glosseth, for the Unction or Anointing is from Christ, God's holy One, *ver. 20.* but that participation of Christ's Oyl and Eye-salve, of Christ's grace, and Spirit of knowledge and understanding, *&c.*) need not that any man should teach us better things, or in a better manner, but as the Anointing teacheth us. The words include both inward and outward teaching.
teaching and teachers, and exclude none but seducers, ver. 26. of whom the Church and People of God have no need at all, in Judea, England, Essex, or in any part of the world. Isaiah 30. 20. makes not mention of Christ, or, but any one true Teacher, but of Teachers; meaning the true Prophets and Priests, that taught the good knowledge of the Lord, as in Essayaphats days, which should not be removed into a corner; but the Lords people should see them, and have with them, as is promised, ver. 21. A word behind them, saying, This is the way, &c. i.e. Gods Spirit should prompt, suggest, and set home that which was outwardly taught, upon their hearts, at every turn, and upon every occasion. How doth our Essex Seducer* gloss upon John 15. 5. and Philip. 4. 13. Without him we can do nothing, but by him we can do all things; without the help of Scripture, or any thing else without. Is this to own Scripture in its place, (as the Title pretendeth) to put it quite out of all place, and office, or service; that it shall not be (in the day of the Lords Battels, and a Christian warfare) in the place of an Auxiliary, or of any help and use? When as Christ, John 15. 3. told his disciples, they were clean through the word which he had spoken unto them; and the word which he had spoken, was according to what is written. Psalm 119. 9. Wherewithal shall a young man cleanse his way? by taking heed thereunto according to thy word. Did not Paul write that Epistle to the Philippians for their strengthening? And did not Apollos, Acts 18. 27, 28. help them much who had believed through grace? shewing by the Scriptures that Jesus was Christ.

Lastly, to make an end of these Instances of f. P. how ignorantly and rashly doth he twice quote *Jer. 5. 31. (as *others of his Sect frequently) The priests bear rule by their means, with a glancing gloss at Ministers gain and maintenance? As if by [means] there, was meant outward estate, wealth, livings, &c. and by [their] was understood, p. 3. and f. W. their own lucre; when as the affix or pronoun [their] relates to the Prophets; and by [means] is no more intended, but endeavor, or procurement of their false messages, and pretences to extraordinary mission. The priests bearing rule,
concerning the Scriptures.

Part 1.

rule, as falsely and corruptly, as the prophets prophesied Section 6, falsely and unsoundly. In the Hebrew, 'tis [by their hands] ידְלָה יָדַיִם which is as much as the prophets false counsel and pretended authority, (as 2 Sam. 14. 19. Is not the hand of Joab with thee in all this? Hast thou not done this by Joabs means or counsel?) by reason whereof the priests were so imperious, and the people (cheated by the false prophets) loved to have it so. The edge of this Scripture may be turned against our present Seducers thus; The Quaking prophets prophesie falsely, and Romish priests throwd themselves under their new stamped Doctrine, (God knoweth how much they have influence, how soon they may bear rule by these prophets means) and many people, who go for Gods people, love to have it so; and what will ye do in the end thereof, when prophets, priests and people, have confederately banded themselves against the true Prophets and Ministers of the Lord?

That our new Prophet is not a true one, hear one line or two more of his * Sheet, and judge of his Judgement of the whole Scripture; He [Christ] is the Word, and the Scripture is not; He is the Light, and the Scripture is not; He is the Rule, and Guide, and Teacher, and Judge, and the Scripture is not, but a declaration of him to be so. Is Christ (think you) exalted upon the ruines of his Scripture? and are they not razed at the foundation, when as they shall neither be the Word, nor Light, nor Rule, nor Guide, nor Teacher, nor Judge? will that salve all, that they are acknowledged to be a declaration of Christ to be so? when as the [but] is sufficiently undervaluing: Are they but a declaration of Christ to be so? Do they not declare of themselves also? or, doth not Christ and his Spirit declare in them, and of them, what they are, as what himself is? Do they declare that Christ is the Word, and are not they the Word of that declaration? Is Christ the living Word, and are not the Scriptures the Oracles of God? Rom. 3. 2. The lively Oracles, Acts 7. 38. Do they declare that Christ is the Light, and hath he not put of his Light into the Scriptures for our enlightning? Psalm 19. 8. Whatsoever doth make manifest is Light, Christ enlighteneth by the Scripture.

* Christ exalted, &c. p. 4.

Christ speaketh by the Scripture.

F 2
as the light in a dark night, where our hearts are most obscure; and in some places, as the light at noon-day, they shine with their Light upon every mans conscience that reads them. Every Book and Chapter, is a lightsome Book and Chapter, were not our eyes more then purblinde. Every Verse is a little vessel of light; yea, how great and how much light in some one line, or a few letters? [as in John 10. 30. I and my Father are one.] And in that [Rom. 5. 6. When we were yet without strength, Christ died, &c.] Doth it exalt Christ to call him our Rule, and then deny it to the Scripture? The Scripture exalts him higher, and calls him our Rule-giver, or Law-giver, which comes all to one: And it exalts it self, or is exalted by Christ to be Canonical, or our Canon and Rule, Gal. 6. 17. As many as walk according to this rule, in the whole Epistle, and in the Verse before. If any say the Apostle speaks of the [new creature] as our Rule, I conceive they are mistaken: For,

1. The new creature is too narrow for a Rule, nor of authority enough to be a Rule; it is but imperfect here, as to degrees of renewed qualities, and one Christian hath more, another less, none are gradually perfect.

2. The new creature is subordinate and subject to Rule, the old man is not, nor cannot be subject, if the new be not; nothing in a Christian is regulated, and then he will not be found a Christian. If the new creature be subject, it is to Christ the King, and his Laws: If it be regulated, it is by a declared Rule, which is the written Word. Rom. 7. 25. I, faith Paul, (at that time a new creature) do serve the law of God, as that Rule he speaks of to the Galatians; and who so walks according to it, peace shall be upon him. Is Christ our Guide? he guides us by the Scripture without, and by the Spirit of, and in the Scriptures, and within our hearts. Is Christ our Teacher, and doth he teach all without book? Christ had never such disciples since the Scriptures were his Book, which is profitable for Doctrine or Teaching, 2 Tim. 3. 16. Christ himself taught out of them, and by them, and so doth he still continue to train up the Scholars of his highest form. Doth not the Scriptures accuse, and judge also under Christ and for Christ? John 5. 45. Ye have one that
that accuseth you, even Moses; John 12. 48. The word concerning the Trinity.

that I have spoken, the same shall judge him at the last day, because spoken from the Father, and according to his commandment, in the Scripture. To return to R. F. again, and at last to close up this Section, I leave this with him, and others. Christ's Scripture is of the same authority, with Christ's Sermons; Christ's Sermons shall judge men at the last day. Therefore Christ's Scripture shall have the same authority, of judging. It is one of the Books that shall be opened, Rev. 20. 12., with the books of mens consciences, and of God's omnisciency and Decrees, and all the dead shall be judged out of those things which were written in the books. And they that now are unwilling to be judged by the Scripture, shall at the last day be judged by it whether they will or no.

(2.) Head of Scripture-contradiction.)

Concerning the Trinity.

Section 7.

Had discovered their contradictory language, that, There is no Scripture for the Trinity, when the Scripture is plain before them, 1 John 5. 7. There are three 1 John 5. 7. that bear witness in heaven, the Father, the Word, and vindicated. the holy Spirit: and these three are one. Here is a Trinity, I said, or a Three-ness in one Essence, and One-ness of Essence in a Three-ness of Subsistence. R. F. * challengeth * Page 7, 8. me for perverting the Scripture, saying, here is Trinity, when it expresseth no such word in that nor any other Scripture as Trinity. But the Reader will easily perceive how he perverts my writing and fights against this Text and five more, which I referred to: for I said not, here is Trinity, or, the word Trinity, but here is a Trinity asserted. He grants the Father, Son, and Spirit are one, and then beating about the bush
The Reviler rebuked

Section 7. Bush from John 14. 20. which mentions but two of the three, he denies it to speak of distinct persons three.

Rep. What if John 14. 20. speak not of three, 1 John 5. 7. expressly faith, there are three &c. But R. F. falls point-blank in opposition to the third in order of the three, and addeth, The holy Ghost is no person. My work therefore here is first, to clear out from this place in John's Epistle (and the five other that I onely hinted at) that there are three distinct persons, in the God-head. Secondly, that the holy Ghost is, and how he is, one of the three, I cannot open any of the six Texts which I quoted, but the latter will be proved by the former, onely in clearing the latter by it self, R. F. his Heresie and Blasphemy will be yet more evident and notorius. To the first then, I argue thus in the general.

If the Scripture speaks of three [the Father, Son, and Spirit] that are one, and yet three, then they are as distinctly three in their Persons, as they are undividedly one in their Essence.

But the Scripture speaks of these three that are one, and yet three.

Therefore they are as distinctly three in their persons, as they are undividedly one in their Essence. The consequence of the proposition is thus proved.

When the Scripture speaks of these three, either it is to be understood of three distinct ways of Being, or of three distinct Beings; but it cannot be understood of three distinct Beings, for the Lord our God is One, I am, or Being of himself; Therefore it is to be understood of three distinct maners, or ways of Being, each of which maners of Being is no other but that which the Scripture expresseth by the word Hypothesis, or Person, when it sometime speaks of one of the three, sometime of another. The Assumption is clear from the Scriptures that either expressly say, there are three, and these are one, or reckon up three neither more, nor fewer; coequal, and of the same dignity, as co-essential, and of the same Deity. More particularly,

1. Let that 1 John 5. 7. be viewed, and weighed; let not men shut their eyes against the light of it, and think lightly
Part i. concerning the Trinity.

lightly of its Testimony, where Unity in Trinity, and Trinity in Unity is set forth by words equivalent, and of as great force, as if the very terms of [Unity] and [Trinity] were put down. The equivalent words are [there are three] and [these three are one] and the meaning this, that three distinct persons are united in the same Essence, and one and the same Essence is distinguished into three persons.

2. Let Matth. 28. 19. be heard speak for a Trinity. Here is express command for baptizing into the name of three persons: [of the Father, and of the Son, and of the holy Ghost] The phrase [into the Name] compared with 1 Cor. 1. 13. 15. Eis to bapma. is as much as, into the divine service, honor and worship of some person, or persons: Paul speaks of being baptized into his own name, as too great an honor for him, or any creature. But if the disciples were, and are baptized into the name of Christ, as they were dedicated to a dependence upon Christ: Christ should have his due honor given him: and if according to Christ's command, they are baptized, and by Baptism (as by an outward rite, and sign) given up to the name, both of the Father, and of the Son, and of the holy Ghost, then are they in one Essence, three persons, equally and infinitely honorable.

3. In 2 Cor. 13. 14. we have mention made of the grace of our Lord Jesus Christ, there is one person; of the Love of God, or the Father, there is another; and of the Communion of the holy Ghost, there is a third.

4. Again, Matth 3. 16, 17. Jesus is baptized, there is one person: The Spirit of God descendeth upon him, there is another: And a voice from the Father (This is my beloved Son) there is a third.

5. In that Scripture John 15. 26. There you have the Comforter, the Spirit of truth, one; sent by Christ, another; from the Father, a third; (though he is the first, the Son the second, the holy Ghost the third, in order and manner of subsisting within the God-head, and of working outwardly upon the creature, yet there as elsewhere they are spoken of promiscuously, to note their equality of Essence, with the Trinity of persons.)

Lastly, to multiply no more places, John 16. 13, 14, 15. There
Section 7. There you have the Spirit pointed out as a person distinct from the Father, and the Son; [Ex. 3:13] He, six times in ver. 13. and ver. 14. [Ex. 3:14] He, there is one person, shall glorifie me, there is another, and ver. 15. All things that the Father hath &c. there is another. Let R. F, or any other consult with his Arithmetic, and reckon the number; then consult with natural Logick, or true reason, and conclude; If there be neither more nor fewer, but three in one God-head; and that the holy Ghost is one of the three. Then there is a yeas, a Trinity: And if the Father, Son, and holy Ghost be co-equal, and that the Father hath the place and dignity of one Person, and the Son hath the place and dignity of another Person; Then hath the holy Ghost the place and dignity of a third, and indeed is the Third in order of personality. Secondly, and more directly in reply to R. F. who faith, he is no person; I must tell him, and his disciples in the general, what a Person is, viz. A living intelligent substance, subsisting by itself, and truly and really distinct from others by his incommunicable property; more particularly, "A Person in the God-head is the divine, living, understanding, uncreated, infinite Essence, subsisting by itself, and really distinct from the other by his incommunicable uncreated property, yet each of them having one and the same Essence or God-head in him from Eternity. By this latter clause [each of them having one and the same Essence, &c.] a divine uncreated person is distinguished from created persons: for created persons, suppose an earthly father, and a son, are not the whole Essence one in the other, but the uncreated are. One person in the divine Essence is in and with the other. In humane persons the Essence of the one stands out of the other; In the divine persons, the whole Essence of the one is the Essence and substance of the other, and as the whole Essence of the Father is in the Son of God, and the whole Essence of this Son is in His Father, so the whole Essence of both the Father, and the Son, is in the holy Ghost. By the former clause [a living understanding Essence uncreated subsisting by itself, and is really distinguished from the other by his incommunicable uncreated property] we have to consider.
Concerning the Trinity.

1. Something common to all persons, viz. they are each of them a living, understanding substance, subsisting by itself, and distinguished by its incommunicable property.

2. Something to distinguish,

1. God, and each person in the God-head from the creature, viz. That God is a divine un-created infinite Essence, the creature that is a person, is either humane, or Angelical, and both created Essences, and each of the divine un-created persons, hath a distinct incommunicable un-created property, but the created Essences, men or Angels, have (though distinct, incommunicable, yet) created finite properties, and personalities.

2. Each of the persons in the God-head from one another, though relating to each other. The incommunicable property of the first person, the Father, is to be of himself, unbegotten, and to beget his natural only Son: the relative incommunicable property of the second person, the Son, is to be (though he is God of himself, yet as the Son) begotten of the Father: the relative incommunicable property of the third person, the holy Ghost, is (though he is God of himself, yet as the Spirit) to proceed from the Father, and from the Son. And hence I argue for the holy Ghost his being a person.

If the holy Spirit be distinguished from the Father, and from the Son, by his ineffable manner of being, or by his relative incommunicable property of subsisting in the God-head, then he is one of the divine persons.

But the holy Spirit is distinguished from the Father, and from the Son, by his ineffable manner of being, or by his relative incommunicable property of subsisting in the God-head: Therefore he is one of the divine persons!

That the holy Spirit is distinguished by his ineffable manner of being, and relative incommunicable property of subsisting in the God-head, is clear from that one Scripture (among others above cited) John 15. 26. In these words [which proceedeth from the Father] and in many Scriptures he is called the Spirit of the Son, and the Spirit of Christ, and therefore he proceedeth from him also, and is known thereby to be a distinct person from him, and from the
the Father. If any say, this doctrine of the Trinity is very mysterious, make it out by some similitude; The Prophet answereth him, or rather the holy Ghost by the Prophet, Isa. 40. 18. To whom will ye liken God? or what likenesses will ye compare unto him? or, we may in allusion thereunto say, Who shall compare the essence of the Creator, to the essence of the creature; and who shall liken the divine persons, with the humane? or the humane unto the divine? I shall only, to clear out what hath been said of the holy Ghosts personality, add this argument.

If those actions are properly attributed to the holy Ghost which are proper to a person, then he is a person.

But those actions are properly attributed to the holy Ghost which are proper to a person; therefore he is a person. I shall mention but some (of many) actions properly attributed to the holy Ghost; as 1 Cor. 12. 11. all these worketh that one and self same Spirit, dividing to every man severally as he will. Here the Spirit is described, not as a motion or operation, but as a person properly acting, willing, working. Acts 20. 28. he is said to constitute elders or make overseers over the Church, the flock of God; Luke 12. 12. to teach, John 16. 8. to convince, Acts 13. 2. to call, and ver. 4. to send forth Barnabas and Saul, Acts 2. 4. to give utterance: and that very action which R. F. granteth to the Spirit, of dwelling in the Saints, is so far from disproving him to be a person (for which end he produceth it) as it clearly proves him to be one. For how doth he dwell in the Saints? not personally, yet properly (more then by way of operation) as a owner, or inhabitant in his house; as a God, and as a Lord in his Temple: this person dwells in the Saints, though not personally, yet mystically and in a true spiritual way of inhabitation. 1 Cor. 3. 16. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? And do we know that, and shall we not know, and acknowledge him a person, and a person of note and eminency? He is not a Person, faith R. F. but he dwelleth in persons. If that be a reason why the holy Ghost is no person, the Father (with this corrupt reason) must be no person, nor the Son any (who yet have the very title
title given them, Heb. 1. 3. Christ the express image of Section 8.
the Fathers person) for the Father dwelleth in the Saints, and the Son also, John 14. 21. what have we next to make out R. F. his person? [he dwelleth in persons or bodies of Saints] It seems he accounts none to be persons but those that have bodies. Why beast have bodies, yet are no persons, and Angels are persons spiritual, immaterial creatures* sublifting by themselves, (though not of themselves, as not any creature doth thus subsist) although they have no bodies of flesh and bones, Luke 24. 39. as men have: nor is the body of a Saint the person of a Saint, as he is a man, but a part of it (his person or suppositum consisting of body and soul) and of such a composition is every humane person; but a divine person in the God-head, and in particular the holy Ghost (of whom I have briefly spoken for R. F. his conviction, or for others consolation, as information) is no compositum or third thing made up of other things different from the Essence, yet is he distinguished, by his manner of subsisting (as hath been shewed.) To little purpose, doth R. F.* conclude this subject with that Scripture, 2 John, ver. 9. He that abideth in the doctrine of Christ, hath both the Father and the Son, but against himself, for as 1 John 2. 23. whosoever denyeth the Son, the same hath not the Father; so he that denyeth the holy Ghost, in that manner as R. F. hath done, abideth not in the doctrine of Christ, and hath neither the Father nor the Son. Let him well consider, that the holy Ghost dwelleth in the souls of Saints as well as in their bodies, let him beware of conceiving him (with Samosates) onely to be that * un-personal energy, or operation * ψευδεργεία which is in believers, And let him be far from putting the Believer in the room of the Spirit, or from making no more of the Spirit of God, then the believing soul in the bodies of the Saints, for this were to turn the glory of the Creator unto the Creature.
In this Section, I had noted what they say about a light that Christ hath purchased for every man, *which leads to the Father. These last words [which lead to the Father] (as may appear by the Asterisk, or note of reference like a Star [*] between [man] and [which], I only observed as Edward Burroughs words, R F. * in answer hath three things.

1. Christ is the way to the Father, John 14. 6. as Ed. Bur. faith.

Rep. This Ed. Bur. and he may affirm, with us, agreeable to the Scripture, and yet contradict the Scriptures in saying that Christ is in every man, or, that the light in every man leads to the Father. Christ God, or as God, is in every man, and a spark of his God-head light is in every man, but there is not in every man that Redemption-light which leads to the Father, as a Father, reconciling sinners to himself in Christ as Mediator; nor is Christ given to every man, as a Mediator to lead to the Father; nor doth Christ give to every man that light which leads him to the Father.

2. Saith R. F. There is not such a word as [purchased] in that page of E. B.

Rep. 1. Nor did I say there was the word [purchased] in that or any other page of his book, yet I have had that expression from others of their judgement in this particular, concerning every man's light.

2. If every man's light leads unto the Father [effective] so as to bring him into reconciliation and communion with the Father, it is effectual light which warms and works the heart to the love of it: But so doth not the light [in every man] and therefore deserves not the name of [purchased light].
Part 1. concerning the Light, &c.

3. I received this passage * lately from a godly Preacher Section 8. in Scotland, and observer of their new vented Doctrines, * In a Letter. That he hath often wondered at one Expression of theirs, and what they should mean by it, viz. That the Elect cannot, nor never did sin. But of late one of them resolved the doubt, viz. That the Elect is the Light within, that Christ purchased for every one. Sometimes it appears, they make the Light within every man, to be Christ, which is the Savior and Redeemer of him that loveth it, as Ed. Burrough * expresseth * Warning, himself. Sometime, the Elect, as this man in Scotland, &c. pag. 14. sometime one thing, sometime another, that at last it will be found but an Idol of their own brain and fancy.

3. R. F. for evasions runs to John 1. 9. Christ is the true light, that enlighteneth every man that cometh into the world. Therefore, If thou say the contrary, the Scriptures thou therein contradictest (and not he) take notice of that; and withal, that Christ is the Light of the world, &c.

Rep. 1. That Christ is the true Light, is a very truth, and that he is the Light of the world, John 8. 12. and gives the John 8. 12. light of life, or quickning salvation-light, to all his believing opened followers, is thankfully acknowledged; but they that confound the Light-giver with the Light, or Enlightning given, deceive themselves and others that hearken to them.

2. He that takes John 1. 9. in such a sense, as if every John 1. 9, man had the Light of Christ, as Mediator and Salvation- vindicated, light, understands it in a sense contradictory to other Scriptures; viz. Col. 1. 26. [Hid from ages] Rom. 16. 25. [Kept secret] whence I argue,

That which was hid from ages past, and kept secret from the most of men, (even from all Nations but the Jews) that every man had not light into;

But the Light of Christ as Mediator, or the Gospel and preaching of Christ was hid from Ages, and kept secret from the most of men;

Therefore, every man hath not had Light into it, nor about it.

And hence it appears, that the sense put upon John 1. 9. is false, as if it were Salvation-light that John speaketh of these, (which is given but to some part of mankind since
the Gospel came among the Gentiles) when as he onely in that Verse expressly intanceth in a lightning of every man that cometh into the world, in any Age of the world whatsoever, (past and preceding Christ's Incarnation, as subsequent and present) with the sparkling light of a Deity; which Deity, or God-head, John is proving to be in Christ, as in the Father.

3. That sense of John 1. 9. which is beyond the Evangelist's scope, from the first Verse of that Chapter to the tenth Verse, is contradictory to the Text in controversy and under debate. The direct scope of that former part of the Chapter, is to assert and prove Christ to be God.

1. [Ver. 1. In the beginning was the Word] i.e. the Son of God; therefore he was before the beginning, even from eternity. He was in the first moment of time, when time, place, and creation, and things in time and place began; therefore he was before time, and place, and things, and therefore he is God.

2. He [the word was with God] distinct in personal subsistence from the Father, yet existing in the Father, therefore he was God.

3. [Ver. 2, and 3. He being in the beginning with God, all things were made by him, &c.] therefore he is God.

4. [Ver. 4. In him was life, and the life in him which he hath of himself, was the light of men; (as men and reasonable creatures, their life lieth in their reasonable faculty, which distinguizheth them from beasts) The Word was the author and giver of this their Light of Reason, which makes them live as men among men; (the use whereof, if but suspended, renders them, with Nebuchadnezzar, companions for beasts) therefore the Word is God.

But it might be said, if the Word be God, how comes it that all men know him not to be God?

[V. 5. 'tis preventingly answered, The light shineth in darkness, and the darkness comprehended it not] i.e. The Light-giver shineth by the Light given back, since the fall, into mens dark corrupt mindes; but they are unable to rise so high, as to the knowledge of Christ's God-head: (all creation-light being much obscured and darkened, even about the
Part 1. concerning the Light, &c.

the creatures, since sin came into the world, much more con-
Section 8.
cerning Jehovah-Elohim, one God and three persons) but as he is revealed in the Scriptures; and yet there, even the Jews understood but little of him as God. Hereupon, [Ver. 6. There was a man sent from God whose name was John] the Baptist. [Ver. 7. The same came to bear witness of that light] i.e. Christ-God the Light-giver, [that all men through him might believe] that which their reasons could not reach nor attain unto, by the Light given to all men after the fall. [Ver. 8. He, John the Baptist, was not that light, but was sent to bear witness of that light] and the witness he gave of him was partly this; He is mightier then I, Matt. 3.11. He is preferred before me, for he was before me, John 1.30. And the Jews knowing that John the Baptist was conceived and born before Christ, the Testimony of that John must amount to this, That Christ was in being [as God] before he (or John either) was in being [as man] therefore by this, as by a fifth Argument, the Evangelist John calls men to be-

lieve Christ's God-head.

Now in Ver. 9. (to which I have led my Reader a-
along) he re-afumeth the Argument of the fourth Verse still with the former scope, to affert the aforesaid Divine na-
ture of the Word: [That was the true light, which lighteth every man.] John the Baptist was a burning and a shining light, and brought true light, but he had onely a borrowed light, Christ was the true light *, i.e. essentially, and primitively of himself, he derived it not from others, as meer creatures do; and hence may be founded a sixth Argument for
his Deity.

He who hath Light, and is Light originally and all-suffi-
ciently of himself, is God; (for no more can be said of God, then, as 1 John 1.5. that he is Light, absolute Light of himself, and in him is no darkness at all)

But Christ hath Light, and is Light of himself originally, all-sufficiently, absolutely, being the true Light:

Therefore he is God.

But as I said, the Argument of the fourth Verse is ta-
kenned up again in the latter and largest part of this ninth
Verse.
He that giveth light to every man that cometh into the world, must needs be greater than all lights, in himself, and of himself;

But Christ doth thus:

Therefore, he is what he is, the very God, and original or eternal Light (with the Father and Spirit) blessed for ever.

But what light doth he give unto every man? may some say.

I answer, 1. He was not bound, as God offended after the fall, to give any at all, of any sort or kinde; (whatso-

* Light out of ever R. F. faith elsewhere, * None shall be condemned for darkness, p. 19 that which they know not ) he might have condemned all, as some, for losing their light which once they had in Adam.

2. What light he gives to every man without exception since the fall, was never obeyed to the full by any man, and hath rendered men the more inexcusable, Rom. 1. 19. 20.

3. That place in the Romans answers the Question directly, together with the fourth Verse of this first Chapter of John. The lighting of every man, is with the candle-light of natural understanding, to empower them to behold that which may be known of God, in and by the creation; where the invisible things of his eternal power and Godhead, are clearly seen, being understood by the things that are made. And every man hath this common benefit from Christ, as he is the Creator of their souls, and doth, with a reprieve of their souls out of hell, give them back this privilege of humane Reason, as they are his creatures. But do they (even every man thus endued with a light of reasonable creatures, as such) hereby understand Christ's Godhead, or that he is God?

[ Ver. 10. It followeth as a new Argument in the former part of it, He was in the world ] according to his Divine essence, general presence, and providential power, governing and sustaining all things by the word of his power, Heb. 1. 3. and therefore is God. But the latter part of the Verfe with 11, 12. gives answer to the question even now mentioned. The whole world (which Christ made, and was in (before his Incarnation, as now he is) to rule and preserve) consists of Jews and Gentiles: The Gentiles most com-
Part i. concerning the Light, &c.

commonly in Scripture are called the world, and the Jews Section 8. Gods people, Christ then being in the world, the world, i.e. the Gentiles, knew him not. But [Ver. 11. He came] i.e. by Types, Figures, Sacrifices, Prophets, Scriptures, [unto his own] the Jews of his own nation, and account is given of them two ways; some disowned him, were strangers to him, [and his own; ] the generality of the Jewish nation in all Ages before he came in the flesh, as since, [received him not] for God, or as the Son of God: (Thus far the world before Christ, will be convinced another day of their ignorance, oiscancy, and neglect of Christ's God-head; much more the Jews, not understanding, not owning him to be their Creator, who gave them their natural being, life and light; and most of all, they who have had the Gospel, and yet deny him to be God.) [But Ver. 12. as many] of the Jews first, and that before his coming in the flesh, as well as since, [as received him, or believed on his Name] i.e. his Person, Worth, and Dignity, as the natural Son of God, equal with God, and the very God, [to them he gave power,] right, privilege, and dignity [to become the (adopted) sons of God.]

A question yet might be put, How came some to know, receive, believe on Christ, and become the sons of God, others not, when every man had a light? ver. 9.

The answer is both general and special, ver. 13. Generally take it thus, [Who were born] they were born believers, and they were born the children of God, as well as adopted to be so; but how?

In special the answer is 1. Negatively, and that three ways.

1. [Not of blood] they became not believers and the sons of God, by the first birth, which is of the blood and seed of earthly parents, no though the blood, parentage, and descent be never so noble and royal.

2. [Nor of the will of the flesh] that is, Their new second birth is not an extract or product of corrupted nature; the will of the flesh is rebellion, and the wisdom of the flesh, enmity against God and grace.

3. [Nor of the will of man] i.e. Not of the power of that natural faculty, the Will, nor of man's choice or direction,
Section 9.

Charged them here with magnifying the Light within them (and which every man hath, which is no more then the light of natural Conscience, or that which some men have...
have under the Gospel, but a common enlightning) above Section 9. the light of Scripture; and equal with the choicest light [for kinde] that Christ or his Spirit gives unto the Saints. R.F. * shits it off with telling us, That they do magnifie the Lord, as Mary did, Luke 1. whereas the blessed Virgin magnified the Lord, and rejoiced in him, for peculiar favor to her self, and for special mercy to his chosen Israel, all along her Song.

Again, he throws dirt in my face, [Thou also contradicts thy self, and lies against Christ the true Light, calling him natural and common; and lies of such as witness Christ, and the Light of his Spirit, and according to the declaration of the Scriptures.] Rep 1. As to any self-contradiction of mine, he discovers none, nor will it be found by any sober and judicious Reader, and of things that are not, and that do not appear, there is the same reason and bottom.

2. As for my lye against Christ the true light, calling him natural and common, I am confident every faithful unprejudiced person, will turn it over to R. F. and lay it at his door. For I only called the light which every man hath, natural; and the light which some men have under the Gospel, but common; I called not Christ the true light so: For although Christ, as God, gives natural light to all, and common enlightning to some men, (of which, Heb. 6.4. some men have it who never had special sanctified light) yet he is not to be called or accounted as low, as some of his workings are. But we honor, adore, and magnifie him, as God, Christ and who worketh but such common works, though we put them not into his own place, nor lift up that natural or common light into the room of a Savior.

3. He that witnesseth not Christ and the light of the Spirit (of which witnesling he boafteth) above the natural light which is given to every man, and above the common light (though supernatural) which is given to some men, doth not witness Christ and the light of the Spirit home and close according to the Scriptures. Christ, as Christ, the Lords anointed, anointed above his fellows, is above all his gifts which he bestoweth on men, not onely
Section 9. as he is God, viz. natural and common gifts; but as he is Christ, viz. peculiar and saving gifts: And the light of the Spirit, is either that which he is essentially with the Father and Son, which is above all created and conferred light, as high as God is above the creature; or that which he gives: now the light which the Spirit giveth, he giveth in a common, or in a saving way. There are but natural and common instincts, and lightnings of the Spirit; and there are special, peculiar, and sanctifying. The God-head and person of the Spirit, is more above all these his gifts, then the heavens are above the earth. This is to witness Christ and the Spirit according to the Scriptures. What light R. F. hath about the Spirit, the Reader may discern by what past before in the seventh Section.

But to make good my Charge at the entrance of this, I noted from G. Fox, that speaking of every man's light, he tells all that would know the way, This is the true teacher; and the Light within is life, the Light in Scripture is death. Contrary as I said to Ephes. 5. 8. Jer. 10. 14. &c. For,

1. Grant there is some truth in every man's light, or as Rom. 1. 8. it could not be imprisoned, yet it is not the teacher of saving truths. That which is but every man's light, teacheth the true way to life, by a man's own works; but it teacheth nothing of the way, truth, and life, that is, of Jesus Christ dying for sinners. The Ephesians and all the Gentiles were left in the dark for all that natural teaching, and the Jews and every man left in a brutish case, notwithstanding their natural wisdom; I say brutish, with that Scripture in Jeremy, because the brute beasts are not more below the natural reason of man, then the natural minde and reason of every man is below the light of the new creature.

2. Grant again, (as I did in my former piece) that the light of the Scripture-law, and bare Commandment, is death, sentencing the transgressors of it to death; yet there is another kinde of light mentioned, revealed, promised, and shining forth in the Scripture, called the light of the glorious Gospel, and Salvation-light; which if it be always death to G. F. or R. F. it is because they are among them that perish.
All that R. F. in defence of George Fox returns me, is, Section 9.

[Where thou art offended at him for saying the Light of Christ is life, it is but to manifest thy envy against the truth, and thy contradictions to the Scriptures; for the Scripture faith, Christ is the light, John 1:9. And he is the life, John 14. And such as follow him the true light, are led out of darkness, (error and deceit) into the light of life, John 8:12.

Rep. 1. I was offended at G. F. and am now at R. F. for defending the offence, which is this, That the light within (every man) is said to be life, in opposition to the light in the Scriptures, which he calls death; whereas there is no light to bring men to life and glory, but it is taught in the Scriptures.

2. The light given to all men, John 1:4, and 9. (as I said above) is indeed the present life of rational creatures, and among men, but what is that to the life of communion with God in grace and glory?

3. The light of life, or Salvation by Christ a Mediator, to lead such as (by grace) follow him, out of darkness, is not known by the remnants of the old creation-light, much less can that old creation-light lead into the redeeming-light of life, although men follow it never so close and hard at the heels.

4. To equal every mans light (as if it were for kinde the same) with the choicest light of the Saints, is to contradict the Scriptures.

1. This do all of the Sect. And 2. this doth R. F.

1. The mouth of them all may be heard speak in one Pamphlet * to this purpose. They will not endure the distinction of Natural, and Spiritual, and Special. Produce one Scripture, say they, that speaks of a Natural light. I can give them two or three, if it may do them any good, Rom. Printed Anno 1655. pag. 17.

[When they knew God.] Rom. 2. 14, 15. [They do by nature the things contained in the law, &c. Which shew the effect of the law written in their hearts.] Jude verse 10.

[What they know naturally.] Here is the natural light given to every man, more or less; this is the light in every mans conscience, which is but Natural, though they will not have it so called; but we will call a Spade a Spade, and no more:

* To all that would know the way to the kingdom.
The Reviler rebuked

It shall not be set off for Free Grace, and the Saints Teacher, and sufficient to lead to salvation, &c. Yet to this effect will they instruct the people, *To you that tempt God, and say, Lord, give us a sight of our sins, you need not tempt God, to give you a sight of your sins, for ye know enough, &c. Praying to have more light then what every man hath with them, is tempting of God; and other light then that it seems they know none, or why must men stand still there, and seek no further.

2. R. F. in another Pamphlet * hath this passage, And here you lie, ye proud Priests, that say the Apostle did not say to every man, [Col. 1. 27.] That Christ, or the Light, was in them; for ver. 28. it's added, Whom we preach, warning every man, and teaching every man. Here he would level the light of the Saints with every mans light, and with Christs person also: Whereas,

1. When the Apostle faith, He warneth every man, he doth not speak of every man that cometh into the world; for never did every man live in one Age, nor did Paul meet with half the men of the world in that Age.

2. The phrase [every man] in that place must be interpreted by the 26 and 27 verses, [every such man] as is a Saint (in one place and another where he came) not yet perfect, (except in Justification) that he may be presented perfect in Christ Jesus in holiness.

3. Christs person, with and by his Spirit, dwelleth in every Saint, with a light that never was given to every man that cometh into the world, nor ever will be given.

4. Though Paul preached to the world unconverted, as well as to the Saints, yet it was to bring them (who were of Gods election) among the Saints, that they might be partakers of that mysterious light which they knew nothing of before. But R. F. thinks if the Scripture make mention of [every man] it must needs include every man, that is, was, or will be in the world; therefore he addeth, (in the above-mentioned Pamphlet) The Apostle faith to the Romans, That as well as to them, God hath given to every man a measure of grace, Rom. 12. 3. And none shall be condemned for that which they know not, but for that which they know, and do not obey. Whereas here,
1. By [every man] is not meant every man that cometh into the world, but that cometh into the Church, or company of Saints; or, whether in or out of the Church yet, maketh profession of Faith, and hath received some supernatural gifts in measure.

2. It is a measure of faith the Apostle speaketh of, not a measure of grace. Faith may be taken there for knowledge of Gospel-doctrine, and gifts flowing from that knowledge which may be in men, that are not truly sanctified, or endued with saving grace. 2 Thes. 3. 2. All men have not faith, not so much as knowledge of the Gospel-letter, nor the general assent to Gospel-truth, as very Gospel; much less that justifying faith which onely the Elect have.

3. Every man that cometh into the world hath not that which is termed, and is [but] common (though supernatural) grace, i.e. gifts freely given in common to Hypocrites and Formalists, as to the Elect, and effectually called of Jesus Christ.

4. Every man, that neither hath true saving grace, nor ever lived in times and places when and where God hath given common supernatural endowments, will have enough to condemn him, for that which he had in Adams loins yet standing; and particularly for that which he knew in him, but lost, yea, put it away by his voluntary disobedience, in whom all have sinned, Rom. 5. 12. Besides, for not obeying Rom. 5. 12, that which he knows of God, of good and evil, as natural conscience dictates for God. Every man, who hath but every mans light, will at last be condemned. Rom. 2. 12. For as many as have sinned without law, i.e. without the written word, shall also perish without law. i.e. by the law, witness, and judgement of their own consciences, which is that we call the Light of nature, the Law of nature, or natural Light, by good warrant from Scripture, and reason that things should be called as they are. But to proceed.
To call the light within them, and which every man hath, the word of God, as they frequently express their natural impressions; To you all, this is the Word of the Lord, while as they will not have the holy Scriptures so called: This, as I noted, is still to hold up Contradiction (as to the whole Scripture, so) to that particular place in Isaiah 8. 20. whence I inferred, That Light without Scripture is no light. This passage R. F. stumbles at in his Epistle, and faith, It comes, as the rest of my sayings, from the deceitful Spirit that guides me.

Rep. What doth he less then fasten deceit upon the Spirit of God, (as far as he can) the Spirit of truth, who speaks in that, as in all the Scripture, and guided me to write as I did? If they speak not according to this word (faith the Spirit there, speaking of the Law and the Testimony written in books and tables) it is because there is no light in them. What clearer and truer inference, from the words of the Spirit by the Prophet, could I raise then this? viz. Light, though said to be saving Light, without Scripture, i. e. besides, or not according to Scripture, is no Light. Men may call it light, and light of life; but the holy Ghost faith it is not so, if it be not agreeable to Law and Testimony, which is Scripture-light. R. F. would fain disprove my inference thus:

1. If light without Scripture be no light, then I know not the light that was before the Scripture or Letter, and so am ignorant of Christ the true light.

Rep. 1. It follows not, for there was no light before the Scripture, but what is now revealed in, and by the Scripture.

2. It is a learned ignorance to know no more in order to salvation, then that which is in Scripture revealed: The Lord give me, and all his, more of this learning.

3. As the Spirit shews me, by the Scripture, that God did teach the knowledge of Christ to the Fathers before the Flood, and after, till Moses, without a written Word, so I know
know, that all that light which the Patriarchs had concerning salvation, and right worshipping of God through a Mediator, was according to the Law and Testimony, committed to writing in Moses' time and since.

2. R.F. objecteth. By such a saying, [Light without Scripture, &c.] I would not have God to be God, and Christ to be Christ, without the Letter of the Scripture.

Rep. 1. What an absurd (that I say not, malicious) inconsequence is here? 'Tis as if one should have cavilled against Isaiah, when he said, To the Law and to the Testimony, &c. Why Isaiah, if there be no light in them that bring not Scripture, and that soundly interpreted according to the Spirits word, thou wouldst not have God to be God, nor Christ to be Christ, without the Scripture? The charge of R. F. is not against me, but contradictory to that Prophet, and to the Spirit: For when God gives a written Law, Doctrine, or Rule and Touchstone, to try even Prophets and Apostles Doctrine by; he that shall speak things discrepant from this Canonical Word, speaks (as we say) without book; without ground or warrant, without, or besides, and consequently against the Light of a Rule, and against the Spirit that gave the Rule.

2. God, who was God from everlasting, and much more before he appointed his minde to be delivered in writing, hath thus given out his minde in that written Text by Isa. 8, 20. consult but the verse before. When they shall lay unto you, seek unto them, that have familiar spirits, &c. should not a people (God's people) seek unto their God? where should they seek him? should they go to the dead? to damned spirits in men? and to wizards that peep and mutter? (as some now-adays) to seek for the living God? Or, should they go to the dead, to seek help and advice from them, for, and in behalf of the living? No, certainly: whether then? the answer is clear v. 20. To the Law, and to the Testimony, which is God's written word, and that which is spoken according to it: And if they [any that undertake to be speakers, or writers] shall not speak according to this Law and Testimony, it is because they have no morning-light in them, it is an evidence they follow the moon-shine of
of their watry-fancies, dark reasonings, and diabolical suggestions; and if there be no light of saving truth in them, there will be no light of comfort or relief which shall shine forth unto them: so that, if any shall come and teach a God whom the Scripture teacheth not, and a Christ, that the Scripture doth not teach, he speaks lies and darkness, and nothing else: yea, if any set up a light against the light of Scripture, and will not be contented with that, for the subject matter of it, and reduce all his light unto it, and compare his light with it, to finde out and maintain a harmony therewith; he sets up Lyes against the Truth, and in the room of it.

3. R. F. reafoneth, If the Scriptures should be lost, he would have no God nor Christ, that would have none without them.

Rep. 1. This needless supposition might be spared; God who hath hitherto preserved them, will still maintain them while the world stands. John 10. 35. The Scripture cannot be broken, and therefore not lost.

2. In the volume of the Book of Gods Decrees it was determined, there should be a Scripture, and all should be written therein, which concerned Christ, and salvation by him, Heb. 10. 7. And,

3. As all that have sinned, and shall sin against the Scripture-light, (since it was given them) shall be judged by it at the last day, Rom. 2. 12, 16. So,

4. All that is contained in the Scripture (which is more then is written in the heart of every fallen son of Adam, and more then was written in Adams heart before the fall) shall eternally witness in mens consciences, both for the joy and comfort of those that believe and obey it; and against those that slight and contradict it, to their everlasting terror and increase of torment.

4. To say (faith R. F.) that without Scripture the word of the Lord could not be spoken, is to limit the Spirit of God.

Rep. 1. But who said it? He would make his Reader believe, I said it, or to that effect: But let him that reads us both, observe what liberty he takes to note the effect of words, and to pass by the very words themselves, and yet condemns
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concerning the Light, &c.

condemns it in others; although, as near as I could, I have Section 10. every where allledged their very words.

2. That which I said, the Reader shall finde at the end of this Section, Pag. 8. of my Book, viz. Christ teacheth us not to know any thing to Salvation, but what is in the Scripture-Law and Testimony: For it is there either in express words, or in a true consequential sense; and to keep our selves within the bounds and limits which God hath set us, is not at all to limit Gods Spirit, but our own spirit, which hath need of such a bit and bridle.

5. R. F. addes, If Samuel, Christ, his Apostles, and John, might have spoken nothing but what was written, they might not have spoken much of what they did speak.

Rep. 1. God might have revealed more then is in the Scripture, but he pleased not so to do.

2. All that Samuel, and the Prophets, Christ and the Apostles, and John in the Revelation have spoken, is written, both according to what was written before, and for substance the same. As Moses wrote what was delivered to the Patriarchs, and Samuel with the Prophets spake, and have left written what Moses wrote; so, Christ and the Apostles spake, and have left written what was spoken by Moses and the Prophets, Luke 24. 26, 27. Acts 3. 22, 23, 24. Let him that readeth understand. Rev. 22. 6. These sayings are faithful and true. And the Lord God of the holy Prophets, sent his Angel to shew unto his servants the things which must shortly be done. Nothing is signified in the whole Book of the Revelation, but, for substance, was foretold by Isaiah, Daniel, Zechariah, and other of Gods holy Prophets, whose writings were extant long before John had his Visions and Revelations. But R. F. will not yet give over.

6. God revealeth the deep things by his Spirit, and teacheth by his Spirit, and sends forth messengers by his Spirit, and guideth by his Spirit into all truth, &c.

Rep. 1. They do well to run to the Spirit, who have lost the sense of Scripture, and love to it; but let R. F. and others of his way take heed they mistake not Gods Spirit, nor substitute their own spirit in the room of the Lord, the Spirit.
2. The Spirit of the Lord revealeth no deeper things, nor will do to all eternity, then are already wrapt up in the volume of the Scriptures. The Spirits-light and Scripture-light are very harmonious, albeit, the Spirit gives eyes by his own power to see that light, which the Scripture doth but instrumentally help unto.

3. Such messengers as speak more then is in the Scripture, are not sent by God’s Spirit, nor guided by him to what they say.

Thus I have taken up what R. F. hath in his Epistle, upon occasion of my lifting up the Light of Scripture into its due place, above that which is every man’s Light; let us review what he hath further in his Book *, not according to the Title, in vindication of the Scriptures; but in defence of George Fox, who calls the light (of every man) the word of God: but, as I said before, will not have the Scriptures so called. All the vindication which R. F. can give, is re
crimination, in this as in other cases; Thou accusest G. F. for saying the light is the word, but it is but to manifest thy further contradictions to the Scripture. As how? For the Scripture saith, God is the Light.

Rep. I no where finde it so express in Scripture-text. The place he quoteth is printed John 1. 5. but let the Printer bear the blame, it is likely he intended; 1 John 1. 5. there indeed’tis said expressly, That God is light, not [the light] in every man’s conscience. The light in every man is given of God, but that light is not God, nor is God that light.

God is light, pure absolute essential light, knowledge, wisdom, holiness, and perfectly so of himself: but the best light that G. F. or R. F. or any man hath, or is qualified with, is but created, diffused, derived light. Again, God is the word, for which R. F. quotes John 1. 1. but it is not so express by John; onely thus; The word was God: it’s granted he was and is so, what then? Must I needs be ignorant of the Scriptures, because I confound not Father and Son together, as R. F. doth in that expression of his, and what follows? [As God is the light and the word, so also is Christ; John 8. 12. Rev. 19. 13. and the Father and the Son are one.]

Rep. How are they one? not in person, but in nature...
Part II. concerning the Light, &c.

and essence. The Father is not the Son, the Father is not Section 10. the word, nor ever so called. Let R. F. learn to distinguish their persons as clearly, as he would be far from dividing their essence. But, what if God be light, and Christ be the true light, and very God with the Father in essence? and Christ be also the word of God, and so called in that, as the word is the image of the mind, so Christ in his person is the express image of the Fathers person, Heb. 1.3. Must the light in every man, which G. F. or R. F. speak from, be the word of God, and so called in that sense, as Christ is the word of God, and so called? not to mention how such a conceit borders upon blasphemy, this kinde of reasoning is as good and true, as that of R. F. Because I preach publiquely, therefore I am a Priest; or because I preach at Edinburgh in Scotland for a while, therefore I am a Scotch Priest; as he every where calls me at his pleasure, and from his blinde mistakes. But to undeceive the simple, let me close this Section with a few brief Corollaries.

1. The beams of Christs God-head shine upon every man, though not one man in the world knows him to be God, till he findes him in the Scripture.

2. The beams of his Mediatorship shine upon such as have the Scripture, though few there be that finde that narrow gate, and straight way to life and salvation.

3. The light given to every man, is not Christ in person, or as Mediator; let people learn to distinguish between him and his gifts, and between the gifts which he bestoweth as God, and those which he confers as Mediator.

4. The light given to every man, is the law written in the hearts of all, and may in some sense be called the word of God, (not Christ-Mediator, nor Christ-God) because it is a piece of the declaration of Gods will, made perfectly known to Adam before the fall.

5. The Scriptures are a perfect declaration of the will of God, both in the Legal and in the Gospel-part; and are both truly and more eminently (then the Law first written in the heart) called, as they are, the word of God; God giving out his minde to the full, by what is written in the sacred Text.

6. The
6. The Lord Christ, the Eternal Son and Essential Word of the Father, is more in the Scriptures than in every man, or any man. As he is God, all men live, and move, and have their being in him: As he is Mediator, he is in his Church mystical; yet is he more in the Scriptures than in his Saints.

7. They have not Christ Mediator in them, nor abide in his Doctrine, who abide not in the Doctrine of the Scriptures.

8. They that speak from the Scriptures, rightly understood, speak more from Christ, than such who speak from the light within them, and have no fellowship with the Scriptures, and with them that abide by Scripture-light and Doctrine.

Let R. F. and the men of his fellowship ponder what I say, and the Lord give all his understanding in all things.

Section 11.

I had discovered pag. 8. of my book in this Section, how they send people to read the Scriptures in the Creatures, as if the Creatures taught us more than the Scriptures, contrary to Psalm 19. and to Solomon in his Ecclesiastes, and to Paul, 1 Cor. 1.21. R.F.* in answer tells me, That book* shall witness for the truth against thee, and thy generation.

Rep. If I were of the generation of Ranters, he might have cause to write as he doth; for as I hinted in my Epistle before my former piece, Some of them, viz. Quakers, may haply be raised up against such, viz. Ranters, who have (to their utmost) extinguished all common light of nature, and would level all with sin and hell: And G. F. in his Parables, bends himself against men of this hell-begotten brood. But as I own the light of Nature, which Ranters endeavor to put out; and the Light of Scripture, which the men called Quakers (with Ranters) would eclipse: so I acknowledge, there is much in the Creatures to be learnt, by way of allusion; but to prefer that knowledge above the Scripture, as is the scope of G. F. I am averse, and abhorrent in the case. And R. F. hath nothing more to say for
for G. F. only for his own security, he shifts from the Section 11. Creatures, viz. the Heavens, and the Earth, and things contained therein, as parts of the first Creation, (of which G. F. gave his dictates) to those that are in Christ, new Creatures, who are Epistles written in one another hearts, seen and read in one another that are such Creatures, 2 Cor. 3.

Rep. Who sees not the man's evasion, here is blinded with prejudice, or gross ignorance; for,

1. The Apostle, 2 Cor. 3. 1, 2. speaks not of what is 2 Cor. 3:2. written in the hearts of all men, who have stony hearts, but vindicated in the hearts of Saints, whose hearts are fleshly, or soft, v. 3.

2. He sets not forth those Epistles as Rules, equal with Scripture, much less to be preferred above the Scripture: Paul's plain meaning is no more but this, that the efficacious and cleared grace of the Gospel stampt and printed upon the Corinthians hearts, and made visible and legible in their conversations, was a sufficient Testimonial for his Apostleship, and faithfulness; and far better then Epistles of commendation to and from, which one Church, by Ink and Paper, might send to another concerning him, or others; what's this to the question in hand concerning the doctrine of the Gospel and its knowledge to be had, by the Sun, Moon, and Stars, fire, water, air and earth, &c. which G. F. had instanced in?

3. What if new creatures be seen and read in one another that are such Creatures? Sun, Moon and Stars, &c. are not such creatures, nor are these the Epistles which the Apostle speaks of.

R. F. next to his evasion falls upon clamor, and would fasten the imputation of ignorance of those Epistles and of lying upon me.

Rep. If it be enough for him to say it here and every where without proof, I cannot be innocent; but,

1. In the case of Epistles recommendatory, such as Paul had at Corinth, whether I know what they are or no, let those (whom the Lord hath effectually wrought upon, by my poor labors in Norfolk, or Essex, in England, or Scotland) stand forth (as some have in their life time, some on their death-bed, and all the rest shall at the great day) witness for me.
The Reviler rebuked

Section 11. 2. In the case of lying, it is charged here in a double respect.

Page 9. First, I have lyed of the truth, and of them with a deceitful spirit by twisting and winding about: nothing being alleged for colour of proof, I must intreat the Reader to peruse this whole Section 11. in my book * (which consists not of above a dozen lines, and three words) and then I shall have better measure given me.

* Contradictions of the Quakers, &c. pag 8. 9.

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Secondly, whereas he adds [Then may well lyce of us that lyes of the Apostle Paul, and wrests not our words only, but his also] let any indifferent person judge how he makes this out; I had shewed how contrary they are (who would set up the teaching by the creatures against the Scriptures) to Paul asserting, “1 Cor. 1. 24. that, when by the wisdom of this world (in all the study of the creatures) men knew “not God (to life and salvation) it pleased God by the “foolishness of preaching (a Text, a Doctrine, a Reason, a “Use out of the word) to save them that believe. R. F.

excepteth two ways.

First, There is not any such words of the Apostle, as Text, Doctrine, Reason, Use, to save them that believe, and here thou haft lyed of him.

Rep. 1. The words (a Text, a Doctrine, a Reason, a Use) were in a Parenthesis, as a part of the Paraphrase, with what went before. By the foolishness of preaching Paul meaneth the matter he preached, Christ crucified according to Scripture Text, Doctrine, Reason, and Use, which very subject preached of, the Greeks and Gentiles counted foolishness, and being preached according to Scripture Text, &c. R. F. accounteth a lyce. That Paul preached according to Scripture-Text (which laid together one place compared with another hath Doctrine, Reason, and Use in it) let who pleafe consult Act. 26. 22, 23. and chap. 28. 23. and it will be abundantly evident.

2 That God hath converted millions, and saved them, by this way of preaching, R. F. will know one day, whether he be one of the number, or not.

3 I used that paraphrase the rather, because preaching of Christ from a Scripture-Text, &c. is so much despised by men
concerning the Light, &c.

Part 1.

2. Chrift the Author of Salvation to them that obey him, speaking in the Scripture, hath already cleared by the holy Ghost, and his Pen-men of the Scripture, hath been already cleared, except in Scripture, which now is the word that is so called]

Secondly, he excepteth against my calling the Letter the Word, as if it would make the Letter a Savior.

1. This exception ariseth from the passage before one Text, Doctrine, Revelation, Life or Iota of any of the in Scripture fall to the ground for want of truth, or accomplishment.

But let him and the rest know, that heaven and earth shall pass away, but my words shall not pass away (though written in the blessed book).
the Letter of her Bridegroom, and the word of the Covenant by which she is married to him, which is the word of Scripture preached, opened and applyed.

3. If they that have all the Letter in form, may yet have none of Christ in power, and therefore not life; how shall they be thought to have Christ in life and power, who will have none of the Letter as they ought to have, and hold it, viz. a glorious means of their knowledge of Christ crucified, and of their salvation by him?

Section 12.

I had instanced yet again, about their magnifying the Light which every man hath above the light of Scripture, from what George Fox faith in his Parables, It is the Light that gave forth the Scriptures, and will open the Scriptures to us; and 'tis a more sure word of Prophecy, yea, the Grace that appeared unto all men, &c.

R. F. faith nothing in defence hereof, nor in opposition to what I discovered of its Scripture-contradiction from 1 Cor. 2.9. It is written, Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him; yet by what he hath elsewhere, we may not conclude his silence (as to this Section) to be an Argument either of his consent or dissent: but I shall evidence my charge against G. F. a little further.

That Christ, the Son of God, gave forth the Scriptures, by his Spirit inspiring them that wrote as he moved and acted them, is a most undeniable Truth: For Christ is the great Light-giver; he gives common Creation-light, and he gives special Scripture-light, and all that is truly called Light-given; and he is above all that he giveth: But when men speak of the light given to every man (as G. F. doth) and then attribute as much to it, as to the person of Christ, viz. That the Light [in every man] gave forth the Scriptures, and will open the Scriptures to us; this is palpable darkness, and contradiction to the Scripture I quoted: for as mans eye, or minde (as he is a rational creature, and but
Part 1. concerning the Light, &c.

but so) never reach'd the things of God, which he hath prepared in a way of salvation for his own; so the Gospel-light about matters of Salvation (of which the Apostle speaks) never entred, never shined into mans heart; take him, with all the light given him, as a man, before the fall, or since at his coming into the world. Gospel and Salvation-matters never entred into Adams heart before the fall, and since, there is not any of his posterity that (by the light he bringeth with him into the world) can tell what he should do, what way or course he should take to be saved, no more then his first parents, when they hid themselves amongst the trees of the garden. And that light which cannot discover Salvation, cannot open the Scriptures to us. Nothing gives that which it hath not. Nothing can act beyond the sphere of its activity.

As for what G. F. addeth, [And 'tis a more sure word of prophecy] speaking of every mans light; we will believe him as much as if he told an old wives fable; if either he would have it to be more sure then the Scriptures, or then Gospel-Sermons preached out of, and according to the Scriptures. Herefore it became a proverb, As true as the Gospel, there being infallible certainty in the Scripture-Gospel; but now there is a Light discovered in every man that will antiquate that Gospel, and put the proverb out of date. There is something in the heart of every man (say they) and that a word of prophecy, or a declaration of Gods minde, for salvation too, (or else 'tis nothing) more sure then all the Gospel throughout the Scripture, and yet (say I) no part of the Gospel at all: For no man shall be able to spell out one Gospel-syllable, or letter in it, or by it, viz. in all that is written in every mans heart, or by all that is written there from their coming into the world. And yet it must be with G. F. the Grace that appeared unto all men.

Such an exprefion indeed hath the Apostle, Tit. 2. 11. concerning the free favor of God in Christ, which is the fountain and original cause of Salvation, now shining to all Nations by the Gospel, and saving effectually some of all sorts of men in the world; But as Paul never called every mans light, the Grace of God, i.e. in Jesus Christ (although that

No Gospel, in light of nature.

Titus 2 11; vindicated.

K 2 Light
The Re-viler rebuked

Part I.

Section 13. Light be a free gift) so never was it every mans light or gift, nor will be, to understand what is the Scripture-grace of God, and of our Lord Jesus Christ; But the Doctrine of it is turned into wantonness, when it is laid waste and common with the universal light of every individual reasonable creature, which 1. is but a part, a spark of that which Adam had before the fall: 2. Gives not a crevise of light about Christ crucified: 3 Is but a Legal-light and effect of the Law written in the old-stony heart of every man.

Section 13.

F. passeth over this Section also, and faith nothing to it, where I gave a farther instance of their advancing this common universal light, by calling it [A perfect Light, or how could they be judged by it?] And [the first principle which will change the minde.]

Whereas 1. The Prophet David, Psalm 19, 7. advance the Law or Doctrine of God in the Scriptures, as Paul doth, 2 Tim. 3, 16, 17. to be the perfect Rule of faith and manners. The light found in, and by the book of the creatures, and mens natural consciences is dim, weak and imperfect, in comparison of Scripture-light.

2. The light in every mans conscience (where the Scripture comes not) draws up a Bill of condemnation, discovers no Charter of Salvation.

3. It is imperfect to what Adam had before the fall; the Scriptures have more, and higher light then Adam in his innocency received.

4. The Law of God, take it as a Covenant of works, or under such a notion, requires as much as Adam had: That is not legally perfect, which in all degrees and circumstances answereth not a perfect legal Rule.

5. The least true Light sinned against, is sufficient to judge the sinner, if God entreth into judgement with him. The other clause shall be examined in the fifteenth and sixteenth Sections.
R. answereth to what concerned himself in this Section, but not in its due place, I shall endeavor to reduce him.

From his Book Entitled (how truly let the Lord and Father of Lights be judge) Light risen out of darkness, I had noted what he saith, The light is pure, standing out of all corruption, meaning this light of every man, which, where it is (and it is in every man) it reneweth the judgement, and where the judgement is renewed, there is no corruption in that judgement; (as was told me by one of them in Scotland) But this beam of God-head-light in every man, is no part of the new creature, or of such a renewed minde as the Apostle calls for, Rom. 12.2. Ephes. 4.23. And although that which is a renewed principle in some is pure, (so far as it is renewed) yet the faculty where it is hath darkness, corruption and pollution in it, as well as light and purity, as is clear from 1 Cor. 13.12. Now we see through a glass darkly, but then face to face.

But R. F. * tells me I have slandered him for saying, The Light is pure, standing out of corruption, but my slander hath no weight, nor doth him no harm.

Rep. 1. I slandered him but with the truth (if it were so) and did him more right then he doth himself, for I cited his words to the full; [standing out of all corruption].

2. Although a slander, when the truth is spoken, may be charged upon him that speaks it, if he relates the truth of another, with an intent of reproaching the party, yet I was clear of such an intent, and shall still endeavor his, and his companions reproof and conviction, without their reproach: If the word of the Lord be a reproach unto them, let them look to it.

3. His evasion, to avoid the dint of the reproof, will not serve his turn; [God is Light. 1 John 1.5. and he is pure, and discovers corruptions, and hath no union with them; and Light risen out of darkness, what communion hath light with darkness?] For, who so concerns his book * will finde he speaks of the Light, created in mens
mens mindes, and given back since the fall, That light is your condemnation, and that will shew you your corruptions.

And now in answer to my charge he tells us, God is Light, and he is pure, &c.

Rep. 1. Will he confound God and his essentiaal Light, with light given into mens mindes? or will he have his words [The light is pure, standing out of all corruption] to be understood of Gods Essence onely, and not at all of that which is but a quality in the creature? If he would be understood to speak of Gods Essence onely, we agree in the light and understanding of the Text, 1 John 1. 5. But if he would have it partly meant of God, and partly of the Light either innate, or regenerate in the creature; then he confounds un-created and created Light, and shews his own wofull darkness.

2. He that would speak aright of God, must say with the Apostle, God is light, and in him is no darkness at all, no ignorance, impurity, or corruption to be discovered or found in him; And he that would speak aright either of the inbred, or of the new-bred light in the creature, must distinguish of it either as it is in it self, or in the subject-person.

First, in it self, created light is pure, such as it is, and so much as there is of it since the fall, but yet imperfect.

Secondly, in the subject, (the person in general, particularly the minde or understanding) and there is a mixture of light and darkness, purity and pollution, the one discovers the other; and if the Saints should say, We have no darkness, no ignorance, no sin, they are so much the more dark, sinful, ignorant, and there is no truth in what they say, 1 John 1. 8.

But I say, quoth R. F. and so doth the Scripture; that he that abideth in Christ sineth not, 1 John 3. 6.

Rep. Will R. F. make no Scripture of 1 John 1. 8. because this in the third chapter is Scripture? or will that perverse and wicked evasion pass with him, which one at a meeting of their fraternity in Essex not long since vented to him that urged the Emphasis [if we say we have no sin &c.] That the Scriptures have been much altered and corrupted, and though it be now so written, yet at first it was thus,
Part I. concerning the Light, &c.

thus, If we (that have fellowship) say we have sin, we deceive Section 14... our selves, &c. Oh the diabolical strong delusion that these kindes of professors are under, and leading others into! or let me farther reason with those who are not so far infatuated, either the Apostle John, and such as he wrote unto, did not abide in Christ, or there is some other sense of his words in the third chapter, then R. F. or his fellows would give of it: for as full of contradictions as men are, the Holy Ghost by the Apostle doth not contradict himself: Let God be true, and his word true, and every man a lyar, and his words lyes, which agree not with the Canon, Doctrine and harmonious Sense of the Scriptures: And therefore when it is said, He that abideth in Christ, sinneth not, the words and sense must be reconciled in our mindes (for in themselves they were never at variance) with the words in the first chapter: thus,

1. Although every man that is in Christ (while here) hath sin in him, and he is neither perfectly free from the presence of original, nor actual sin, yet so far as he abideth in Christ, he sinneth not. It is no sin to cleave to Christ and his Doctrine, Spirit and Grace, and to persevere in it and him.

2. The meaning of verse 6. must be gathered from verse 8. and 9. where the Apostle speaks of committing sin, or of trading in sin, and that in a constant course. That this is the very sense and minde of the Holy Ghost, is clear from the reason, for the devil sinneth from the beginning. He therefore that constantly goes on to sin, plots sin and pra
tiseth it with delight, he is of the devil; He that abideth in Christ sinneth not, after such a manner. And yet more clear from ver. 9. whosoever is born of God doth not commit sin, for his seed, God's seed, remaineth in him, and he neither doth sinneth nor can commit sin, as the devils, nor as those who have no
regenerate part in them, because he is born of God, and so far as born of God he sinneth not, nor shall he ever be left to a total and final relapse into sin, seeing he hath a contrary principle of the new birth abiding and remaining, yea, reigning in him. And me thinks R. F. his conscience tells him he should be captivated by the truth of this interpretation; For he tells me [trou commits sin, and so art a servant of the
Section 15. The devil, for thou goest on with thy lies. It is not then the presence of sin that makes one to be of the devil, but the purpose, practice, and procedure in a way of sin. If we say we have not sin present with us, and dwelling in us, we lye; and if any say, that every one that hath sin in him, is a committed of sin, a workman in sin, he is in a foul error. If any say he hath not sinned since he was converted, he goes about to make God a lyar, and his word is not in him, 1 John 1.10. That, nor any other Scripture (that speak of the Saints sinnings) is not written in his heart, nor believed by him. But although I have an old lying heart, and flesh wherein there dwells no truth, no good thing; yet R. F. hath not hitherto detected and proved a lye in my right hand, or in my pen; nor will he be able to make good what he boldly calumniates me with. Let tryal be made in what follows.

Section 15.

R. Seffien reviles me with [thou lies of Ed. Burrough] because I had noted the expression which he puts upon every mans light, (which is but common light at the best) viz: The corner-stone. And how doth he prove it? not by denying there is any such expression as the Corner-stone, but [there is not such a word as common light there.]

Rep. Nor did I use the word (common) as E. Burrough's, and therefore put it in a Parenthesis (as now) and ordered it to be printed as my own phrase, not his, in a differing letter from his, and accordingly it was so printed. What lye is here in my mouth, that deserves the lake which he threatens? Had I not studied brevity, I might have more fully given it thus,

*Warning to the inhabitants of Underbarrow,* p. 7

How can he teach (faith E. B. *) and direct toward true Religion, who denies the Corner-stone, the first Principle of Religion, which is the foundation, the light of God, which hath enlightened every one that comes into the world; which he denies (speaking of the Preacher at Underbarrow) to have enlightened every one. R. F. backs him thus, Christ is the Light, and Christ is the chief Corner-stone, Acts 4.11. 1 Pet. 2.6,
2. 6, 7. and so faith Ed. Burroughs; therefore, he agrees Section 15. with the Scripture, and his saying (as thou says) is not contrary to Ephes. 2. 20. but agrees therewith: there thou art taken with a lie in thy mouth; Lyar be ashamed and blush.

Rep. 1. To hold forth Christ to be the chief Corner-stone, and yet to insinuate and winde into peoples bottoms a new mystery, That the light which every one hath is a Corner-stone, is to teach diverse from, and contrary to the minde of the holy Ghost in that as other Scriptures, Ephes. 2. 20. for Christ is to the chief, as he is the onely Corner-stone. The word in the Greek is of full force to this purpose, signifying such a Corner-stone, as doth not onely unite the sides and parts of the building of the Church-Catholique, consisting of Elect Jews and Gentiles, and that strengthens the whole building; but that which reacheth from the bottom to the top of it, and is all but one stone in the whole foundation, and in all the corner from one end to the other: As no other Foundation, so no other Corner-stone can be laid, then that which is laid, the Lord Jesus Christ.

2. Christ, as he enlightneth every one that cometh into the world, is not the Corner-stone; Christ, as God, consider him onely so, and with the common gifts which he beftows upon every man, is not laid as the Foundation of the Church; but Christ, as Mediator, God-man, the Word made flesh.

3. As the light which every man hath given him is none of the six Principles, Heb. 6. 1, 2. (much less the first principle of Religion) so neither is it the Corner-stone, though given by Christ, yet not to that end. It is not light wrought in us, but Christ the light-giver, and in his person, not his gifts, who is both Foundation, and himself the chief and onely Corner-stone, so Ephes. 2. 20. Will R. F. say to me, as he hath to others, *You are ignorant of the first principle* Light out of Religion, that make a scorn of this light? I shall return of darkness, him this for his information, That as I own every mans light in its due place, and am far from scorning it, or him for it; so I cannot by warrant from Scripture, admit it into the place of Christs person, or of Christ-Mediator; nor farther L

acknow-
Section 15. acknowledge it a principle of Religion, but such as is common to Pagans and Heathens, that teacheth them a God, and that he is to be worshipped. But if it be a stone, it is of the old foundation, of life by works, and not any principle of Christian Religion, [as such] nor any stone of the New-building, by, and according to a covenant of Grace in Jesus Christ.

Here I may take occasion to answer a Quere made by a company of this Sect, in one of their Pamphlets *, How is the Gospel of Christ preached to every Creature under heaven, if it be not the principle of light in the conscience, is being that many never come to read or hear of the Scriptures?

One would think, if their light were not darkness, or that their mindes were not darkned with the light of the Scriptures, those two Texts which are referred to in their Margent, might have resolved them sufficiently, Rom. 10. 18. and Col. 1. 23. In the former of these, alluding to that in Psalm 19. 3, 4. the Apostle invincibly clears it, that the Jews could not but hear (who had the Scriptures with them, wherefoever they were dispersed, and besides) as the Sun casts its beams all over the world, so had the Gospel by the Apostles ministry shined forth into all known habitable parts of the earth. In the latter of them, Paul speaks of such a preaching and hearing of the Gospel, whereof himself was a minister, and that was sent forth, according to Christ's commission, Mark 16. 15. by the ministry of man, to every creature, i.e. to Gentiles, as to Jews, and to all nations, as to some, Matth. 28. 19. Nor did the Apostles and Evangelists at any time so preach, without book, in any place, to any reasonable creature, but as they carried the Scriptures with them; so they made all the world ring of one Christ crucified, according to the Scriptures, 1 Cor. 15. 3. This, faith Paul to the Corinthians, I delivered unto you first of all. The principle of light in the Conscience, will never discover this first principle, or fundamental truth, Christ dying for sinners, where the Scriptures and Preachers of the Scriptures come not, as it never preach it in the Ages past. Those Preachers will be ashamed of their work, who do not rightly divide the word of truth, much more they
they who say, they are Apostles and are not, but are found. Section 16.

lyars, as all they are who reject the Scriptures, the word of truth, from being the Rule, Card, and Compass of their work; and who drive people, that have the Scriptures, to the light in their consciences, as a surer and better light; and that which will change the minde, as I had noted Sect. 13. whereas there is not the light of a Mediator, or Christ crucified in it; nor the power of God in it, but to restrain, moralize, and civilize; it never reached to renovation, nor ever will renew the minde, (according to a Gospel sense) though men abide in it till dooms-day.

Section 16.

I had noted here what J. Nayler faith, If thou know, own, and obey it, (speaking of the common light of every man) it would lead thee out of the fall: which, because I brought it in as another instance of their Scripture-contradiction, R. F. * tells me, I go on with my Lyes: And how * Page 10 proves he it? Why, [The words in it (J. Nayler's book) are not as thou says.]

Rep. Let the honest Reader be judge between us, if he please to view the Pamphlet, Entitled, A few words occasioned by a Paper, &c. Page 10. The words of James Nayler are these more at large: Thou goest about to make people believe, that the light of Christ, which is given to every one that comes into the world, is a natural or fallen light; but if thou didst know, own, and obey it, it would lead thee out of the fall. The very words I cited, and in the very sense of the writer; for J. N. speaks of the light given to every man, which though he calls not common, nor will not have it called natural, yet we must call things as they are; for that which every one hath, is no more; and although to own, and obey that dim light of nature is every one's duty, yet to set it up as the light which shall lead out of the fall, is beyond God's intention of giving it, and beyond the sphere of its activity to effect. From the Scripture, Rom. 7. 7. (which I briefly pointed at, as contradicted by J. N. and others of this opinion) I had not known lust, except the

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Section 16. I hinted an Argument, which I shall now give forth in form.
That which will not so much as discover the fall, will not (though own’d and obeyed) lead out of the fall:
But the light given to every man, will not so much as discover the fall:
Therefore, it will not (though own’d and obeyed) lead out of the fall.
The first proposition I thus confirm, There is no delivery without a discovery. The other thus, Paul’s light did not discover the fall; nor other mens light, which they have from their coming into the world, did never, will never so much as discover the fall. In the fall, will be found Adam’s sin, all mens sinning in him, their being born in the guilt of that sin, in the want of God’s image, and in the roots of all actual sin. What a stranger was Paul, in his Pharisaism, to all these Discoveries? who knew not the least lufting of the heart to be sin, till he was enlightened by the Spirit into the commandment of the written Law, which faith, Thou shalt not lust: the same ignorance is in every man (notwithstanding their in-bred light) concerning in-bred luft, and original corruption, till by the light of the same commandment, the Spirit of conviction brings it home to his heart.
With what an impudent evasion doth R. F. entertain his Reader? by telling him that J. Nayler witnesseth with Christ who is the true light, and such as obey the light and follow Christ, they are led thereby out of the fall.
Rep. I. James Nayler faith not, such as obey Christ, but such as obey it; he speaks of the Light-given, and its power.
2. R. F. confounds the Light-given and the Light-giver (as often elsewhere) together, and yet attributes the leading out of the fall to it, [the Light-given] rather then to Christ the Light-giver.
3. Should he express himself more plainly, and say, Christ thereby, that is, by the Light given to every man, as it is obeyed, and himself is followed, doth lead out of the fall; yet would he speak short of the truth, and contrary to Scripture: For,
Part 1. concerning the Light, &c.

1. The Scripture speaks not of such a way whereby Christ led any man out of the Fall, before the Scriptures were given, but only of the way of offering Typical Sacrifices, and by the promise of Christ-mediator.

2. The same way he hath chalked out in and by the Scriptures, since they were given, all along the Old Testament, and when Christ's sacrifice, typed out and promised, was once exhibited by his own blood, He that was the way yesterday, is the same to day, and for ever, while the world standeth, to lead men out of the Fall, and to raise them up to communion with the Father.

3. Although R. F. addes [they were saved by him, and that is not contrary to Scripture] it will not save his judgement from error, nor his writing from contradiction, if he faith or thinketh that Christ ever saved any man by the mere light, which (as God) he giveth to every man. No man ever was, or will be saved by his best obedience yielded to the light which every man comes with into the world. Every man, and onely such, as through grace have obeyed, and shall follow Christ according as he is revealed in the Scripture, is and shall be saved.

What a loud calumny is that which R. F. hath cast upon me at the foot of his tenth Page? [Thou contradist, and so sins against Scripture, and against Christ that calls him a natural light.]

Rep. I have no such words, had no such meaning, nor can it be pickt out of what I have any where spoken. Although Christ as he is God (as every where I express or intend it) giveth to every man that which is but natural light, yet is not he therefore a natural light: For,

1. He and his works are not the same. He who is the divine, spiritual, supernatural Being, giveth to every creature its proper nature and being, and is incomprehensibly above them: He is indeed his own nature, and his own most simple essence and being, present with all beings in created nature, and yet not confounded or mixed with created natural beings or lights, irrational or rational.

2. Albeit, as the God of created-nature, he giveth that nature, life, and light of Reason to all men; yet as Mediator,
tor, he giveth a distinct, spiritual, excelling light, to lead men out of the fall; partly from the whole written Law, and the discovery of its spiritualness, reaching the motions of the heart to shew men the fall, which prepares for a delivery; partly from the Gospel, which shews himself the onely effectual way whereby men may come out of their lapped condition, as they are taught and drawn of the Father to believe in him, who hath satisfied and merited for a certain number of sinners their deliverance; and who applies that merited deliverance by remission of sins, and by regeneration; and by both, a translation out of the power of darkness (which all men with their best natural light are under) into his own kingdom of saving light and life.

But to proceed: In this Section I had hinted another Argument against the power of natural light, given to every man to lead him out of the fall, by way of question; R. F. takes it up, and me up, after this manner: [To manifest thy blindness and ignorance of the Scriptures, thou say's, Where is there any promise in Scripture of spiritual and saving Light, to lead man out of the fall, and out of his natural estate?]

Rep. Here like Satan the father of lies (I will not say he is his son) he leaveth out part of the question: My words are these, Let a man use his common natural light and moral gifts to the utmost, where is any promise in Scripture of spiritual saving light and grace, annexed to lead him out of the fall, or out of his natural state? The word annexed he leaves out in the reciting of my words, which refers to the good use of natural light and moral gifts; and in a shifting way he answreth, [If there were no promise of spiritual saving light to lead out of the fall, man might continue in it, and under the curse.]

Rep. 1. Take this passage by itself, 'tis very good, and one of the best that hath dropt from R. F. his pen. But,

2. It is produced as an answer to my question, and will prove rather a knife to cut the throat of these mens opinion, and an Argument for what we assert;

That, It is the light of a promise (by R. F. his concession) which shall lead men out of the fall;
But in the light which every man hath (say I, and thou-Section 16. sends more) there is not the light of a promise, nor any promise of spiritual saving light annexed to the good use of that universal light: And therefore, that universal light (though never so well improved) will not, shall not lead men out of the fall.

Promised light is onely found in the Scripture, and according to what is there revealed; but where is the answer to my question? R. F. tells his Reader of promises of saving light in Scripture, and such as follow and obey the same are saved by it.

Rep. [By it] (let the simple-hearted and ingenuous Reader observe) refers to light; which light he makes one with grace, as he addes: For by grace are we saved through faith, and not of our selves, it is the gift of God, Ephes. 2. 8, 9. How fairly doth R. F. his conscience here bid for the truth? but this is no faithful answer to that particular question, to beg the main question, viz. Whether every man hath sufficient saving light to lead him out of the fall? Such as follow and obey saving light indeed, through faith, freely given of God, are saved by it out of the fall; but every man hath not that saving light to follow, nor the gift of faith to obey it. But my particular question was, Whether to the good use of universal light, there is in Scripture any promise of special, spiritual, saving light, annexed not to saving light, and saving grace, as R. F. puts it, but to the good use of common, or natural light, as I express it? Who knows not, being converfant with Scripture, that in Isaiah 42. 6, 7. speaking of Christ his person, God promiseth, I will give thee for a covenant of the people, for a light of the Gentiles? which is one place R. F. quoteth, but with this additional gloss; This light hath grace annexed, that is a covenancing light. Why? what is this to the question still? It is but a low expression to say this light (namely Christ himself) hath grace annexed: For Christ, the promised Mediator and Foundation of the Covenant, and the Fountain of all saving light to the Gentiles, (as Jews) hath all the fulness of God-head grace, love, holiness, power,
Section 16. &c. in him. But hath God promised to give Christ for a Mediator to every one that well useth the reliques of created light? Or hath he promised to admit all or any into a covenant of Grace, who do their best to get life by a covenant of Works? Nay, rather he hath threatened the contrary, as I hinted in my former piece, Gal. 3. 10. As many as are of the works of the law, that is, will be doing for life, and depending upon their obedience to the law (written in the book of Scripture, which is more, or in every man's heart, which is less) are under the curse; and if under the curse, they are (as I said) sure enough under the fall. R. F. quoteth other Scriptures, as Isaiah 49. 6. Isaiah 60. 19, 20. Luke 2.22, 23. I suppose he intended, Ver. 32. but let him or any man make the belt, or the most rather, he can of them, he shall never be able to extract such a promise, as I called for, of that tendency as he would have it, out of them all. That which I called for, was a promise of spiritual saving light and grace, annexed, or adjoined to the use of natural light and common gifts; spiritual, and saving light and grace, is light of a higher sphere, and a gift of another kinde, i.e. which differeth not in degree only, but in kinde, from every man's natural light, as much as the work of Redemption, from the work of Creation. Nor doth it follow, because Christ is promised for a saving light to the Gentiles, that therefore he is promised to them upon such an account, if they use inferior light as they ought; or, that because Christ's grace is promised to the use of his grace, therefore his grace is promised to the use or actings of nature: Or that because this light (as R. F.) hath grace, or a promise of grace, annexed, therefore every light hath grace, or a promise of grace attending it. I know there are those, who are Lights of a greater magnitude then R. F. that have prompted such a promise, as I call for; yea, many, but the Doctrine which they would shore up thereby, favors so strongly of the Popish merit of Congruity, and the Jesuites, Facienti quod in se est, &c. fleshing up every natural man in a good opinion of himself and his endeavors, that I abhor their prevaricatings upon the Scripture, which, as to a way of salvation, is one, and God is one, Gal.
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concerning the Law.

Gal. 3. 20. i. e. Ever (since he revealed the covenant of Grace) like himself, and of one minde. But these men we have to do with, are inconsistent with the Scriptures, and with themselves, in this as in other cases: God having founded all his promises of saving Light, Grace and Glory, in the death and satisfaction of his Son; he never laid another bottom, or founded any such promises in the Light within every man, or upon their good improvement of that Light. But sometimes they say, Stand still in the Light, and it shall lead thee out of the fall; sometimes there are promises of saving Light, or else a man might continue in the fall and under the curse: either that alone must save, or that and Christ together, by their Doctrine; whereas Christ alone (above the help of that light which every man hath) leads out of the fall, unto the Father, and unto heaven, those that the Father hath given to him, to be a Leader, Commander, and Savior unto.

(4. Head of Scripture-contradiction.)

Concerning the Law.

Section 17.

Two things chiefly I noted in this Section;
First, that they affirm, the Levitical Law was the covenant of works.
Secondly, they deny, that the Law which Adam had in Innocency written in his heart was the moral Law. R. F. calls me to the disproving of what they affirm, and to the proving of what they deny. As to the first it being affirmed by them, it should be proved by them, but he intends to put me to business: now that one place of Scripture I quoted Col. 2. 17. But the body is Christ, might determine the controversy, but he faith nothing to it, makes nothing opened. M. sent.
The Reviler rebuked

Section 17. sent, or conviction at least. From that Text I argue thus; That which was the Type and shadow of Christ, the truth and body of those shadows, that was Gospel, and not a Covenant of works; But the Levitical Law, and Legal figures were the Types and shadows of Christ, the truth and body, as faith the Apostle; Therefore it was Gospel, and a Covenant of Grace, and not of Works. To clear out this farther for the sake of God's chosen, who may be for a while, in this point, seduced, I shall open three things.

1. What the Covenant of Works, and what the Covenant of Grace are.

2. Shew the different administration of the Covenant of Grace.

3. Give some arguments farther to disprove the Levitical Law from being a Covenant of Works.

What the Covenant of Works is.

1. The Covenant of Works is that part of the word, or declaration of his will which is pure Law, and a Covenant of Justice, which promiseth life to them that personally, perfectly and perpetually fulfill it, but is the ministration of death to them that break it, in the least Iota, or Punctilio, as we may say, of it. The Covenant of Grace is that part of the word, or of God's revealed will, in and according to Scripture, which is pure Gospel, issuing forth from God's absolute free love, wherein he promiseth Christ for righteousness and life, or upon condition of Christ's satisfaction, to give righteousness and all that appertaineth to salvation, unto all that are Christ's peculiar purchase, whether of years, or infants. These two Covenants are of differing kindes, and contradistinct each to other.

1. The one is a Covenant wherein Justice bears sway, the other wherein mercy, and grace or God's free distinguishing love doth reign, though in a righteous way also.

2. The one sets forth a promise of life, that is, of continuance in that which is given; the other a promise of salvation from sin and death. The former promiseth no salvation, mentioneth nothing of a Savior, or a surety; the latter promiseth restitution, or deliverance from a fallen state.

3. The Condition and foundation of the one is man's personal obedience; of the other, Christ's obedience and satisfaction.
satisfaction thereby to the justice of God, on others behalf, Hence the Covenant of Grace is called a Testament, as well as a Covenant, not so, the covenant of Works.

4. The one admits of no failing, upon pain of present death, and accepteth of nothing but all, or the whole payment of the debt by the party himself; the other admits of a surety; and though it allows of no sin, yet it gives forth a pardon, with faith and repentance, and accepteth of what is given, and accepted, when first the person is accepted in Christ, and a willing mind is wrought by the Spirit. This were easie to demonstrate from Scripture, but that I study rather to contract then enlarge.

2. The covenant of Grace admits of a twofold administration; thence it is called the Old and New Testament. A covenant, yea, a Testament or will of Christ it was before his death, and since. That, which the Scripture expressly call's the Old testament, or covenant, Hebr. 8. 20. was but the old administration of the covenant of Grace, the old copy of Christ's will: that, which it calls the new covenant, is the old, is the old for substance, though new, for the administration, the new copy of Christ's will.

First, the old and new, is one for the substance, one Testament of Grace, one Gospel of life, and good tidings of salvation by Jesus Christ; from the first promise to Adam, and Eve, after the fall, to Abraham; from Abraham to Moses; from Moses to the Prophets; from the Prophets to Christ's death; from Christ's death to this day; from this present time to the end of time, and to all eternity. For the clearing of this, let the Apostle be heard speak, or the holy Ghost rather by him, Hebr. 13. 8. Christ the same yesterday, to day, and for ever. As Christ-personal, so the doctrine of Christ, and of salvation by him is the same in essence and substance, without change; and in his covenant, without alteration, Hebr. 11. 13. The true believing Fathers of the Old Testament, did, all of them, embrace the same promises, for the substance, that we do. Christ then to be exhibited, and Christ now exhibited in the flesh, and in his grace and Spirit, is all one, yesterday, to day, and for ever.
Adam and Eve had Gospel preached to them, Gen. 3. 15. Christ, that eminent Seed of the woman, which should break the Serpents head, i.e. by sufferings, and satisfaction to God, should overcome all the power of his accusations of the elect, the redeemed seed, before God. Abraham had the Gospel preached to him, Gal. 3. 8. concerning justification by free Grace. The promise of Christ's coming out of his loins contained in it the promise of life and salvation: so did the promise of God's being a God of him, and of his seed. God holds up the same covenant from Abraham to Moses, for he renews it to Isaac, Gen. 26. 4. And when he puts a message into Moses mouth, he calls himself the God of Jacob, as of Abraham and Isaac, Exod. 6. 16. which shews he dealt with Jacob after the same covenant, and so would he carry it on with his posterity then in Egypt. In Moses time it holds in force when the Law is given, as the Apostle clears it, Gal. 3. 16, 17. The moral law was not repeated to disanul the promise, but to make way for a discovery of the need of the promise: and Moses preacheth the righteousness of faith, Dent. 30. compared with Rom. 10. In David's and the Prophets times the same Gospel-covenant is upheld: thereupon we have the account of Christ's line and genealogy all along, Matth. 1. Luke 3. and many precious promises of him accordingly, Rom. 1. 1, 2. That which Paul preached was promised before by his Prophets in the holy Scriptures, and as any believed, they were partakers of the saving benefit of this gracious covenant, Rom. 3. 21. The righteousness of God, or his righteous way of saving sinners by Christ (without our personal obedience to the Law and without the Laws discovery, as it is a covenant of Works) is now manifested by the preachers of the New Testament, that before was witnessed by the doctrine of Moses and the Prophets, under the old administration. The Apostles, all of them preached for substance, what was in Moses and the Prophets, Acts. 26. 23. that Christ should suffer, &c. and be a light and salvation to the ends of the earth. Acts. 13. 47. Peter professeth, Acts. 15. 11. this was that he taught and believed, that we through the grace of the Lord Jesus shall be saved, as they;
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as who? as the believers of the Old Testament. It was the Section 17. grace of the Lord Jesus Christ that saved, then and now; and if any mixed Gospel be taught, not that which was of pure grace from the beginning, the holy Ghost, Gal. 1. would have the doctrine and the Doctor accursed.

Secondly, The manner of dispensation of this Gospel-co- venant was different from that it is since Christ's death.

1. It was administered after a legal and servile way, urged with legal conditions of doing, and darkly vailed over with Types and Ceremonies. They heard of doing more then believing, and the administration gendred, as the Apostle faith, Gal. 4. 24. unto bondage: every carnal heart conceiving there was nothing ministered of righteousness or strength at all from another: and being called and counted nothing but Law, hence it is that the spirit of bondage is said more commonly to suite that Old administration: The Church, in this time, was considered as an Heir, in its minority. As an Heir it was free, but as an Infant, or in its minority, it was but as a servant, under Tutors and Governors, Gal. 4. 1. As an Heir, true believers had then the Spirit of Adoption, and Liberty; As a Child, it had the Spirit of fear and servitude. And as it was but a dark and servile administration, comparatively to what it is; So,

2. There was but a scanty proportion of graces and gifts (as to the generality even of true believers) they had little illumination, and a small measure of sanctification (I speak of the greater number of the Saints) to what is, and will be given since Christ's Ascension, from the greatest to the least.

3. The dispensation of Grace; and its covenant was but to a few families for a time; and afterwards but to one nation, springing out of those families; under the new administration the Covenant is made with all sorts of families, and with some of every nation. In stead of one there have been, and are many Churches, Acts 9. 31. and 15. 14. Every where God hath had, and will have a people taken out from among the Gentiles, or nations, a select company, for his Name.

4. The seals, and witnesses of the Testament are altered from
The reason of the change of old into new administration.

Heb. 8. 7. opened.

from Old to New; and although the writings of the old copy remain, i.e. the Books of the Old Testament, because the substance of the covenant is there to be read, and understood by the shadows, yet there are new writings added, i.e. the Books of the New Testament, for clearer understanding, and more assurance of faith, when both are compared together. The reason of the whole change of the old administration to the new, in the particulars named, was faultiness or imperfection. It is the wisdom of God to proceed from ways less perfect, to that which is more perfect: Heb. 8. 7. If that first Covenant or Testament, that is, the first administration of the covenant of Grace, had been faultless, then should no place have been sought for the second. How was it faulty?

1. In that it made nothing perfect, Cap. 7. 19. All in that old way, especially the Sacrifices, being typical and shadowy, they of themselves could not take away sins; therefore Christ, whose body was fitted for a sacrifice, he comes and puts by the shadows and types, Heb. 10. 9. He takes away the first administration, that he may establish the second; the perfection of his own sacrifice, and all that attends it in the new administration. His blood stancheth all other blood, stays the further shedding of the blood of Bulls and Goats; and he coming by Blood, and not by Water, only, hath left to his Church a commemoration, and obsgiving of both, in his new Institutions of Baptism, and his Supper.

2. In that people could not (as it was dispensed after the manner of a covenant of Works, though not so in itself) possibly see how to stand or continue in it. They stumbled at the Ceremonies, and stuck in the Letter of the Law, and could not see unto the end of that which is now abolished, 2 Cor. 3. 13. But whence was the fault? God was not to be blamed, nor the substance of his Covenant, but he lays the blame upon them, who were willing to stand under such an administration, and would not look to the kernel, marrow, and substance of it, which was Christ. But as it was the Jews infidelity which turned (as to them) that which was a covenant of Grace into a covenant of Works, sticking
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...ing in the rinde and bark of the Ceremony, and which excluded and shut them out from the Grace of the covenant: so do many thousands under the new administration (the greater is their sin) insist upon terms of doing and obeying the Light within them; and God lets them go on, and work their heart out, if they will, for life; let them get it, win it, and wear it, although he tells them it is impossible; for if the Jews in all the Ceremonies of old should have lookt to Christ in them, and beyond them, the Gentiles should upon the first hearing of Christ, believe on him, and begin and end all their duties, with the use of all New Testament Institutions in him, or they will lose all their labor, as did the Jews.

3. I shall adde a few Arguments to disprove the Levitical Law from having been a covenant of Works.

1. It was a covenant outwardly made with the people, and that the people outwardly made with God, by sacrifice, Psalm 50. 6. But the covenant of Works was never made by sacrifice, it admits of no expiation or atonement. The sacrifices under the Law were shadows of that blood, which is the blood of the everlasting covenant, Heb. 13. 20. The blood of Christ, the blood of the New Testament, or the new administration of the covenant of Grace, not to be altered, but to abide for ever in its all-sufficient virtue and efficacy.

2. That which carried all along with it remission of sins, was no covenant of Works, but of Grace; but the Levitical Law had remission of sins going along with it: for as the Apostle reasoneth, Heb. 9. 22. with 18. without shedding of blood there is no remission; whereupon the first Testament, or disposition of Christs will, was not dedicated without blood: but that there might be assurance of remission to believers even then, that blood was shed, which, not being able to take away sin of itself, did type out Christs blood, which could and should effect it. A covenant dedicated by blood, first typical and then true, is the same for substance.

3. In the Levitical Law was a Mediator, a Priest daily to offer, and a high Priest once a year to offer the incense of mediation.
Section 17. mediation in the Holy of Holies; in the covenant of Works there is no Intercessor or Mediator; but we have in the covenant of Grace, Christ our Priest, and high Priest, answering that in the new, which was typed out in the old dispensation. Heb. 9. 15. For this cause he is the Mediator of the New Testament, &c. and Ver. 12. by his own blood he entered in once into the holy place, &c.

4. In the Levitical Law was the Mercy-seat; there is no Mercy-seat set up in a covenant of Works. There was a common favor in it, that God should vouchsafe to enter into covenant with his Creature upon any terms; but as there needed no mercy before it was broken, so when it is broken, there is judgement for the sinner without mercy. It is the covenant made with Christ, upon his satisfaction to Justice for others, that he becomes our Propitiatory and Mercy-seat. Many more Arguments might be added, I conclude with this,

5. and lastly, The Levitical Law, and all the old administration, was a Testament, and called the first Testament, being the first disposition and discovery of free Grace; but a covenant of Works is no Testament, nor any where in Scripture so called: for a Testament requireth the death of the Testator, Heb. 9. 16. Christ of necessity therefore must die to ratifie the Will. A covenant of Works exacteth death if it be transgressed; but it is the death and blood of the sinner. Under the Levitical Law the transgressors did not die, but the beast died for the transgressor; which plainly shewed it to be a covenant of Grace and gracious Testament, wherein the death of Christ is accepted, not the sinners, as that by which, all the Legacies of the Will, and good things of the Covenant, are both purchased and assured.

As to the [Second] particular noted in the beginning of this Section, viz. That the Law which Adam had in innocency written in his heart, was the moral Law: this they deny, and R. F. * to back J. Nayler addeth, [for thy saying that Adam was under a covenant of Works (and the same) thou canst not prove it.]

Rep. What he meaneth by (and the same) I do not well under-
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understand; it is well if he understands himself. If his sense be, that I cannot prove Adam to have been under a covenant of Works, and the same with the Levitical Law, which he holdeth to have been a covenant of Works; I acknowledge it is against my judgement, and conscience ruled by truth, to confound the covenant of Works and of Grace together. I have even now disproved the Levitical Law, as no covenant of Works, for the substantial matter and living form of it, and therefore cannot speak daggers, or contradictiously say, That the covenant which Adam in Innocency was under, was the same with that which true Believers of the Old Testament were under. If his meaning be, that I cannot prove Adam to have been under a covenant of Works, and the same which is contained in the moral Law, or ten Commandments, given on mount Sinai, and written in Tables of stone; I shall premise a few positions of truth, and then produce a few Arguments for the Affirmative. The positions I premise are these.

1. Adam was created in the image of God's goodness, holiness, justice, &c. Gen. 1. 27. else his nature had not been perfect, Eccles. 7. 29.
2. The covenant of Works is a covenant of Goodness, Holiness, and Justice, as is the Commandment moral, Rom. 7. 12. ordained to life, by the keeping of it, but found to be unto death after the breach of it, ver. 10.
3. Adam stood and fell as a public person, representing all mankind that were in his loins, Rom. 5. 14.
4. The condition of his standing in life to eternity was, by the strength of that image of God given him in creation, to do all that was written in his heart, and to obey any particular positive precept of God, as it should be revealed to him.
5. The Moral Law (contained in the ten Commandments) may be considered abstractly and nakedly in the matter, or as clothed and formed with circumstances.

1. Abstractly, it is a bright beam of God's holy, good, and righteous Nature and Will; and the Idea or express representation of that which was perfectly written in man's heart, in the time and state of Innocency.
Section 17. 2. As clothed with circumstances, and so it is, either interservient to Adam standing, and his fallen posterity that would rise, and stand in and by the covenant of Works: or interservient to Adam and Eve, and the Seed of the woman, (Gods chosen) who being fallen as others, were to be raised, ruled and saved, in and by the most free covenant of Grace.

The circumstances that make the Moral Law interservient to a covenant of Grace, are,

1. The Preface to the Precepts, a free Promise; so God began with Adam and Eve after the fall, as with the Israellites, Exod.20.2. Gen.3.15.

2. It is given in the hand of a Mediator, Gal.3.20. Moses was the Typical, Christ the true Mediator, who (because God loseth not his Justice in the covenant of Grace) undertakes as a surety for some (the Elect) to pay their debt, both forfeiture and principal: the forfeiture, by his Passive obedience; the principal, by his Active obedience, for their justification, John 1.17. and Rom.3.31.

3. It is a directory and rule to true Believers (as it is also in Christ's hand, guiding them by his Spirit) for the ordering of their sanctification, Mat. 5. from ver.17. to the end.

The circumstances that make the Moral Law serviceable to the covenant of Works made at first with Adam, are the ingredients, attendants, and effects of that Law: As,

1. The absolute perfection of it.


3. The rigorous exaction of all the debt, at the hands of sinners, with threatening of death, Gen. 2.17. and the curse, Dext.27.26.

4. The tryal of the creatures strength, as was that prohibition to Adam, Gen. 2. 16, 17. Exod. 20.20. to restrain from sin.

5. The discovery of transgressions, Gal.3.19. increasing of wrath in the conscience, Rom. 4. 15. and holding the whole world under guilt, and some under the sense of a sinful estate, Rom.3.19.

6. Al-
Part 1. concerning the Law.

6. Although God in giving the Law with all these ingre-dients, attendants and effects, had Gospel-purpofes, to his true Israel; yet, that the Moral Law, clothed with these (laft mentioned circumstances) doth lead to Christ, or to the promise of life by him, it is only Intentio agentis, the scope of God, to work by contraries; not Intentio operis, properly the work of the Law before Faith; but what it doth work (upon the Elect) it is by accident, as the Spirit by his effect of keeping them under bondage a while, wearieth them out of conceits of self-righteousness, &c. that they look after Christ. For the Moral Law is not contrary to the promise, or so against the promises of God, that it can forbid a Mediator, or a pardon, from another way, though it provides none of it itself; nor so against them, but that God can, and doth provide a Righteousness in a Surety, when the Debtor, the Sinner, hath none of his own; and neither the Law, nor Sin, can put God besides his purpose.

7. The Moral Law was so perfectly written in Adams heart in innocency, as it was never perfectly revealed, nor half so clearly known after he fell, till the Lord gave it in writing upon Tables of stone, and upon Books. Rom. 5. 13. It is granted, Until the Law (sin was in the world, but sin is opened. not imputed when there is no Law. Diverse kindes of sins were not known to be sins; original guilt and filth was not taken notice of until the Law. Albeit God imputed sin, yet men would not charge it upon themselves; nor did God charge it in this life so closely, fully and particularly home, either upon the Jews or upon the Gentiles confciences, till the written Law came amongst them.

8. The covenant of Works was onely at first made or entred with Adam standing as a publique person, representing all mankinde. It was never made with any else since the state of perfection. Distinguish we must between entring or striking this covenant, and maintaining or holding of it up. God entreth not, strikes it not up with any fallen son or daughter of Adam; he will never trust any meer man with it upon his single bond, when as Adam betrufted with the whole ftock, broke himself and his posterity: but onely he keeps
Section 17. Adam in innocency under a covenant of works, and flood by the Moral Law. Arguments to prove it.

1. He that was under an engagement of personal, perfect conformity to God's holy nature and righteous will, every instant and moment of time, upon his single bond, in his received strength, without promise or surety, or super-added abilities, was under a covenant of works: But this was Adam's case and state in innocency; he must conform to all that which he had perfect light and strength for; A perfect stamp there was of God's Law, (which we call the ten Commandments upon his heart) they being the perfect beam of God's holiness and righteousness: none stand bound for him, all his posterity are bound in him: the promise is only

keeps it up with reprobates, and with them that insist upon the condition of their own obedience, thinking by their own strength to fulfill the Law; and by their own righteous and religious performances, to make amends to his offended Justice, and to attain life in such a way of works, Matth. 17. Rom. 2.13. Gal. 3.10.

These things premised and pondered, it will neither be difficult (as R.F. imagineth) to draw up proofs, and Arguments, nor yet to believe, or be convinced of this affirmative truth; which he, J. Nayler, and others, have formerly denied, viz. That Adam in innocency was under a covenant of Works, and that he stood by the Moral Law written in his heart, and by the observation of the positive branches given him in command, according to that Law.

Argument 1. Either he stood under the Covenant of works, or was under the Covenant of Grace, or he was under no Covenant. Under none he could not stand, live or breathe: He was certainly upon some terms of agreement with God, being made in his image, and in communion with him, and yet a creature under the Law of his Creator. The covenant of grace and reconciliation by Christ it was not: for there was no variance nor breach of friendship as yet, between God and Adam. If it was not of Grace (except a common-creation favor to be in some sort or other) it was a covenant of works. Some indeed speak of a covenant of Nature, but that is all one with the covenant of Works: variety of expressions must not lose us the truth, as they do not alter the thing itself.

2. He that was under an engagement of personal, perfect conformity to God's holy nature and righteous will, every instant and moment of time, upon his single bond, in his received strength, without promise of a surety, or super-added abilities, was under a covenant of works: But this was Adam's case and state in innocency; he must conform to all that which he had perfect light and strength for; A perfect stamp there was of God's Law, (which we call the ten Commandments upon his heart) they being the perfect beam of God's holiness and righteousness: none stand bound for him, all his posterity are bound in him: the promise is only
concerning the Law.

only that he shall live, if he continues every moment as perfect as he was made, which we gather by the threatening; if he fails but in the least, eats but of the Tree of knowledge, a Tree of tryal, he shall surely dye. And the Moral Law faith the fame, consider it with its rigor, out of the hand of a Mediator; Do this, and live; do it not, fail in the least, at the last moment of time, or sin but at the first moment of being, and thou shalt dye the death. Therefore he, and all in him, were under a covenant of works, and while he stood, he stood upon his own legs, given him in the first moment of creation.

3. That covenant which he fell under when he fell, that he stood under the terms of while he stood: But Adam, as a publique person, and all in his loins, fell under the penalties of the covenant of works; for as all sinned in him, by that one transgression, in eating the forbidden fruit, (a sin both against his inward created principles, and against a positive Moral precept) so death passed upon all men, Rom. 5. 12. And all are born (for that sin) children of wrath, and under the curse of God, Eph. 2.3. Therefore Adam stood under the covenant of works, and its legal, conditional performance, and promise of life, no longer then he continued perfect as he was made, and sought out no inventions and wanderings from the law of his creation and Creator.

4. If the covenant of works was not made with Adam in innocency, (seeing he was a publique person) God could not in justice require satisfaction of his posterity under the fall, and in misery: But he requireth just satisfaction of Adams posterity under the fall, and in misery. The just satisfaction that is due to him, is not only the suffering of infinite punishment, for the offence against him, who is infinite; but that perfect obedience, due to him from creation, which Adam had strength to have performed in innocency, viz. strength to have kept in that perfect state, and to obey any command, that God, as a Creator, might, in a just way, give unto his creature. This just satisfaction, some poor creatures since the fall, will attempt to give to God, first, in a way of suffering, partly here, partly in a saigned Purgatory; and moreover they will undertake to satisfie God.
God in a way of active obedience, endeavoring to compound with their offended Creator, and to pay a part for the whole; and while they attempt impossibilities, they are found debtors to the whole Law, Gal. 5. 3. Now, albeit God makes not, nay, renews not the covenant of works, no not by the death of Christ (as some would have it) with any man since the fall; yet keeping them under the penalties he loseth not his right of exacting the principal debt, and he doth require it of those who will be paying a part for the whole, to get life thereby: Therefore, such a covenant Adam was under in innocency, as obliged him to pay the whole debt of the Moral Law in its rigor. Again, suppose a poor soul falls under the conviction, that all is due, which was given, but lost; and doth not say to God, Take a part for the whole; or, have patience with me, and I will pay thee all: but I can do nothing at all, I can suffer nothing, to satisfaction of an infinite Justice, in finite time; God now standing upon his justice (and he must not let his justice fall, though the creatures righteousness be lost, and the sinner fallen so low) cannot give life to this poor sinner, upon the terms of his father Adam's covenant in innocency. And if God's infinite grace, his peculiar electing-love, findes out another way of life, and the onely way of salvation (for the way of works, by a meer creature, as to preservation of God's image and communion-life is lost, and as to salvation, i.e. recovery of a lost life; that is not to be found by the invention of men or Angels) this way that God himself findes out, or makes discovery of, is in so just and righteous a way, that he lays the foundation of the covenant of grace, in the satisfaction of a righteous Surety, the Son of God, the Lord Jesus Christ; who was not bound to pay the forfeiture or principal for himself; nor was he bound to become man, or assume our nature, but (upon supposition of God's decree) he voluntarily undertakes the office and work of redeeming and saving the Elect, (fallen with others) thereupon he stands obliged to assume their nature, (in which onely he could obey and suffer) and he doth assume it, for the persons (the children of the Election, Heb. 2. 14.) for their sake, and on their behalf, according to that Scripture. And
And having taken their nature upon him, he is made under the law, deeply now in debt for their sakes, all which he pays actively and passively; and by the meritorious satisfaction given now to Justice, (accepted by grace at the hands of such a Surety) he obtaineth eternal redemption for Gods chosen. But I ask of R. F. Why must Christ the Surety, pay the Elects debt of obedience to the Moral Law in all perfection, of nature and life, if they did not owe it? How came they to be so indebted, if their father Adam was not under the debt, broke, and run away among the trees of the garden, and left them under the obligation wherein he was before he turned bankrupt?

5. That whereof every man hath some reliques written in his heart, that Adam in innocency had (as a perfect bond and obligation) written perfectly in his heart: But every son of Adam hath some reliques of the Moral Law, and ten Commandments, with the ingredient rigor of attendant condition and effects of a covenant of works, written in his heart; viz. That he ought to have a God, and a worship, and that sutable to the Deity, with solemn time for worship; and the characters of the second Table, are yet more legible in every mans heart, with impressions that produce the effect, which the Apostle speaks of, Rom. 2. 14, 15. the work of natural conscience, that tells him of an obligation to his Creator, and excuseth or accuseth (in matter of fact) as he acteth according, or contrary to the light of the Law written in part, upon his stony heart, and afterwards perfectly, upon Tables of stone: these forfeited reliques are given back, of Gods common goodness and bounty to mankind; and as the remains and ruines of a stately fabrick, they demonstrate what was once standing in beauty. The best light in men (without the new birth) carries them to the repairing of this fabrick by works; although that way to life is shut up, and kept as by the flaming sword, impassable, after every mans best endeavors. But when the children of Adam are laboring after life, in the way of their working, as the condition and cause of life, it is strange they should not know what stock their father had in hands, nor upon what terms he and they stood in with God. I wish it.
Section 17. * Expect upon Ecclesiastes, pag. 163.

1 Object. * Discovery of the man of sin, pag. 23.

Answ. James Nayler's Objection is of no force against what I have argued for: The covenant of works faith, Do this and live; but he had the life already, while he stood in it; and so it was not to be obtained by working.

He had it, while he had it, upon condition of working; it should have been continued to him upon that condition. Life once lost, in that covenant, for want of working, or for bad work, cannot be obtained again by the parties themselves that lost it; yet if men will be doing for life, God permits them to go on, and let them see at last, how they have lost all their labor, as well as their life.

2 Object. But the Law was added because of transgression, which if it had been before the transgression, could not have been.

Answ. The quite contrary is more clear; if the Law had not been before the transgression, viz. of Adam, Adam had not been under transgression, for what is sin but the transgression of the Law? 1 John 3. 4. And it was added, not to the transgression, but because of transgressions; sins were now multiplied in the world, and men would neither charge the first sin, nor the last, nor any upon themselves as they should, to become sensible of the need of the promise, and of him to whom the promise of salvation was primarily made; therefore, the Law was as a glass held before them, to shew them their spots, and it came with an arrest to self-justifiers (as to this day it will come) to be clapt upon the backs, the consciences of transgressors.

3 Object. But why stood not Moses by the Moral law? 7. N. tells us, That Law which was given to Adam was, Thou shalt not eat (of the Tree of knowledge, I suppose he means, for an absolute prohibition of eating, Adam had not, but a liberty of eating of every tree, that excepted) which no where in Scripture is called the covenant of works.

Answ. That was but a positive branch of the Moral Commandment, for tryal of his love to God, and of his obedience
Part I. concerning the Law.

ence in one kind; but to stand obliged to all kind of obe-
dience, answerable to the written Law, with the tag (as the
Martyr called it) at the end of the point; death and the
curse attending the first transgression, is no less than a
covenant of works; and as hath been shewed and proved,
as such a covenant) was onely then made and entered with
all mankind.

Is R. F. his reason any better? Adam had not the Law
in which the ten Commandments were given, for it was writ-
ten (the Law with the ten Commandments) several hundred
years after Adam, and not given to him in paradise; there-
fore he was not under that Law and Covenant of Works.

Answ. 1. The Law [with] the ten Commandments, is
more then the Law [of] the ten Commandments. Al-
though no Law but the ten Commandments was written in
Tables of Stone, yet the Ceremonial Law (which hath been
disproved from being a covenant of works) was given at
the same time, or in the same forty days that Moses was
upon the Mount. Now, no man (that I know) faith the
Ceremonial Law was given to Adam in Paradise, or that he
was under that Law before the fall.

2. As Adam was under the Ceremonial Law after the
fall (above two thousand years before it was given to Mo-
ases) so he might be (and it hath been proved he was) under
the whole Moral Law, as a covenant of works, before the
fall, notwithstanding the long space of time between his in-
ocency, and the promulgation of the ten Commandments
on Mount Sinai.

3. The reason of R. F. to the contrary, is of no more
force, then if one should argue; The promise was given to
Abraham two thousand and fourscore years after Adams
sin, therefore it was not given to the Patriarchs, nor were
they under a covenant of grace before Abraham: which
to say, would be manifest contradiction to the Scripture,
and a Non sequitur in Reason; and such is R. F. his Divinity
and Logick also.
Of this Section R. F. takes no notice; wherein I had noted what Ed. Burroughs faith in his Answer to choice experiences, page 6, 7. (not 9, 10. as was printed before)

That is no command from God to me, what he commands to another: contrary to the whole Decalogue, Exod. 20. which speaks to all, in speaking to one; [Then] And, the mystery of iniquity in this kind of doctrine liyes here. The word Command in Scripture is not a command to them till they have a word within them, neither (as E. D. adds) did any of the Saints, which we read of in Scripture, act by the command which was to another, nor having the command to themselves; I challenge to finde an Example to it. By this doctrine,

1. All the Scripture-commands (as such) are made void, stand for Cyphers, are of no Authority by them selves, and no ways binding to carnal men, who want the perfect principle that Adam had; or the Spirit of grace which the Saints have; whereas moral commands in Scripture, are of perpetual obligation; whether men have a principle, or a Spirit to hear or forbear; Ezek. 2. 7. And,

2. As if, what God commands one Saint, as a Saint, he doth not command all Saints, as such, Mark 13. 37. and Luke 12. 4. I say unto you, my friends, Fear not them that kill the body, &c. is a command obliging all his friends; Or,

3. There must be a particular Scripture for every Saint, and every action that he puts forth; Or,

4. A motion from within, must be above the motion from without in the Scripture: whereas the Spirit of God is of one, and the same authority in the Scripture, and in the heart, and he moveth to duty by commands, 1 Thes. 4. 2. 1 John 3. 23. Jer. 1. 8. Have not I commanded thee? yea by the written commandements he presseth Christians upon duty, Ephes. 6. 2. Honor thy Father, and thy Mother, which is the first commandement with promise. The motive here is threefold.

1. The Commandement of the written moral Law.
2. The promise annexed, That it may be well with thee, &c.

3. This fifth commandement is the First of the second Table; and the first of the Ten that hath a promise, and a special promise expressly added to it. All the ten have (as the Decalogue is subservient to the covenant of Grace) a general promise prefixed, and the second, a general promise inserted; but this is the first and the last indeed, the only one of the ten, that hath a special express promise added to the keeping of it. A command so backt and supported, is no small encouragement; it being also a command of the holy Ghost, as certain, as any he brings to the heart; Or,

5. As if what is spoken to all, is spoken to none, till the person be named, or pointed out by the finger. It will be accounted negligence and carelessness in children, or servants, when the Governor of a family ordereth to them all that the doors be shut up at night, if none of them look after what is ordered: and in a troop of soldiers, not to take the alarum at a distance, but the Drum must be beaten close by the ear of every one, or else none will stir from their quarters: such an abuse of commands to Saints, is made of Scripture-general commands, by these men who lift themselves for Saints. The allegations and objections of Ed. Burroughs* weighed in the balance of truth, will be too light.

I challenge to finde an example.

Answ. What are all the examples of the Saints acting after the pattern of other Saints who had the express precept? 1 Thes. 1. 6. ye became followers of us, and of the Lord, &c. so that ye were enamples to all that believe in Macedonia and Achaia. Christ gave the Apostles an example of Self-denial, with a command of taking up the crofs, and following him: The Saints at Thessalonica, acted by this Command, and after the Lords, and the Apostles example, and became exemplary themselves, for others that believed, to act after them, and suffer also. Commands of this nature to others, they took to be to themselves, and are commended for such kinde of obedience. Acts 1. 4. The Apostles have
have a command to keep together, and not to depart from Jerusalem &c. and Acts 2. 42. the converted three thousand (which are a superabundant number of examples) continue steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers: here is acting sufficiently, and constantly by virtue of the command, for keeping fellowship, given to the Apostles more immediately, and to them but remotely, and at the second hand.

2. 'Tis alledged, The Saints obeyed everyone their own command; one was sent to Baptize, and to preach the Gospel; another was sent, not to Baptize, but to preach the Gospel.

Answer. 1. Saints, as such, have general duties incumbent upon them, and none of the commandments of God, that belong to them as Saints, are grievous unto their regenerate heart and part.

2. To Baptize, and to preach the Gospel, are duties imposed but upon some Saints, and acts belonging to special office and commission, or mission at least. Some may be sent to preach the Gospel, that have not office-commission of Baptizing, as Acts 11. 19. But none were in office-commission to preach the Gospel, but might and did, as opportunity was offered, baptize also, as Acts 8. 35, 38. And Paul himself did Baptize, and was commissioned for it, though his principal work was preaching, 1 Corinthians 1. 15, 16, 17. Christ sent me not to Baptize: [not] there is hyperbolical; That seems simply and absolutely to be denied, which is to be understood but in part, and comparatively, in respect of the greater and more constant elaborate employment of preaching, as is the Lords manner of speech, Jeremiah 7. 22, 23. But such as Paul Baptized, (as few as they were) he did not Baptize, short of, besides or without a command. And in short, every one in his particular vocation, the Apostle in his place, the Pastor in his, the Church in their relation, the Husband in his place, the wife in hers &c. are to obey the commands given to those relations; But,

3. You go to duty, as you call it, by imitation from the Letter without.

Answer. 1. Imitation properly respecteth examples; and obedience,
Part 1. concerning the Law.

obedience, precepts; and it is but duty, and obedience to Section 18. hearken to Scripture-commands for imitation of holy, and godly examples, Jer. 6. 16. Phil. 3. 15, 16, 17. and chap. 4. 9.

2. While professors old and new decline the old and good paths, let them beware of dangerous precipices, of Apish, Popish, Monkish imitations, and of un-warrantable pretences to the Prophets extraordinary Raptures, and Portures, such as those, Isa. 20. 2. Ezek. 4. 9, 10, &c.

4. You go to duty, in your own wills and time, your sacrifice is not accepted.

**Answer.** They that look rightly to a Scripture-command, will eye the manner, end and other circumstances, and watch unto seasons of prayer, reading, hearing, &c. required in Gospel-times. 2. Every duty, or performance, to which a Saint is duly tied by a command, respecting his relation, and calling (and consequently his person) is accepted by God for the matter of it, because he requireth it: but his person is accepted as he is a Believer, within the covenant of Grace, and hath Christ's righteousness reckoned to him for his justification; and he is also accepted in the sincere Gospel performance of a duty, not for the works fake, but for Christ's fake.

5. You go without the moving of the Spirit, in your own wills and time, you know not what a command from God in the Spirit is.

**Answer.** This might be laid in a carnal man's dish, and at an unbelievers door, but being an objection against Saints, to beat them off from performing duties by reason of a Scripture-command, is as false, as it is bold and daring; For,

1. Every true Saint hath the Spirit dwelling in him.

2. There is no warrantable evidence that the motion is from God's Spirit, if it be not according to a Scripture command; and if it be according to it, it is as uncharitable, as untrue, to say the holy soul goes without the moving of the Spirit. A command from God in the Spirit, is no other, what a command from God in the Spirit is, for the matter of it, then what already he hath commanded in the word of Scripture, and that which he forms and stamps.
Section 18. It ramps upon the fleshly tables of the heart, by the Spirit of the living God, so effectually that the mind understands it, and the will obeyeth it, in newness of Spirit.

3. The Spirit of God is free to move when he pleaseth, in and upon the heart; but the Saint is obliged to duty, when, through the flesh, he is very dull, and indisposed to it. 

4. He goes in his own strength to duty, who follows the light of a natural conscience onely, or undertakes it in the strength of his natural parts, or moral abilities, or common gifts of the Spirit: but it is one of the greatest scandals which I have known cast upon the Scriptures, and upon the Saints together, to say, they go in their own strength to duty who act by virtue of a Scripture-command: for although they have not such movings and stirrings of the Spirit, at one time as at another; yet, in sense of greatest deadness they act their faith for acceptation of their persons, and believing the work is duty indeed, trust not to the stock of grace within them, but act faith again upon Christ for fresh influence, and new supply in the present performance, ordinance, or exercise; And another is like unto this, that they know not what a command from God in the Spirit is: when as every Saint more or less hath had a twofold experience about the commandments of God, and from him: one in a legal way of ministration; when the commandment comes, as Paul speaketh of himself, Rom. 7. ver. 9. 10. that is, in the light of its spirituality striking at heart-corruptions, which in their native rebellion rise up [sin revived] the more against the commandment (and by the way, it was the written-commandment) as that opposed the Phari saical pride of his heart [and I died] here is yet no Gospel mortification, but legal consternation, Paul is slain in his false persuasions, and presumptuous hopes of getting life by his own blameless obedience to the Law. Thus the Spirit of God sets home the law, in its vigor of spirituality, and rigor of exacting absolute freedom from the leaft swerving thought; and takes off a soul from expecting life in his own righteousness; or by the best frame of heart that he may reach unto: and keeps him (for longer or shorter time,
time as he please) under fears of the second death; and of the Section 18. first, because of the second. The other in a Gospel dispensation is experience, by the Saints, when they are through Gospel-enlightning faith, and renovation, made to understand what the covenant of Grace is, and what a Gospel-command: The covenant of Grace calls for satisfaction at Christ's hands, and hath it. The Gospel command from God in the Spirit, is not some sudden impulse, or rare impression upon the soul, which few Saints meet with, but it is every Scripture-precept which the Spirit of faith, holiness, and liberty, works the heart to a sweet compliance with all, according to the measures of grace received, amidst the present and constant conflict with in-dwelling sin. This was Paul's experience after conversion, as he lays it forth, Rom. 7. from ver. 14. to the end, and in the following Chapter. The command wherewith he had no compliance before, as to the spirituality of it, now he consenteth to, and delighteth in, and complains against that contrary frame of corrupt nature which remained (though it reigned not) and rebelled in him; but as sin served itself, and its own ends; grace, and the new creature made him serviceable to the law of God, the Scripture-command, with which he and his new nature was reconciled; and he that cannot finde something of this experience, will not finde himself a Saint, he that clasheth with Scripture-commands, so far discovers himself to be unregenerate. Let E. B. and R. F. a little more examine themselves, by what spirit they are acted, while they decline the Scripture-Gospel-Rule.
Section 19.

(5. Head of Scripture-contradiction.)

Concerning Sin.

Section 19.

To this Section also R. F. is wholly silent, where I had noted from discourse with some of them in Scotland, That, sin is not a visible enemy to a Saint; contrary to Rom. 7. 23. And I may add, Psalm 51. 3. And my sin is ever before me. Isa. 6. 5. Wo is me, for I am undone, because I am a man of unclean lips. They that see not their pollutions, have no part nor lot in the work of Sanctification; and they that see not sin as an enemy, and their in-dwelling enemy, are friends, and in fellowship with it. As any are more or less sanctified, they have the less or the more to see; but the more a soul is sanctified, the more he sees his motes to be beams, and the more visible and sensible is the body of sin and of death to him.

Section 20.

Whereas I had charged them for saying, All the children of light are called to judge them that say the children of God are found groaning under the burden of sin, which I called an arrogant assertion, contrary to Rom. 7. 24. R. F. * mincest the matter by a new distinction; For groaning under sin whilest it is working out, that may be, but to say that the children of God groan under it all their life time, it contradicts the Scripture. Thus R. F.

To which I Reply, 1. The new distinction (and new, because not founded in Scripture) lies here, that he makes a difference between the time, whilest the Saints sin is working out, and their life-time: For let us consider how long they are working out their sin, or the Spirit for them, and in them, is that but a part of their life-time? It's a truth, we teach that groaning under a legal bondage of guilt and curse,
curse, and fears of damnation, is but for a time, Luke 1. 74, Section 20.
75. Rom. 8. 15. But when they are formed Saints, and en-
dued with the Spirit of Adoption, then they groan, and
sigh, and cry out under another bondage; not of guilt im-
punted, but of guilt deserved, and of corruption felt, as ty-
In what re-
rannizing over the whole soul and body of a Saint, in part: Spee,
i.e. in every faculty of the soul, and member of the body,
there is some presence of sin with them all their days.

2. What Scripture is it that our assertion of continued
groaning under the body of sin and death, in the Saints,
but never a Verse in all these Chapters he hath to produce
for evidence. What shuffling is this and cunning craftiness,
whereby he lyeth in wait to deceive the simple with appear-
ances of that which is not to be found? If so be he would
put off Errors by whole-fale, he may do it this way.

After this, he throws dirt in the face of that Scripture,
Rom. 7. (which I had said from ver. 14. to the end was spo-
ken in the name of the regenerate) Here, though Paul did to the end
cry out of the body of death, he did not always groan and sigh
as dissimblers [and Scots] do.

Rep. 1. If he did it not as dissimblers; he groaned as a
real Saint, then the truth is granted, at least seemingly.

2. Must all be dissimblers that always groan, and are
sighing all their life time under the body of sin and death?
then Paul was one.

3. Hath the Lord no real Saints among the Scots? Grant,
there is a formality of groaning among the com-
mon people, (not for the body of sin, but the sin of their
bodies, or meerly in imitation, and out of custom; which
latter, I could not but tax a little, when I was there) dare
any condemn the generation of the righteous, or impute
that formality to the whole fraternity or society of Profes-
sors at large? among whom God hath his hidden ones, and
some, who do mourn for the abominations of the Land, and
pollutions of the Kirk, and would willingly come forth to
more visible shame, for all that is amiss in their Worship
and Government Ecclesiastical; were they not over-power-
P
Section 20. ed, partly by in-bred self, partly by their super-intending, and super-extensive Presbytery.

R. F. answereth, and asperseth yet further, Paul did not groan in the name of all regenerate, as thou says, but spoke his own condition there.

Rep. 1. Grant he speaks his own condition from ver. 14. to the end, it is either as he is regenerate, or as wholly destitute of grace; but he doth not speak it of himself as devoid of grace: for when he opened his legal state as yet unregenerate, from ver. 8 and 9 to 14. he speaks in the Preter tense, or of the time past; but from ver. 14, &c. he expresseth himself all along in the Present tense, and time:

and therefore he speaks of the present state wherein he was at the time of the writing of that Epistle. Now, was he a Saul or a Paul then? Was he Paul the Saint, or Saul the Persecuter and Blasphemer? Was he not then Paul the Servant of Jesus Christ? Chap. 1. 1. And have we not the characters he gives of himself, as regenerate? Ver. 15. What I hate, that do I. Ver. 16. I consent to the Law that it is good. Ver. 17. It is not I, but sin that dwelleth in me, (where he divides his qualities into two sorts or kindes, as Ver. 20.) Ver. 18. To will is present with me. Ver. 22. He speaks of his inner man, and of his delight in the Law after that renewed principle. Then he cries out, Ver. 23, 24. of what he sees and hates. Now, no man that is unregenerate can truly hate sin, as sin, which he did; nor hath he two contrary principles in him, all over, of grace and sin; nor hath he a will present with him, to do a spiritual good action; nor hath he an inner man, the new man to delight in the spiritual law of God; nor doth he feel the universal warring law, or power of sin in his members, as Paul doth:

Paul therefore speaks of himself as now he is at present, regenerate; yea, he gives the account of himself, as such; and therefore he lays forth the estate which is peculiar to the regenerate, and common to one and other as they are such, more or less.

But faith R. F. Paul did not always groan under that body of sin, and Law in his members, but witnessed a Redemption from
Part I. concerning Sin.

from it, for which he thanked God that made him more then a S
Conqueror.

Rep. 1. The Apostle writes of the present constant frame of his Spirit, to see, feel sin, hate it, and groan under it.

2. The Redemption that he witnessed and giveth thanks Rom. 7. 25. for, ver. 25. was first, that the guilt of this in-dwelling sin vindicated was not imputed; there being no condemnation to him; nor to any in Christ Jesus, which privilege, cap. 8. 1. enlarged to others, as to himself, thes also that in the latter part of the seventh chapter, he had spoken of every true believer, and in the name of every sanctified regenerate soul: And cap. 8. comes in with an Inference, [There is therefore now no condemnation, &c.] the Inference is double and strong [therefore now] or [now then] as the Geneva Translation hath it: [now] is not here an adverb of time, but a note of Inference, as [therefore] or [then] conjunctions gathering up the Argument before; which use of the Greek language R. F. understands no more then Thomas Lawson*, who would have Paul's inference, Rom. 7. 25. [So then] to imply a condition and disposition which he had passed through, then it was so, and so; and Rom. 8. 1. But now — to declare his present condition; upon which mistake, Th. Lawson triumphant in a supposed Antithesis or opposition of time;

So then] who is not blinde, may see.

But now who hath an ear, may hear.

Whereas the words Rom. 7. 25. [So then] in the Greek* are ἄγνοια, no Adverbs of time at all, there (or in any place) but two conjunctions rational-collective, or gathering up the reason, and setting down the conclusion, that he and all the regenerate have matter of thanksgiving, and Gospel-humiliation together; of humiliation, that sin in him and them will be finning; of thanksgiving, that grace in him and them will be serving the Law of God. And the words, cap. 8. 1. [Now then] or [therefore now] are as [So then] conjunctions rational also, gathering up the reason, inferring and concluding. That if such as are under the conflict, have matter of thanksgiving (as humiliation) and if they have the law of the minde, a sweet frame of Grace wherewith they serve God (while with the flesh or unregenerate part they serve
The Reviler rebuked

Part I.

Section 20. Therefore now, or now then, it followeth upon good reason and by force of Argument, That neither he nor they who are in Jesus Christ, are in a state of sin and condemnation, but are delivered from the Law, i.e. the rigor, curse and domination of it (though not from the direction and rule of it) cap. 7.6. For,

Secondly, he witnesseth that the victory was begun in him over the power of sin, and that sin did not reign, and though it remained in him and them, yet they walkt not after the command of it, but after the commands of the Spirit. Constant groaning and perfect justification, with sincere sanctification, may and do stand together.

It is from the question what R. F. addes, [Such did not commit sin, 1 John 3.9. and then not always groaning.]

Rep. They groan for that which always is in them; though they have ceased the trade of sin, they fight in their warring with it; and that it so easily besets them, and presses down.

This is my confusion and condition R. F. faith, That I grant the children of God from their new birth do put off the body of sin, as to guilt and reigning power, and yet we are easily beset with it; and hence he draws forth a most sophistical Syllogism against me, it may be ere he is aware:

Where sin so easily besets and presses down, it reigns;
But it easily besets and presses thee and you Scotchmen down, that are in the filth of it;
And therefore you let it reign in your mortal bodies, contrary to Romans 6.

Rep. 1. As to the form of his sophistry, I except against it, for the fallacy of four terms, by foisting in [so] and [that are in the filth of it] quite altering, by augmenting, the conclusion I held forth from Heb. 12.1. which was this; Sin easily besets them [Gods children] and presses down by the remnants of filth. Now 'tis one thing to have sin easily beset by its filth, which is the case of Saints, and another to be so beset and pressed down, as they that are in the filth of it, which is the case of the un-sanctified. Saints have remnants of filth in them, but are not drowned over head, and ears in the filth of sin.
2. Let the conclusion be taken, as I gave it from the Apo-


tle, and I deny his major, or first proposition: Where sin

easily besets and presseth down, (and so easily, that is, by the


remnants of filth) it reigns, says he; it reigns not, say I; for


it reigned not in Paul, and in the godly Hebrews, and yet it
did easily beset them; and the very remnants of filth was a


burthen and pressure to them: if they had not been a grie-
vance, sin had reigned; the more grace there is, the more


fensible the soul is of every weight. The word signifieth 


whatsoever is gross, heavy, burthenous, and troublesome,


which being upon a mans back, in a journey, makes him


stoop, or hinders him in a race: every lust is clogging, and


where the roots of all are, there are many to beset us; if it
be but the inordinate love of the creature, of honor, riches,


pleasure, or excessive cares of this life, they are every of


them a weight upon our spirits; and where they are felt as


weights, and groaned under (with the whole body of sin)


sin reigneth not; if it doth, we must indite all the believing


Hebrews; but that we will not do at R. F. his pleasure.


3. As to his minor, or second proposition, He must bet-
ter know me, and all Scotchmen, before he will have ground
to indite us for being in the filth of our sins: neither san-

tified Scots nor English, are in the filth, though filth be in


them. Let me go for a poor sinful wretch, and worm, as I am;


I pleaded not my own condition before, but the Saints;


now I must break forth with the Apostle, and give thanks,


that I know my self to be a sinner; and that as I have per-
fected victory in my Head, so, that I now my imperfe-
tions in part, and have a sense of these weights, and a


fight of this encompassing Enemy in-dwelling sin; which


yet we are exhorted to get free of, the very presence of it,
as much, as fast, and as far as grace shall enable; and here-
unto I strive, according to Gods working in me: Oh, that it


were more mightily! As for that R. F. allledged and ad-
deth *, of the hope that purifieth, even as Christ is pure, 1 John * Page 13.


3. 1, 2, 3. The Apostles words are not in the Preter tense, 1 John 3, 3.


that a childe of God hath purified himself; or done his work 


vindicated, perfectly here, but that it is his constant daily work; he is


not therefore fully cleansed, as to his sanctification, while 


he
he liveth, but he goes on with his best endeavors, in the
strength of faith and hope in Christ, to be made like him
in perfection of soul and body-holiness when he appears.
What hath R. F. done all this time, but strengthened his own
and fellows Contradictions to the Scripture?

Section 21.

Here I took up two passages, the one of James Parnel
in his tryal of Faith *, While sin is, there no purity can
dwell: The other of James Nayler *, God and sin cannot
dwell together in one. Both contrary, as I noted, to 1 Cor. 3.
16. The Saints at Corinth had sin, and the holy Ghost
dwelling in them at the same time; so had Paul, Rom. 7. 17.
compared with 1 Cor. 7. 25. R. F. lets this Section pass
without answer, and I shall dismiss it with, but, a little more
animadversion, whether their Doctrine or mine will stand,
let him that readeth understand: I am sure of Contradicti-
ons, one part must be false, both cannot be true. And if it
hath been already cleared as a truth of Scripture, and
experience, That Saints and Regenerate upon earth, in
whom God dwelleth, have sin in-dwelling, that must be
false.

First, which J. P. teacheth, While (or where) sin is, there
no purity can dwell; by which dictate, he would destroy
the faith of all those who believe no perfect freedom from
the body of sin, in this life.

Secondly, which J. N. teacheth; That God and sin cannot
dwell together in one. I suppose he meaneth, in one soul, by
what he hath before; Did ever Jesus Christ redeem such a
people, or dwell in such a people? If he would say, God and
sin cannot dwell together as one, or at agreement, but as
enemies, warring and fighting one against another, in the
same field or house, that is a truth evident enough: For as
Jacob and Esau were in one womb struggling, so are grace
and corruption in one heart: As Hannah and Peninnah
were contending in one family, so are holiness and sin in one
soul: Even as two contrary qualities, light and darkness,
are in the same air at the same time; and heat and cold in
the
Part i. concerning Justification.

the same water, though one in a remiss, the other in a higher degree. God dwells as a Lord, sin as a slave; purity as a prince, sin as a tyrant, in the same Saint and Christian. If any that is called a Saint thinks otherwise, he is either not as he is called; knows not himself, as every Saint doth in part, and in this case: or, if he be one really sanctified, he is under a strong delusion, and in a most drowsie dream for the present, the Lord will awaken him in his good time.

(6. Head of Contradiction to Scripture.)

Concerning Justification.

R. F. addeth, [And the end of the righteous and wicked, or unrighteous.] This I treated not of, but he was disposed to darken counsel by words without knowledge.

Section 22.

The first contradiction I noted here, was that which publiquely I had given me in Scotland, That God justifieth not a believing sinner, contrary to Rom. 4. 5. He justifieth the ungodly that believeth on him. R. F. * returns me for answer, That such as are born of God do truly believe, and faith in God purifieth their hearts, and giveth them victory over the world, and so frees them from sin, 1 John 5.

Rep. Here is enough (before I examine the rest) to discover the man, and what a friend he is to the man of sin; to lay the bottom of a believers Justification, not upon Christ's Obedience, but upon his new birth, &c. This is plainly to build a mans Justification upon his Sanctification: unless his meaning be better then I have reason to judge it is. I shall look to the words, more then to the writer.

First, 'Tis one truth, that such as are born of God do truly believe:

2. 'Tis another, that faith in God purifieth the heart.

A third,
Section 22. A third, that faith gives victory over the world; but put these together to make a compound for justification, and that so, and so, and so, we are freed from sin, that is from the guilt and punishment of it (to speak ad idem) and accepted as perfectly righteous in the eye of God's justice; This is so Popish a tenet as nothing is more unfound, for it makes sanctification wrought within men, the material, if not the meritorious cause of their justification. And that no better construction can be made of R. F. his words, taken in any true Grammatical sense, may appear by what followeth.\[Such\] Believers are justified, form sin and ungodliness, and not in sin and ungodliness.

Rep. That Believers are justified from sin and ungodliness, and not in it; I have always and every where taught (and was then teaching it at Edinburgh when I was publicly affronted) but the mystery of iniquity lies in the qualification \[such\] the Believer considered, not as a sinner, yet in himself short of Legal obedience, but as a Saint, conformable in his heart and life to the Law, who must, in his sense, be the subject of justification. For by Christ, faith he again, such as are so born, and believe, are justified, &c. And so Christ is their justification, who are sanctified, and from sin by him redeemed.

Rep. But how? as they are so born, thinks he; by way of evidence, say I. It is not known to whom Christ is righteousness for justification, but as they are found sanctified; yet for the thing itself; He that is justified, is justified by God, not under the aspect or notion of a Saint, and as such, but of a sinner, and as a sinner believing in Jesus. That Saints are justified is a truth, but that they are justified by their sanctification is a falsehood; and that none are justified but as Saints perfected in holiness, is a notorious contradiction to the whole Scripture, and the tenor of the Gospel; For,

1 That God justifieth him, who in legal strictness (not onely before he is sanctified, but after the work of holiness is begun) would otherwise stand a sinner at Gods Bar; and who hath sin yet dwelling in him, is clear by all the instances in Scripture of justified persons: think of Abraham, David, Paul, Peter, the Corinthians, Galatians, or whom
whom you will there mentioned; you will finde they had
sin dwelling in them, not holinesse enough to answer the ab-
solute perfection of the Law; all their days, while yet their
sins and imperfections were not imputed. The imputed
righteousness of Chriſt was the cauſe why their sins were
not imputed, why their perſons were accepted as perfectly
righteous in Chriſt, who were but imperfectly (at the beſt)
righteous in themselves. The beſt Saint that yet liveth
upon the earth, is yet a finner in himself, or his worſer
part, and hath not wherewithal to cover his nakedness of
any deserved guilt, no not by his beſt in-dwelling, and in-
reigning holines, but as Chriſt gives him of his white
raiment, Rev. 3.18. All they are Laodiceans in this case, who
have no need, or feel not the want of a righteousness without
them, to hide their perſonal failings, the defilements of
their faireſt and holyeft performances. Again, as perſons were
considered in Chriſts death, fo they are to be considered
when they come to be justified; Chriſt, dying for men and
women, considered them not as Saints, but as finners. Here-
in God commendeth his love to us, Rom. 5.8. that while we
were yet finners, and ungodly, Chriſt died for us. Yet fur-
ther, Law and Justice findes us, and leaves us finners, Go-
fpel and mercy declareth and pronounceth us righteous,
and continueth us such as it accounteth us. If the Gospel
did not pronounce finners righteous, that is, in the righte-
ouſness of another, till they had a righteousness in them-
selves, and of their own, it would do no more for us then the
Law; Gospel would become Law; And therefore R. F. in
denyng that God justifieth a finner, denyeth the Go-
fpel, and would turn it into strict Law, a covenant of
Works.

2. God justifieth a finner (not continuing in his unbe-
lieue, though some unbeliefe continueth in him) not as he lo-
veth God, or overcometh the world by faith &c. but as he
believeth on Chriſt dying, and on God raising Chriſt from the dead, Rom. 4.24. Believers, as believers, are justified; by faith.
that is;

1. Without the help of other graces (though not without
their presence) therefore our justifying righteousness is

God justifieth the believing finner.

1
2. Instrumentally, the believer as a believer, receiveth Christ, and his Righteousness to Justification. Hence the phrases of being justified by Faith, and through Faith. The Preposition, in the Greek, construed with a Genitive Case, signifying the instrumental cause, means, or way: at least faiths passive capacity, or that service it doth the soul, in reception of Christ, and his righteousness, is held forth thereby, Philip. 3. 9. Rom. 3. 25.

3. Relatively, and improperly, faith is said to justify, and to be counted for righteousness: it is not properly faith, but that which faith apprehendeth, Christ's personal obedience, in our nature, made meritorious by his God-head, which justifieth: it is not faith as our act, or as an act, that is our justifying righteousness, but the object, without a soul, which faith carrieth the eye of the soul to look upon, and the hand, or heart of the soul, the will to rest upon, even Christ's righteousness, inherent in him alone, as in the subject, that justifieth the person of a believer, so believing. So believing, respects the truth of faith, not the measure. A weak believer is perfectly justified, as is the strong believer. There is no ingredient qualification of ours, or of a work in us, that doth cast the balance; nor doth the Apostle Paul put in the ingredient of the new-birth for Justification in that place, where R. F. seems to shelter himself, and his Popish opinion (Heresie I might call it) Acts. 13. 39. And by him all that believe, are justified from all things, from which ye (Jews who did more then the Gentiles) could not be justified by the law of Moses. R. F. his gloss upon allusion to this Scripture * is; By Christ such as are so born and believe, are justified from all sins, and such like things, from which they could not be justified by the Law of Moses.

Rep. 1. By Christ such as are new born are justified, but they are not justified because so born, nor for their believing. The new birth and true faith go together, but the infusion of new qualities, or the qualities infused at the new birth, take them all in the lump, are not concerned in justification, have no causality, nor any manner of efficiency towards it.

2. Christ
Part 1. 

2. Christ doth not justifie us by his own Righteousness, Section 22. and by our Faith as a quality, habit or act together, but he singleteth out the grace of Faith (from the rest of the new-creature-work) to apply what himself hath done and suffered (as a surety undertaking and paying the whole debt) and to rely upon him for the Fathers gracious and just sentence of absolution, and acceptation, for his righteousness alone, made ours in a way of imputation.

3. Believers in the new Testament times, are not only justified from all sins (as to the guilt and curse) but from all the Ceremonies of Moses Law, which are not called such like things (as R.F. expresseth it) as if they had the appearance of sin upon them: but understood (with sins) under the general phrase which the Apostle useth [from all things] from which ye could not be justified by the Law of Moses. For the Moral Law considered strictly as Law, once broken could not, cannot absolve, first, from Guilt, nor secondly, from Punishment, nor thirdly, from Obligation to the whole, by the payment of a part, which part, is either according to what was written at first fully; after, but in shreds and pieces left in man's heart; or to what was positively given in command, for trial of man's obedience, and strength, before or since the fall, and therefore the new creature in us a beginning of that image of God which was lost by the first Transgression, is no ingredient in our justification: for by Christ they who believe in him, and him alone, are justified from all Legal obligations, and conditions of their own workings, within them, or without them. Christ's Righteousness, without them, makes them compleat, Rom. 3. 22. 2 Cor. 5. 23. Col. 2. 10. To assert this way of justification is not pleading for sin, as R.F. * objection; For,

1. Suppose I, or any should abuse the doctrine of Free-Grace, and of justification (which is by a righteousness without us, and inherent in Christ alone) thereby to take liberty to sin, the doctrine is not to be blamed, nor Christ to be charged, with the fault of the person, as the Apostle preoccupieth such an objection, with this answer, Gal. 2. 17, 18. But if while we seek to be justified by Christ we our selves
Section 22. selves also are found sinners (we ourselves, Jews also) is therefore Christ (by his way of justification) the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor, I can make Christ none: the fault is not Christ's, but mine.

2. They that plead for true Gospel-justification truly, and sincerely in its proper place, do also plead for Gospel-sanctification in its due place. Their enlightenings into the Law teacheth them somewhat: for (as the Apostle reasoneth ver. 19) I through the Law, am dead to the Law, I have (as he should say) a sufficient lesson from the clear sight of the Laws rigor, to teach me, never more to seek my justification from my own conformity to the Law, that I might live in the righteousness of another, the righteousness of him that is God, Jesus Christ; and not openly, that I may live in God, but unto God. This the Gospel teacheth Paul, and us, by faith to go out of our selves for life in another, in Christ (by his imputed righteousness) which when we finde, we finde also a heart renewed and quickned in, and unto holiness, and the desires after sin in a degree mortified and crucified: which by way of evidence, is enough to quench the fiery dart of Satan cast against me, by R. F. and so art an unbeliever and not redeemed. (So, because I pleaded for the right way of justification, not in his Popish way) For, through grace I can say, with the Apostle, ver. 20. I am crucified with Christ. i.e. As I was represented in Christ my surety when he was upon the Cross, and God was in him reconciling me unto himself, not imputing trespasses unto me, seeing they were then condemned in Christ's flesh, and put out of office from ever accusing and condemning me at God's Bar, so I am thus crucified with Christ, that I will never look to any other way for the payment of my debts, then what my surety hath laid down to Law, and Justice; and not openly, that I am conformed to the Patern of Christ crucified, by the power of his Cross, to make me die to sin, and self; while Christ liveth in me: yet is not that life of Christ so sensible, or so perfect in me, as if nothing was there but the life of Christ, for there is a body of sin, and of death dwelling in me also; and.
and therefore, the life which I now live in the flesh, or the **Section 23**

weak, frail body, I live [as to my justification-life] by the faith of the Son of God, (on whom I believe and live also, for degrees of sanctification, which his life hath begun in me) who loved me, and gave himself for me. And as the Apostle further, **Ver. 21.** being of this faith and judgement, I do not frustrate the grace of God as they, who would have justification by their outward or inward conformity to the Law, which is all one as to frustrate or make void the death of Christ. If **R. F. faith,** I **plead for sin,** because elsewhere, **Section 29.** I said, the roots of sin would not be pluckt up perfectly till soul and body part: I shall take off his calumny in the due place.

**Section 23.**

Here I noted what I had from them in discourse; That in justification, all guilt is not only taken away, but all **All guilt not**

fifth of sin: Then could there no filth remain upon the **filth of sin**

Saints performances, as there doth by their confession in **Saints performances, as there doth by their confession in where all guilt**

Scripture, **Isaiah 64.6.** We are all as an unclean thing, and all our righteousnesses are as filthy rags. The defilements **Saints performances, as there doth by their confession in where all guilt**

of sin in its presence remain, when the defilement of sin in respect of guilt is taken away. **R. F. faith nothing to this**

Section, unless it be answer sufficient to revile and say, **Sin**

[Sin those are pleading for,] while I produced the Saints and justified persons confession of sin, and hinted a difference be-

tween justification and sanctification, which these men (as **Sin confessed**

if they would profess themselves members of the man of **is not pleaded**

sin) do confound, mistaking one thing for another. If Saints confess their sin, cleaving to their holiest reformations, they plead against sin, not for it: To say we have sin in us, is to plead against the Lye of dreamers, who think themselves perfectly free from the remnants of filth. But to awaken them, let **R. F. and others of his persuasion (before they drink deeper into Babylons cup of fornications) perpends, and conscionably weigh these differences between a Believers Justification and Sanctification.**

**1. The**
Section 23.
Distinguishing notes between Justification and Sanification.

1. The matter of our Justification is Christ's obedience, inherent in himself, and absolutely perfect, admitting of no degrees: the matter of our Sanification is wrought within us, imperfect as to degrees, and admits of wanes and increases. The very faith whereby we receive pardon, is but as a grain of mustard-feed at first, it admits of degrees; but the object apprehended, Christ, and his righteousness is always the same; and as much of Christ's obedience (even all) is given to every Believer, to the weak as to the strong; and hence it is they are once and together perfected in Justification, before they have all or half the measures of Sanification, which the Lord will give them in his time. Let Francis Howgil put off no such counterfeit ware to Christ's disciples and Church-members, for it will not be received; viz. * That is not true faith which is imperfect. And again, The righteousness wrought in the Saints, is, as it was the righteousness of Faith.

2. The form, manner, and way of our Justification is by God's free act of imputation, reckoning, and account of Christ's obedience to us: the form of our Sanification is by infusion of holiness, by the Spirit of holiness, from Christ's fulness into our empty hearts.

3. Justification causeth a relative change, or it makes a change of relation: Sanification worketh in us a change of qualities, by the creation of the new divine nature, and mortifying of our old corrupt nature.

4. The parts of our Justification are God's not imputing of sin, through his imputing of Christ's sufferings, and his accepting of our persons as righteous, by his imputing of Christ's active obedience: the parts of our Sanification are vivification, or the creating, quickening, and begetting new divine qualities (resembling God's nature) and mortification of the old sinful dispositions and seeds of sin.

5. The contrary to Justification is guilt and condemnation, wholly taken away; Francis Howgil* either heard some unsound Teachers, or mis-relates them; as giving it out for Doctrine, That sin was taken away by Christ, but the guilt should still remain while he lived, &c. Or, whom doth he expostulate with, in these words, Page 28. What Christ...
Christ is this you preach? What Gospel is this you preach, which saves you not from guilt and condemnation? For surely Christ's blood and obedience reckoned to the believer, doth this to purpose and effectually, at present, and for ever. The contrary to Sanctification, is in-bred pollution and filth of sin, which by Christ's power is destroyed, as to the regency; and hereafter to be removed at our death, as to the residence. Hence, justification is God's gracious and just sentence, pronouncing us righteous, and entitling to life; as condemnation is his charging of guilt, and vindictive punishment accordingly: Sanctification is God's special grace shed abroad in the heart, called the first-fruits of the Spirit.

6. In our justification, Christ's obedience stands only upon account, and all our most sanctified works and righteousnesses, stand by as cyphers; and are to be esteemed as loss and dung. Take sanctification by itself, it is of great excellency and use: A good work done in faith by a person justified, is better than all the glorious deeds of Pharisees and Hypocrites; but bring it, and all that all the Saints can bring together, before the tribunal of God's strict Law and Justice, for their justification in that Court, and they and their works will be damned to hell, for their inherent and adherent imperfections.

7. In our justification we have that perfect righteousness in Christ, which, as it is his, is the cause and merit of our salvation; and that gives a just right and title to the kingdom: In our sanctification, we have the cognizance and badge of such as shall be saved, and inherit the kingdom. The former is the ground why, the latter, the evidence whereby we know we have the kingdom.

8. In justification we are mere patients all along, through the righteousness put upon us, by God's pure act and account: In sanctification we are after-agents, i.e. after the first infusion of the Spirits new-born qualities, being acted, we act in the strength of Jesus Christ. Although too many be willingly ignorant of these, and such like distinctions, yet they are necessarily useful to deliver people from natural Popery, and artificial Babylonish confusion, in and about
Section 24.

A

Nother piece of unsoundess in their Doctrine of Ju-

stification, I had noted to be, That they deny Peter to

have been in a state of Justification when he denied Christ,

contrary, as I said, to Christ's Prayer, Luke 22. 32. I have

prayed for thee, that thy faith fail not. R. F.* undertakes

the defence of this unsound Doctrine of J. Nayler, but

how? He challengeth me for bringing a Scripture which

speaks no such thing: now had my pen or Printer failed,

the words would have led him to the right Verse; but he

will needs out-face all with Luke 22. 23. (which speaks of

the Disciples enquiry among themselves, which of them it

was that should betray him) as if I had quoted the three

and twentieth Verse, and not (as I did) the two and thirty:

and hence he compares Judas denial and Peter's together;

with this groundless Avifo, (in this case) See how blinde thou

art, was Judas in a state of Justification when he denied

Christ and betrayed him? no more then Peter was when Christ

called him Satan.

Rep. 1. Here R. F. goes further then J. Nayler, and shuts

Peter out of a state of Justification; not onely when he de-

nied his Master, but when his Master called him Satan, so as

by this addition, one would think they hold, That every act

or sinful word, as act of a Saint, puts him out of the state

of Justification: or, let honest men observe with what a

shuffler I deal, and suspeSt him in all the rest of his writings

for this deceitful trick.

2. Who will say that Judas was ever in a state of Justi-

fication? Who but those, that envy or extenuate the free

grace of God, and the fulness thereof, will say that Peter

was un-justified, when he gave carnal counsel to his Master,

or when he denied him, out of frailty and self-confidence?

3. Let me judge the best of R. F. that I ought by Scrip-
ture-rule, I must say, this contradictious opinion of his

ariseth from his ignorance and prejudice together, of the

very
very nature and state of a Believers Justification before Section 25. God; as may further appear by what followeth.

[But after Peter had repented of his denial of Christ, and wept bitterly, upon his return, and after he was united to the faith, then Christ prayed for him.]

Rep. 1. How confused, crofs, and thwart this is to the Text I allledged, Luke 22. 32. let my sober truly conscientious Reader weigh with himself.

First, Christ faith, [I have prayed] not, [I will pray.] Wo were it with Saints, if Christs prayers did not prevent their repentance and tears, returnings and unitings to the faith, as he expresseth it.

Secondly, The promise, that his faith should not fail, respects his very fall, and Satans winnowing of him as wheat: some grains of wheat, or substance of the grace of faith, there was then left in Peter, as the effect of Christs prayer: For, either Christs prayer was heard, or not; if any say, not, 'tis contrary to John 11. 42. I know (speaking to his Father) that thou hearest me always: if it be yielded, as it must be, that Christ was heard, (not if Peter failed not, but that he might not fail) then Peters faith failed not totally, or altogether, howsoever it was shaken, sifted, or winnowed: and if it failed not utterly, he was, in that act of Christ-denial, in the state of Justification. And hereupon is R. F. (with J. N.) detected for a contradictor of Christ and of his Scripture-pure and faithful promise.

Section 25.

With much impudence J. Nayler had said, The man of sin is discovered in them, who lay, Believers are pure, and spotless too, by reason of imputation, or covering of Christs righteousness. For the denial of imputed righteousness, and justification that way, came from Rome, and the race of Roman Prelates and Teachers, that make up the man of sin: Yet as impudent a Contradiction as it is to 2 Cor. 5. 21. R. F. * will take part with it, and tells me, I * Page 14. wrest James Naylers words, and make covers for the man of sin, and by my policy go about to make Christ a sinner.

R
Rep. 1. Letstanders by judge how I wrast James Naylers words, who, *in answer to the Ministers of Newcastle, brings them in thus expostulating, May not a man be in part unclean, (viz. as they meant it, through defects of Sanctification) and yet pure and spotless too, by reason of imputation? And then he takes boldness to accost them with this high language, Here now you shew your confusion; and I command you to shew plain Scripture for this without twining; and tells them at last, By their pleading for sin, the man of sin is discovered in them. Now, how did they plead for sin? as R. F. faith, I make covers for the man of sin. He that acknowledgeth impurity in himself, and teacheth that sin is inherent in the Saints, though it be not imputed, must be cenfured by these men, as a patron of sin, or a pleader for it: when as poor souls they little know their own hearts, or what defilements are in their lips and pens, and what we attends such contradictory calling of good, evil; and evil, good. They call Gods good and gracious act of imputation of Christs righteousness, a covering for sin: this is to call good, evil. That it is, and may be so called, a covering of sin, is warrantable by Scripture, Psalm 32. i. with Rom. 4. 7, 24. but to say, it is a covering for sin, and for the man of sin, is to speak blasphemy against God: and to say, our pleading for Gods not imputing of iniquity, or for his covering our sins, is to make a covering for sin; is, with Antichrist the man of sin, *to blaspheme the Tabernacle, and them that dwell in heaven. In this Doctrine of Justification they call evil, good, by attributing that unto outward and inward acts of a Believers holiness (in all which there is some mixed evil) which properly and only belongeth unto the personal acts of Christs own sins; his obedience and sufferings, in the nature which himself assumed to perform the work of Mediatorship. Nayler speaks plainly enough for them all, and for all the children of the man of sin. *Our walking with God in his righteousness, is our covering from wrath—you know not the covering of Christs righteousness and holiness, in which whoever walk with God, are covered from wrath. Which walking with God, he meaneth not of our living by faith
Part 1. concerning Justification.

in Christ's personal acts and sufferings for us to our perfect justification from wrath, and from the guilt of sin binding over to wrath; but of our personal acts of righteousness and holiness wrought in us, by Christ and his Spirit; which although they be good, as wrought by the Lord in us, yet meeting with mixtures of defilement in the hearts of Saints; as they are their acts, are but filthy rags, and no covering at all, to hide our nakedness from appearing in the eye of God's strict Law and Justice. This J. Nayler (or some in his coat) hath much for discovery of the rottenness of their judgement, in this case, in a piece lately come forth *. With him, Christ, his righteousness is freely imputed, or put into the creature. Again, This righteousness is wrought into the creature, in that obedience which is contrary to the will of the flesh. Imputing, here, is all one with infusing, to him. Justifying righteousness and sanctifying righteousness, is the same individual obedience; which is pure Popery, or impure Babylonish Doctrine. More yet, *Your faith, without his works, will be little worth to salvation. Christ's works for us are only of worth with the Father for our salvation. Christ's workings in us, are not to be joined with our faith in Christ's works, or obedience for us, in the business of our Justification. This latter is intended by him who by his Title pretendeth Love to the lost, but by his baits and snares would hold fast some and carry others back into the wilderness; witness his confounding of Justification, Sanctification, and Mortification: *The living Faith is never without works; which works are Love, Meekness, Patience, Mortification, Sanctification, Justification, &c. We grant a presence of works, the fruits of the Spirit, in the subject or person that is justified, and these works are evidences of the life and truth of our faith; the fruits are evidences of the tree: but to put Justification in us with the fruits of the Spirit, and to say, as afterward *he doth, *Page 51. men are so justified, as they are sanctified and mortified, and no further; is to deny Protestant Doctrine, which is according to Scripture; that, who so is justified, is justified semel & simul, once and together, perfectly and for ever, Heb. 10. 7, 14. And to revive the old Popish Tenet, of degrees
degrees of our Justification, according to the degrees of our Sanctification, and no further; whereas we say, and say truly, men are not at all justified, as they are sanctified, when we speak of the thing itself, and not of its declaration: For,

1. That which is the price of our Redemption is the matter of our Justification, or that thing which justifieth us before God, and reconcileth our persons to God: Now, put all the degrees of all the Saints holiness together, these are no part of the price of our Redemption, but the blood and obedience of Christ alone, is the whole and sole price and ransom, Rom. 3:24. Rom. 5:19. 1 Pet. 1:19.

2. That which is the immaculate Sacrifice for sin, is that which is the matter and merit of our Justification:

But the Sanctification and Mortification in Believers is not the immaculate Sacrifice for sin; Christ is the sole and entire Sacrifice for sin, that is, to expiate and take away the guilt and curse of sin, by his perfect obedience, and sufferings in his own natural body:

And therefore, as that onely merited our Justification, so it is the onely thing that properly, and for its worth, is imputed to our Justification.

Rep. 2. For R. F. to call it my policy, to go about to make Christ a sinner, is pitiful weakness in him: For it was no man or Angel-invention, but the master-piece of Gods infinite wisdom, to have his Son, who knew no sin, be made sin, i.e. a sinner, by imputation; and a sacrifice for sin, in and by his sufferings, in the room and stead of sinners; which could not have been, if their sins had not been imputed to him: but seeing their sins were imputed to him, they are, in that way of imputation, made or reckoned righteous in Christ, 2 Cor. 5:21. What foolishness forever there seems to be in this way of our Justification, Christ crucified, as a sinner, and for sinners bearing their guilt and curse, is the wisdom and the power of God; and a poor sinner justified this way, is the object of the eternal unsearchable riches of Gods wisdom and grace, or freest, choicest favor.

As for that contradiction to Scripture which R. F.* faith:
is seen in this our doctrine, because it is said, He was made Section 26.
like unto us, sin excepted; it is but in his imagination, (and
something he must say to color over, and hide his own gain-
sayings) for that place, Heb. 4. 15. and 2. Cor. 5. 21. are Heb. 4. 15.
no ways at variance. Christ was in all points tempted like
as we are, yet without sin; so are the words, to the Hebrews.
He yielded to no temptation; He had no inherent sin to
comply with a temptation; He knew no sin (as in the other
Scripture) yet was he made sin, reckoned as a sinner, tem-
pted like a sinner, deserted like a sinner, yea, accursed as a
sinner; the feelings and experiences whereof make him,
experimentally, a sympathizing High priest, and moves
him to succor them that are tempted: And his being free
from sin of his own, (while he was tempted to sin, as oth-
ers; and while he was charged with the sin of others)
frees us, or justifies us from our sin, as to the guilt, curse and
damnation, which he bare in his own body on the Tree. Yea,
and such as are in him, are at present redeemed out of sin, as
to the dominion, and reign of it, but we are not therefore
justified: and when sin shall wholly be rooted out of us,
that shall not be our justification at God's tribunal, because
we are perfectly holy, but because Christ died for us, to
justify us by his blood. Let him that throws off Christ's im-
pputed righteousness, go shift for his justification where he
can get it. He is a foolish bewitched Galatian, and Christ
shall profit him nothing; For bring in any one act of ours
(though wrought by the Spirit) whether of mortification,
selv denial, love, or faith (as an act) to be an ingredient to
the essence of our justification, and it is as bad, as to be cir-
sumcised, and as destructive to the souls peace, and safety,
as to be a debtor to keep the whole Law.

Section 26.

I had noted what I found in J. Nayler, That no imperfect
thing can be reconciled to God is plain Scripture, plainly
contradicting, Rom. 5. 10. If he meaneth by no imperfect
thing, no man that is not perfectly sanctified; But R. F.
makes out the sense thus: *No sin can be reconciled to God, *Page 12,
or any such imperfect thing.
Section 26.
Our persons are perfectly reconciled, before our natures are perfectly sanctified.

Rep. 1. If this were the only sense, why was it not spoken at first? for we know by the Spirit in the Scriptures, that it was God's design to reconcile sinners only to himself, persons (as I hinted before in my book imperfect enough) and to abolish sin, in guilt and power at first, and in the presence, at the last: and we can prove it by clearer Scriptures then R. F. produceth (which is only Rev. 21.27.) that sin and God cannot be reconciled and as Psalm 5.4. Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee: Hab. 1.13. Thou art of purer eyes then to behold evil, and canst not look on iniquity; But,

Page 9.
* Answ. to perfect Phar.

Page 14.
* Page 14.
* The inheritance of Jacob.

2. The scope of Nayler was to prove, that we are not justified by a righteousness without us, but by what is perfectly wrought within us; and therefore I mistook him not (in my former piece) when I subjoined, Their meaning is, till sin be wholly abolished in its residence out of the heart, and all imperfections in sanctification be done away, there is no reconciliation of our persons with God, or to him: whatever be R. F. his flourish; And as for our meaning thou speakest of, thou art without our minde, and so knowest not our meaning by thy imagining; therein thou seest a spirit of error: It sufficeth, that by Scripture-truth (wherein the Spirit of truth reigneth) I can detect this for an error: viz. Christ's work in us is that which justifies our persons before God; and what if his work for us, be joyned with his work in us? if they mean no more then what is inherent righteousness wrought by Christ's strength in himself and in us together, so F. Howgill must be construed (if he quadrates with his other passages in the Book) when he saith, Christ fulfilled the Law, and he fulfill'd it in them who know him and his work, and herein man comes to be justifi'd in God's sight, by Christ, who works all our works in us, and for us. Christ's obedience and ours, his work for us, and his work in us put together for our justification, is Babylonia mixture; but this I can maintain as a clear, and pure truth, viz. That it is not the work of Christ in us which justifieth and reconcileth our persons, but his sole working for us by his own personal obedience, and satisfaction
Part 1. concerning Sin.

Restitution to justice. The plain Scripture is this, {Heb. 10.14. Section 18.} Christ by one offering hath perfected for ever them that are sanctified. It is not said in any Scripture, that Christ hath first perfectly sanctified any persons, and then reconciled them unto God; but the sense of that, as of other Scriptures, is, that Christ, by one offering of himself, hath perfected their justification, and reconciliation, whom he doth also sanctifie, in the truth of it, at what instant he applyeth their perfect justification. And the plain truth, according to Scripture, is this: That, no person is reconciled to God, who hath not a perfect Mediator of his reconciliation, and who is not accepted, as perfectly righteous, in the righteousness of Christ, his surety; and so is true, none but the perfect person is reconciled to God: but how? not by his qualifications (at first an enemy, and always carrying about with him (while here) some wisdom of the flesh which is enmity against God) but as he had on Christ's Cross, his person represented, in Christ his head, and his sins not imputed, upon the account of Christ's righteousness made, or reckoned to be his, 2 Cor. 5. 19, 21. To clear this a little further; we must distinguish between the reconciling of our individual persons, and the reconciling of our individual natures, dispositions, or qualities and acts: both are a fruit of Christ's satisfactory obedience and sufferings, and they cannot (as J. N. * acknowledges this truth, though not truely) be divided in the possession: But personal reconcile-
ement is done at once, by imputation of the perfect righteousness of the Lord Jesus: nature-reconciliation admits of degrees according to the measure of the Spirit of sanctification. As for J. Nayler, and R. F. and such as imagine, that while sinful imperfections remain in the Saints, they, in their persons, are not, cannot be perfectly reconciled to God; then not themselves, nor any that adhere to their doctrine, are or can be reconciled to God, in person, as not in judgement, and affection, while they harbor such fleshly and legal conceits of a poor sinners justification, and reconciliation: and they shall see, if by this they get no eyesalve (Oh, that it might not be too late!) how (till they be better bottom'd) with contradictions of Scripture, they con-
contradict, and come short of true salvation-light, right, and possession. For I judge it's absolutely necessary to salvation, rightly to discern the way of a man's justification before God, and reconciliation to him; which discerning, I perceive not in these men's writings, although, sometime in discourse with some of this Sect, I have had their confession of the truth; yet their bad principles make them fly off again: as it fares with many a natural ignorant countryman (I wish there be not more than a few such in Cities, and populous places) who have a notion of the Gospel-truth, but practically and experimentally cannot for their hearts, but stick in themselves, and think a bird in the hand, is better than two in the Bush; a little of their own, within them, far beyond all Christ's righteousness without them; although we call for the witness within them, that will not suffice, they must have the ground-work of their justification within them, as well as the evidence: nay some work within shall be ground and evidence too; or they fly off, and will not believe till they see and feel; but groping, in the dark lose themselves in the wilderness of self-sufficiency.

(7. Head of their Scripture-contradiction.)

Concerning Regeneration.

Section 27.

Had noted what they say, He that believeth is born of God, without Scripture, and yet witnessed in Scripture, contrary to James 1. 18, and 1 Pet. 1. 23, 25. which not only bear witness of a new birth, but faith also, it is wrought by the word of truth, the word of God, the word that is preached, which was never [without] or besides, much less directly against, but always according to the Scripture: both as the Apostles preached it, and others after them, and their written doctrine. R. F. * returns me, in
in a retorting way, as is his wonted manner, this for an answer. If thou was not blind, thou would see that thou contradictst the Scripture, and not they: that attributes the work of regeneration and the new birth to the Letter, which thou calls the word, and so therein denies God, who begets by his own will, by that word which liveth and abideth for ever; which was in the beginning with God, and was God.

Rep. 1. Gods essential will, and the free act of his love and good pleasure is the primary impulsive cause of his regenerating a soul.

2. Christ by his death purchaseth the grace of regeneration, and by the power of his resurrection applyes it. 1 Pet. 1:3.

3. The Spirit of the Father and the Son comes with the Scripture-promise, and quickneth the soul, to believing, and by believing of the word of truth (which at the beginning R. F. acknowledged the Scriptures to be) and at that instant the believing soul is (as Isaac) conceived and formed a childe of promise; a believer, and a new-creature together, by the word of grace, which the Spirit useth as the external means of regeneration; yea, he carrieth the word and voice of the Son of God, John 5:25. from the ear to the heart, and makes them hear, and live. That part of the Scripture which is pure Gospel, is the ministration of the Spirit, as of righteousness and life, 2 Cor. 3:8.

4. They that speak of a regeneration, such as the Scripture helps them not to know and obtain, speak wildly of it, as J. Nayler in his new piece, *treating of the new-birth; *Love to the he tells his lost creatures, There is the old man, and a new man, but he doth not say there are two contrary qualities, in the same regenerate soul; lusting one against the other, as the Apostle describes their state, Gal. 5:17. He faith, *Nicodemus knew not the new birth, though he loved *Page 35. Christ. He did not know the manner, and mystery of it, before his coming to Christ, but if he loved Christ before, it was a fruit of the new-born-leaf of grace, or spiritual principle; for even J. N. confesseth, as is the man, so are his works, and as is the Tree, so is the fruit. And I may adde, as is J. N. so is his Book, and his his love to the lost: for (if the man
man may be known by his writing) he may haply, know as little of the new-birth as Nicodemus did, though he would be a great Teacher in our Israel. Some may say, he speaks of a promise as well as a power that puts off the old man with his deeds, lusts and affections; but if you mark it, it is to them who remain in the seed of God, and in them; he doth not say, the new-creature hath a promise, that it shall remain: although the Scripture faith it shall: Job. 15. 16. 1 Job. 2. 27: Well, if he holds but to what he faith, That all who remain in this seed, and in them, hath the Promise; I would have R. F. ask him, whether it be the Promise that begets the new man, which helps to put off the old? if it be, we shall finde the new man quickned, as the old man crucified and slain, by a word of promise, in several places of Scripture, scattered. The word of promise serveth to regenerate, and begin the work, as well as to preserve, nourish and maintain the regenerate man in his state. He that shuts out Scripture from being Christ's organ, or the Spirits instrument and means of Regeneration, it had been better for him he had never known the Scripture, or written a word about it.

(8. Head of Scripture-contradiction.)

Concerning Sanctification, and its Perfection.

Section 28.

I had noted from a little conference with them in Scotland, That sin dwelleth not in all, where Christ reigneth. This R. F. defendeth as true, though never so contrary, as I hinted in my book, to three (as many more) places of Scripture. Rom. 7. 17. It is not I that do it, but sin that dwelleth in me: sin is doing, as well as dwelling: it will not be idle, and in whom? in Pauls heart, where Christ reigned. Gal. 5. 17. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the
Part 1. concerning Sanctification, &c.

the other; in whom? in the Galatians, the sons of Section 28. God, in whom (considered in their better part) Christ and Grace reigned, yet they could not do what they would: they could not be so gracious, as their regenerate part would have them, nor yet so sinful as their unregenerate part would have them. Here is sin active enough, and yet its force is broken, that it cannot reign where Christ reigneth, but there it dwells and remains, very troublesome to a good heart. Rom. 7. 23, 25. Rom. 7. 23, 25

I see another Law in my members, warring against the Law of my minde, and bringing me into captivity to the Law of sin, that is in my members: here is action and passion too; here is fighting and scuffling, a continual conflict. Sin in the Saints is no sleepy habit; it will be plotting, using stratagems, striking, and serving itself, and its own turn, as ver. 25. With my flesh I serve the Law of sin: sin is very active in the Saints, when so officious to itself, and its own ends. What weapons think you will. R. F. finde for defence of the Tenet? none spiritual I dare say, but carnal and weak, as followeth. *Where Christ reigneth, the body is dead to the acts of unrighteousness, because of sin being destroyed, and the Spirit is life because of righteousness, living and ruling.

Rep. I suppose he refers, in this answer, to Rom. 8. 10. though he quotes not the place, but some of the words, adding his own gloss. The words of the Apostle are these. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness: By the body here is meant the natural body (consisting of flesh, blood and bones) as appeareth;

1. By the scope of the Apostle to comfort them against the Law of death, ver. 2.

2. From the comfort which he raiseth, grant the Body is dead, frail, corruptible, mortal, subject to death, yet, first, it is not totally dead, for the sting of death, which is the guilt of sin is pluckt out, ver. 2. and the Spirit. (by the law of opposition here to be taken for) the soul of a believer is life, or a living soul, immortal, and shall live gloriously to immortality: and may and doth live comfortably here, be-
cause of righteousness, i.e. while it takes up this consideration, that Christ's own personal righteousness is imputed, as the cause of a glorious life, and Christ's infused holiness is the evidence of Justification-life, and Glory-life. Secondly, the body shall not be always under the power of death, v. 11. for he that raised up Christ from the dead, shall also quicken your mortal bodies: which epithet [mortal] is added to shew he spake of the natural body, ver. 10. and to strengthen and comfort; in that the same spirit dwelling in Christ and true Christians, look as he raised up Christ's body, so he shall raise up theirs. This being the genuine sense of the Apostle: we may grant a pious truth in something R. F. faith, but not as properly grounded on this place. The truth is, the natural body is mortified in part to the acts of unrighteousness, as the habits of sin are mortified in the soul; but the Apostle faith not the body is dead because of sin being destroyed, as R. F. hath glossed, but because of sin, that is, the natural body is a mortal dying body, hath many partial deaths upon it, and will dye at last (soul and body will be separated for a time) because of sin, which remaineth in the soul, dwelleth and abideth in and by the body; and will not be absolutely and in all degrees rooted out, till the body dies a natural death. Sin is such a troublesome in-mate, or like some old inhabitant pleading prescription, that it will not out (God suffering it so to be) till the House be pulled down over its head: therefore the Apostles reason [because of sin] discovers them to erre who deny sin to dwell in and where Christ reigneth. Sin dwelleth in the soul, the inward rooms chiefly, but it so lodgeth within, as it abideth and worketh in the outward room, and shop of the body, till body and soul be dissolved, when this troublesome inmate is cast out totally, finally and for ever from the Saints. Let not R. F. go on to say [here thou art contradicting the Scriptures, and opposing the work of Christ; which is to take away sin:] for there is not one Scripture which speaks of a perfect Saint, absolutely free from the in-dwelling presence, and in-working power of sin, in the least degree, while he lives here upon the earth; and the work of Christ, in taking away sin, is, in a way of Sanctification, to carry it on by little
little and little, as was his casting out of the Canaanites, Section 28.

Exod. 23. 30. Let not him that puts on his armor boast as he that puts it off.

What is it for R. F. * to reason? [And such as abide in * Page 15.

him sins not, then sin acts not; he that acts sin commits sin,

and there Christ reigns not, but Antichrist, under whose domi-

nation thou art, that pleads for him and his work.]

Rep. 1. Sin may and doth act in the Saints, not they, but

sin is acting, when, as Saints, and so far as regenerate, they
do act against sin. This is not committing of sin in John's
sense (as hath been cleared before, Sect. 14.) but as Paul,
speaking of himself in the name of all the regenerate, (as
hath been proved, Sect. 20.) Rom. 7. 16, 17. If I do that
which I would not, &c. it is no more I that do it, but sin
that dwelleth in me.

2. Although Christ reigns not where sin is committed
(in John's sense) yet he reigneth where that in-dwelling prin-
ciple of sin is mortified in truth, and in some degree, and
where the actings of sin are, resittings of sin are hated, re-

sisted, and unfulfilled. Gal. 5. 16. They that walk in the
Spirit, do not fulfill the lusts of the flesh; yet the flesh is
lustful and acting what it can against a Christian, to make
him stumble, while he is in a good walk.

3. Antichrist reigns in none more then in filthy dream-
ers, who while they preach perfection, are found in their
pollutions. It is Antichrist's design to represent a sinners
Justification imperfect, and his Sanctification perfect, that
he may glory in himself, and not in Christ. Antichrist pre-
tendeth as much to Holiness as these men (called Quakers)
but out of order, and to a wrong end, as they also.

4. To plead for perfect inherent Holiness, as the Bele-

ivers' Justification, as Nayler * and R. F. do, is to serve * See Love to
under Antichrists colors, and to wear his livery, and to
make void the obedience and sufferings of the Lord Je-
fus Christ.

5. He is not under the dominion of Antichrist, who
pleads against his imaginary perfections, is made perfect in
his Justification, by coming unto Christ's sacrifice, Heb. 10.

1, 14. and in a way of Sanctification, presses after more
of the power of Christ's death and resurrection to be conformed thereunto.

But R. F. goes on * to mis-apply Scripture, and contradict the true scope and sense, [He that is begotten of God, keepeth himself, and that wicked one toucheth him not.]

Rep. 1. It is true, the words are so, and I believe it is so as the Spirit speaketh in that place. 1 John 5. 18. what then? Doth not sin dwell and stir, therefore, in the regenerate? Look back to ver. 16. and you may conclude, That not only sin is in every Christian Brother, but you may sometimes have it visibly acted before your eyes: for faith the Apostle, if any man see his brother sin, &c.

2. Although he sineth, yet we know that whosoever is born of God (as every true Brother is) sineth not, i.e. unto death; as every sin is not unto death, so no sin of the truly godly is unto death: but he keepeth himself, as he is kept, and he acteth, as he is acted, by the principle of the new creature, by the Spirits, and Christ's fresh influence, against such a sin; and that wicked one, Satan, toucheth him not with his sting, nor instills such deadly poison into him, as brings him into the sin that shall not be pardoned, must not be prayed for, which is the sin unto death.

What hath R. F. more to say? nothing but from misapplied Scripture; [And he that acteth and doth righteousness, is of God; but he that acteth and doth unrighteousness, is not of God, as faith the Scripture.]

Rep. But where? he nameth none. The Scriptures which he might guess at, are 1 John 2. 29. and 1 John 3. 10. In the former, Every one which doth righteousness is born of him; the Greek word for doing * is emphatical, as if he should say, he that makes a trade of righteousness (not every one that stumbleth upon an act or two of righteousness) but every one that is a constant practitioner of it, is born of God. In the latter, whosoever doth not righteousness is not of God, i.e. whosoever doth not make a trade of righteousness, or godliness, is not of God. The Scripture faith not, [He that acteth unrighteousness is not of God,] neither there, nor any where else: Sin's acting in the Saints, doth not argue that they make a common practise of it. Let them who make
Part i. concerning Sanctification, &c.

make a trade of perverting Scripture, and of crostling the Section 29. minde of the Spirit, constantly, in almost every place they alledge, examine whether they can be of God or no. They that judge the Saints, for having sin-dwelling and acting in them, not to be of God, (that is, not to be Saints, or born of God) shall be judged themselves by the Lord, for trading with Satan in his common shop and office, of accusing the Brethren.

Section 29.

What I noted touching J. Naylers denial of perfection of holiness to be reserved till after death, R. F. calls the Reader to see if there be such words so expressed by James in that page, if not, &c. then let them take notice of my deceitful spirit.

Rep. i. I would know whether I may not have liberty to put down the effect of his or any mans words, though not just the same, and so expressed. Although very seldom I have done it, yet R. F. could take this liberty himself, and much more in his Epistle, where he tells his Reader, that I say, [Without the Scripture, the word of the Lord could not be spoken, or to that effect.] My words were neither so, nor to such purpose, as he would have them construed, as if the Lord were not above his Scripture. All that I said was this, Christ teacheth us not to know any thing to salvation, but what is in the Scripture, Law, and Testimony: and my plain intent therein, I have cleared before, in this part of my Reply, Sect. 10.

2. J. Naylers express words * are these, I challenge you to bring one Scripture, which doth say, That Perfection and Holiness are reserved till after death. What he propoundeth by way of a challenge, I put down as his negative position; denying, in effect, a Reserve of perfect holiness to be given into the soul at the instant of death, and to be one-ly enjoyed in soul and body, long after, at the resurrection, Perfection of Justification, by a most perfect imputed righteousness, we have as soon as we believe; but perfection in all degrees of Sanctification, we have not in life, none ever had.
Section 29. had it till death, and then they possess it, in their souls, ever after. He that holds, the Saints perfect fulfilling of the Law, in all degrees of obedience and conformity to it, in this life, before death, hath drunk of Antichrists cup, and contradicts the whole tenor of Scripture, and the experience of all the Saints mentioned therein (so far as their state of holiness in this life, is spoken of.) Nayler gives the lye to them that say, The righteousness of the Law is not fulfilled in this life, in any of the Saints; and thinks that Rom. 3, 4. will patronize the Saints perfect fulfilling of the Law in this life; which onely speaks of Christs fulfilling of the Law for us, and in that nature of man which himself assumed. If he faith, Christ came for that end, to fulfill the Law in the Saints; and not in his humanity onely, for them; still the Apostles words and sense must be regarded, and not Naylers. The Apostles scope is not to prove the Saints Justification, by Christs enabling them to fulfill the Law, (which is Naylers scope in pleading for perfect Holiness in this life) but to comfort against the want of perfect Holiness, which is ever wanting while sin dwells in us. What is the comfort? this, that the inherent sin of our natures is not imputed: we (who believe) are absolved and set free from the guilt and punishment of it, by the law of the Spirit of Life that is in Christ Jesus; Ver. 2. that is, by the perfect holiness of Christs humanity reckoned to us. A necessity of which appears, ver. 3. The Law could not justifie any that have sin in-dwelling; That which the Law could not do (not, that which the Saints could not do, as Nayler reads it) in that it was weak through the flesh, (reliding not in the Law, but in the best of Saints here) God sent his Son, that is, to justifie us from the guilt of our sinning-natures, and how? (for sin, by reason it sticks in us while we live) he condemned sin in the flesh of Christ; he kept sin from having inherency in Christs humanity: And why? ver. 4. That the righteousness (the word signifies the utmost which could be exacted) of the Law, aboslute holiness of nature (as of life and death) might be fulfilled in us, (he doth not say, by us, or of us) that believe in him, who all the time he was upon earth, had a perfect nature for us; and who walk
not after the flesh (which is in us) but after the Spirit (which is in us.) All along the intelligent godly Reader may see that this Scripture makes more against J. Nayler, and his associates, then for them: For if flesh be in all that the Law would have to do with (if Christ did not undertake for them) and this flesh disableth both us from keeping the Law perfectly, and the Law from justifying us; our main comfort lives not in the measures of our Sanctification, but in our perfect Justification, by Christ's fulfilling the Law, without us, and for us; which fulfilling of all the Laws exactions for us, is said to be in us, because the application of it to us, is by Faith, which is in us; and forasmuch as Christ had it for us, in that nature of his, which he assumed, with which we are mystically united; and inasmuch as it was fulfilled in our Head, it is ours as surely, by imputation, as if it had been possessed in and performed by our own persons.

3. Left R. F. should think I have neglected him to attend his Brother-contradictor, let us hear what he saith to the Scripture I quoted, for a bottom of that truth we maintain against all gain-sayers, viz. That the Saints are not in all degrees perfected in Holiness till they dye, or be dissolved. * As thou hast lyed of James, who witnesseth purity, as the Saints did; so also hast thou lyed of the Apostle, and those spoken of, Heb. 12. 23. saying, that the spirits, (that is, souls separated (as thou says,) from the bodies) of just men made perfect in holiness; which is at death, or at the instant of dissolution, when the Spirit is separated from the body. Rep. I. Whether I belyed James Nayler or no, will appear before, where I have cleared the faithfulness and freedom of my Spirit.

2. How James witnesseth purity we have heard, and proved it not to be after the Scripture-Saints judgement, who never went about (after they knew Christ's fulness, and their own emptiness) to bottom their Justification upon their Sanctification; and establish a righteousness of their own, which is said to be our own, if it be materially inherent in us.

3. How I have lyed of the Apostle, and of those spoken of, Heb. 12. 23. let it come to the tryal.

T
First, I shall clear out and strengthen the Exposition of that place.

Secondly, examine what R. F. hath against it, or the truth thence deduced, of sins continuance in the Saints till death.

First, The Exposition I gave is cleared and strengthened partly from the Scope, partly from the Grammatical sense of the words.

1. The Scope of the Apostle is to press the exhortations and consolations preceding, Ver. 5. That Christians should not faint under afflictions: Ver. 12. That weaklings in grace may be encouraged: Ver. 14. That peace and holiness be pursued: Ver. 16, 17. That by no means Saint-ship be undervalued: and why all this? because they are not under the Old Testament administration at mount Sinai, Ver. 18. which was terrible; but Ver. 22. under a New Testament condition, which is amiable; the more by reason of that holy and sweet communion which is now cleared out, as with God, Christ and Angels, so with the Saints in heaven, described by this Character, [The spirits of just men made perfect] with whom we (that are but weak in Faith, and imperfect in Holiness) have

1. A communion of right; our grounds of right to heaven, are as good and firm as theirs who are now in possession.

2. Of Interest; Saints departed are in living communion with that God and Christ in heaven, with whom we have communion on earth.

3. Of Praises; Begun praises by the Saints on earth, are echoed and resounded by the perfect Spirits in Paradise.

4. Of will and desires; They are doing the will of God perfectly, and we (as Saints) are aiming, endeavoring, praying, striving after that state.

5. Of Hopes; They hope for the perfection of their Bodies at the resurrection, and we hope for the perfection of Soul at death, and of our Bodies at the same resurrection day.

6. Of Membership; They are a part of the Church-Catholique, and so are the Saints on earth; fellow-heirs we are
are of the same inheritance, children of the family, &c. Thus Section 29.

2. The words themselves carry their sense with them at Heb. 12. 23. the first look. By [spirits] cannot be meant Angels, for of cleared in the them he had spoken before: And he addeth, We are come to the spirits of [men.] The word in Acts 23. 8. is used for souls separated; The Sadducees say, there is no resurrection, neither Angel, nor [Spirit,] that is, souls of men separated from the bodies, (to which they retain a relation) for they held the soul dyed with the body; others in our time (as in Calvin's) say it sleeps with the body. But the word [Spirit] notes out a living intelligent substance in action, or sensible passion; as the souls of them that were disobedient before the Flood, in Noah's time, are 1 Pet. 3. 19. called spirits in prison; those are souls of wicked men, made miserable; these in our Scripture controverted, are souls of [just men,] while they were here in the body perfectly justified; and at parting out of the body made perfect in holiness. In that it is said, [Spirits made perfect,] it implyeth they were not in that sense perfect in the body, as they are now out of it. Here, in life, the Saints have ἑικοσιοι, a fullness of the Spirit, (comparatively, in respect of what they had at first, or that others have at present;) at death they have a telicous, a final perfection, as to a perfect freedom from the roots and remnants of sin, and a fruition of as much inherent holiness as they are capable of. Here the Lord findeth fault if our works be not perfect, or filled up (as the word * signifies, Rev. 3. 2.) with acts and exercises * πενημα of grace in all kindes; but when we dye in the Lord, then our works are perfect, or finished * in degrees, and at an * telicous, which comes of a verb * that in its root * πενημα signifies an end, or the end; therefore sometime put for death, John 13. 1. To the end, that is, to the death he loved them: And, 2 Cor. 1. 13. I trust you shall acknowledge to the end, i.e. to my death, or yours, or both. When Christ was giving up the ghost, and was ending the work of satisfaction with his life, he cried out, It is finished *; John 19. 30. so shall we (who have the first-fruits of the Spirit) be then
then able to say, with that clear conscience which now cannot in that manner and measure be exercised, even as we give up our spirits into the hands of God, now Lord, the work of mortification and holiness is finished, and not before. The sense of the Scripture stands clear.

Secondly, Let us examine what R. F. hath against it, or against the Doctrine of sin's continuance in the godly till death.

Against the true meaning of the Apostle, now cleared, he excepteth, * [These that thou speakest of in Heb. 12.22. did not say it should be at an instant, of death, when their bodies and souls parted, that they should be perfected.]

Rep. 1. I have had no revelations from them, nor speech with Saints departed (since their departure) nor need I, I have Paul, and other Pen-men of the holy Ghost to assure me, it was not before. The word in the Text is [Spirits] (not bodies, nor souls continuing in the bodies) of just men made perfect, and that is enough to me.

2. For conviction of gain-sayers, and confirmation of the weak, I might call to minde the sayings of several Saints before Christ's coming and since, who have had no other faith, nor perswasion, but that while they were here, sin remained with them, and within them, and till death parted their souls from their bodies, Christ parted not sin perfectly from their souls.

What will R. F. say to that cloud of Witnesses? Heb. 11. who while they lived, lived by Faith; and when they dyed, ver. 13, they dyed in Faith, (not onely in respect of a heavenly countrey, but) that what they felt not the moment before, they should be in sensible possession of, the moment of, and the moment after dissolution. Then, as Samson flew more at his death then in his life, so Christ would, and did give them a perfect revenge upon their old enemy sin, and all the roots and remnants of corruption.

What will R. F. say to old Saint Jacob? who on his death-bed makes this confession, Gen. 49. 18. I have waited for thy salvation, O Lord. Salvation, as to perfect sanctification, being yet to be finished at death. And what to precious Saint David? 2 Sam. 23. 5. who quieted his heart with this
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this on his death-bed, that God had made with him an ever-lasting Covenant &c. although things were not perfect in his house, nor heart, for then he had been perfect (I speak still of perfection in all degrees) in the discharge of his relative family duties, but that he was not. And were any in the New Testament as perfect in sanctification before, as at and after death? doth Paul, for himself and the Saints, speak of any more than the first fruits of the Spirit? Rom. 8. 23. doth he not make mention of his and their infirmities? ver. 26. which are, not onely afflictions, but sins; if, not to know what to pray for, in every prayer, as we ought, be a sin; but so many ignorances, and defects (in prayer, and duty) which ought not to be in us, are sins. There ought not to be any sinful infirmity in us, yet there are, and will be, do we our best.

Let R. F. hear what our English Saints have acknowledged at the instant of death, or immediately before. I am "drawing on a pace to my dissolution," (said M. Bolton famous for piety) hold out faith and patience, your "work will quickly be at an end. His work of holy faith and patience, was not at an end before his end, his death. Our English precious jewel (who by his Popish adversaries confession in his life was an Angel, though in his faith (as they deemed, an Heretique) immediately before his death he brake forth into these words, Christ is my righteousness; "Father let thy will be done: thy will, I say, not mine, "which is imperfect and depraved. Our dear Countreyman M. Deering hath this farewell; "Poor wretch and miserable man that I am, the least of all Saints, and the greatest "of sinners &c. And again. If I were the most excellent of "all creatures in the world; if I were equal in righteousness to Abraham, Isaac and Jacob, yet had I reason to "confess myself to be a sinner. Holy M. Bradford, How oft doth he subscribe, in letters to his friends, "either an "Hypocrite, or, a very painted Hypocrite, or, The sinful "John Bradford? for the same man or person (as he wrote in one Letter, which describes and compares the old man and the new man a little better then? a. Nayler in his Love to the loft) may be called, always just, always sinful. Even
Section 29. Even men perfectly justified, are not made perfectly holy (according to his faith and experience, which as to this case is the same in all Saints) while living here; and hereupon, when he hourly looks for the Porter to open to him the gates to enter into desired rest from the very molestations of indwelling sin, and was every moment expecting the executioner to dispatch him (in a letter to his dear Fathers, Dr. Cranmer, Dr. Ridley, and Dr. Latimer) he is bewailing his unthankfulness and hypocrisy; clear he was and "sure of justification and heaven, yet sensible of the remnants of corruption: As also M. Philpot, who leaped for joy, when his martyrdom was at hand, "yet cried for mercy, against his present unthankfulness and unworthiness. And if we look abroad, instances are pregnant and plentiful, I shall mention only two or three, one in Germany, Melancthon, who not only complained, that old "Adam was too hard for yong Melancthon, but continued "in a sense of his sinful corruptions to his dying day, confessing himself at last to be a miserable sinner: So did blessed Calvin (in France) as appears in his last Will and Testament. I close up with that noble French man Philip de Morney Lord of Plefis, though he died with full assurance of a house not made with hands, &c. yet he put up this request, a little before his death; "Lord make me to know my sins, to weep for them, to detest them, and to have them in execration. These with thousands like them, have so believed in life, and spoken, to this effect, at death, that when their bodies and souls were parted, and at that instant they should be perfected in holiness; they felt it not, believed not, it would be before that time.

R. F. * hath another exception: Heb. 12. 22, 23. [In the present tense, they there spoke, and not in the future.]

Rep. He that knows any thing of Grammar may well question whether R. F. understands himself, or what is the difference between the present tense, and future, [in the present Tense they there spoke] who spoke? There is but one Paul, or some other Pen-man that wrote the Epistle, by the dictate of the Spirit, and he speaks of believers already come to mount Zion, &c. and to the Spirits of just
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men made perfect, before he wrote the Epistle: The word Section 29. for [made perfect] in the Greek * is a Participle of the Pre-ter Tense, or time past (not of the present, nor did I say it was of the future) one only what was a Truth then, is now a Truth, that Saints living in their bodies, in imperfection of holiness, have relation to, and communion (as hath been shewed) with Saints living out of their bodies, i.e. the spirits of just men made perfect.

A third exception R. F. hath against the simile I used, [sin is as the wild fig-tree thou sayes, rooted in the joints of a stone wall, and when the wall is taken down, the stones cast asunder, body and soul separated, then is sin (thou sayes) plucks up by the roots, as the roots of the fig-tree not before.]

Rep. This illustration (of a light-some ancient writer *) * Epiphanius seems to dazzle R. F. till he ftaggers again, and swaggers twice or thrice against me for mentioning it. Once he chewed upon it before * (out of its place) and tells me, thou hast no proof for thy saying but thy policy, and that is contrary to Scripture, Psal. 37. 37, 38. Mark the perfect man, &c. for the end of that man is peace. But the wicked shall be cut off, and the transgressors shall be destroyed together at their end, as he reads them; but according to the right reading, viz. [But the transgressors shall be destroyed together, the end of the wicked shall be cut off] nothing will be found in these two verses, contrary to, or differing from what I held out by that simile; for we have marked the end, or death of many perfect or sincere Saints mentioned before, and it was found to be peace, their warfare then being at a full period when they dyed: as while they lived they had perfect peace with God by their perfect justification in Christ: so at their death they had a full harvest and reward of peace; such shall be the end of every upright soul, Isaiah 57. 2. He shall enter into peace, they shall rest in their beds, each one (while he lived) walking in his uprightness. This perfection of integrity and sincerity they have, who have respect to all Gods commandements, though no absolute conformity to them: nor do they continue in sin, though sin continueth in them till death. As for the wicked it is not so with them; in life, they continue in the state, love and sin.
practice, and under the power of sin: and when they dye, their end and reward is to dye the second death, with the first, both the wages of sin. Twice afterward * doth R. F. let fly against me, for the above mentioned simile [Thou subtle Serpent, and Scotch Politician, how hast thou wrested the Scripture? and By this thou hast manifested thy Scottish policy, and Antichristian deceitful spirit, and to be one that would uphold the kingdom of the Devil in people, and so art an enemy to Christ, and his work.] Rep. To all which I say no more, but the Lord rebuke this reviling Spirit in R. F. my work is not to attend his ink-horn terms, but what he pretendeth to from Scripture against the continuance of sin in the Saints during their abode in these vile bodies. * The Apostle saith, that the word of the Lord is quick and powerful, (so is not the letter of the Scripture) to divide asunder soul and spirit, joints and marrow, and is a discern of the thoughts and intents of the heart, Heb. 4. 12. Here Soul and Spirit is divided by the living word, and the ground of sin shaken at the roots, and rooted out of such, before their souls and bodies part asunder.

Rep. If I should deal with him, at the weapon which he useth against me, it were enough to ask, But doth the Apostle indeed say expressly [the living word is quick and powerful] or findest thou these words [the ground of sin shaken, and rooted out of such before their souls and bodies part asunder] in that Scripture? and tell him he believeth the Apostle, &c. but I have not so learned Christ. Better language there is, & a surer way of arguing then barely to word it: the weapons of our warfare are not carnal, but spiritual and mighty through God, to cast down strong holds. Mis-interpretation, and mis-application of Scripture is a strong hold for error and delusion. I shall first discover the true and genuine sense of that Scripture, agreeable to the scope, and then R. F. his mis-application, and false inference from thence.

1. The right and genuine interpretation is to be drawn from the context, as high as Chap. 1. onwards. By the word of God, Heb. 4. 12. is meant his word spoken, and his word written, and spoken according to what is written, Chap. 1. ver. 1, 2. God in these last days hath spoken...
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spoken to us by his Son, while he was upon earth. What Section 29. word was spoken? Chap. 2. 2, 3. That which concerned great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. And Chap. 3. 7. the word written is quoted out of Psalm 95. wherefore as the holy Ghost faith, To day if ye will hear his voice. Withal, Chap. 4, 2. it is clear, that the word preached, according to what Christ preached, and to what the holy Ghost hath written of Christ, is the same with that he mentioneth ver. 12. For (faith the Apostle) unto us was the Gospel preached, as well as unto them (in the wilderness, and in Davids time) but the word preached did not profit them, &c. This is no other then the declarative word of God, which declaration made by Christ, and by his Spirit in the Scripture, and by preachers from, and according to the Scripture, is,

First, quick or lively, no dead letter, though the Pen-men, or many preachers thereof be dead long since; and though many that heard the Gospel heretofore be now dead, yet it hath as much life in itself as ever.

Secondly, tis powerful, of constant efficacy and operation, even to the ransacking of consciences, searching of hearts, and to the critical discovery of thoughts and intents of the heart; it is proved to be so, ver. 13, because God, whose word it is, is omniscient, hath all things before him with the face upward; and therefore by the Scriptures, and by his Ministers, as by his Son, by whom (in these last days) he spake first, he can, and doth discover, and lay open the hearts of all men, &c. Of all men, I say, where the Gospel comes, i.e. of those that believe not, as of those that believe: for that is the scope of the 12. ver. as by its immediate connexion with ver. 11. appeareth; Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief: For the word of God is lively in its effects, &c. It is, and will be a swift witness against unbelievers, and quick to their condemnation, a favor of death unto death in them that perish; as it is, and will be a swift witness for believers, and quick to their consolation, a favor of life unto life, in them that are saved.
To understand by [the word of God] here, Christ's person, is not futable to the context from the beginning of the Epistle, nor to the scope; and this sense, being brought to set aside the Scripture, and the preaching upon it, and from it, is therefore to be suspected and waved: Others, who seem not to deny the authority of the holy Scriptures, yet would have it meant of Christ, for this reason, because the [word of God, ver. 12. is in the 13. ver. described as a person, [in his sight] and [the eyes of him with whom we have to do.]. Now this is but their mistake, for albeit Christ in person is the living word, yet it is the Apostles scope to gain honor to him, by gaining honor to the declarative word, which (being Christ's word, spoken by him, written by the inspiration of his Spirit, and preached accordingly) is therefore quick and lively, powerful and piercing, because it is his word: and the words of the 13. ver. are not a description of Christ's person [as he is the living word] nor of the declarative word spoken, written, preached, but of God the Father, Son, and holy Ghost; who being the living God, his declarative word is like himself, and from the knowledge of his nature, we may know what his word is. If God hath an all-seeing eye, his word hath an all-searching power. He puts not one but two edges upon this sword of his Spirit, Ephes. 6. 17. and makes it sharp and piercing for conversion, or conviction at least, and for such ends as he hath intended, by his word and the ministry of it, to effect and work out; therefore the words of ver. 13. [his] and [him with whom] must be referred to God, ver. 12. (distinguished into Father, Son, and Spirit) i.e. to all three, or any of the three. Let sinners, in whom sin reigns, and Saints, in whom sin remains, look to it, for God by his Scripture-word is able to finde them out, even them that pretend to present perfection, and have it not, for whom these words speak nothing at all. Should we take [God ver. 12.] not only at large, and personally for any of the three, but strictly for Christ's person; yet we must take [the word] to be, as I have said, the word declarative, and read it thus, The word of Christ is quick or lively, &c. We cannot read it out of the Greek, [the word-Christ] nor [the living word is lively.] nor [the living
living word is powerful,] but as 'tis read in our new Trans-lation, [The word of God is quick and powerful,] or as in the Geneva Translation, [The word of God is lively and mighty in operation,] that is (as their Note is) The Do-
trine of God is so and so, hath lively and mighty effects; why? because it is Gods Doctrine, Gods Word, Gods Scrip-
ture; if it be but his Letter, or outward ministry, it is Christ's two-edged sword, which serveth unto his design, of searching hearts, of comforting the believer, of cutting off and excluding the unbeliever from rest. But this place of Scripture will not serve R. F. his design hitherto.

2. Let us observe his application and inference, Here the ground of sin, is by the living word shaken at the roots, and rooted out of such, before their bodies and souls part asunder.

Rep. 1. Granting, it is divine power that makes efficaci-
ous the divine truths of the Scripture, and that the Spirit doth by conviction shake a sinner at the very heart-root, and by conversion shake, yea kill sin at the roots, (for sound conversion is more than lopping of branches, or moral re-
straints, the best fruits of Quakerism) yet is not all sin at first conversion, nor all the life time, extirpated or pluckt up absolutely, totally, and as perfectly as at death: and if R.F. proves not this from the place (as he doth not, but only say it) he had better never have quoted it. Nay, he dare not affirm it in plain words but obscure: [The ground of sin, &c.] What makes he the ground of sin? If he mean-
eth the subject where sin dwelleth, and is rooted; what is that subject but the faculties of the Soul, Minde, Will, and Affections, Conscience, &c? Now these are shaken, I con-
fess, but not rooted out; for neither Law nor Gospel, the word of Terror, or Grace and Peace, nor the Power and Grace of the Word, doth abolish or destroy the faculties and being of the soul. If he meaneth by [Ground of sin] the cause of sin; it must either be the guilt of sin, or the original stain and filth: if the guilt, 'tis granted that sin is abolished, and there is no ground or cause, why a Believer justified, and discharged from guilt and curse, by the imput-
tation of Christ's obedience, should be condemned, Rom.8 1,
and the abolishing of guilt, is the cause and reason why the inherent roots of sin are shaken and mortified, in their regency or reigning power, for the present, and why they shall be rooted out, as to residency and inherency, at the last; yea, why no justified believer should allow the least sin, that yet remaineth in him. If by [ground of sin] he meaneth the original stain and filth, it is the same with the roots of sin; and then he proves nothing but idem per idem, the same thing by the same, namely, that the roots of sin are shaken at the roots, and rooted out when they are rooted out: but the question is, when are they perfectly, and in all degrees rooted out? I have said, and proved it from Scripture, it is not till the parting of Soul and Body.

The truth then, and the illustration by the simile of the fig-tree stands firm and good, for ought that R. F. hath objected to the contrary, yet we must hear him * out; [It is Christ's work to take away sin here, and to sanctifie by his Spirit, 1 Cor. 6:11, 1 John 3:5.

Rep. We know that he was manifest to take away sin, in and from us; as in him is no sin, according to that in John, and that of Paul to the Corinthians, expressing two ways whereby he taketh away sin; by the way of justification, from defiling guilt and damning curse; this is perfectly done here, as to God's act of reckoning and account, though as to manifestation in us, to us, and concerning us, it comes by degrees, and not till the day of Judgement, will all the world know who are now God's justified ones. By the way of Sanctification, he takes away the dominion of sin in the very root; and the strength of the roots of filth is mortified here in some Saints more, in some less, as he pleaseth, who puts forth the power: but in none are the roots of every sin, nor of any sin, wholly, perfectly pluckt up, till bodily death. I am for purity and holiness here, in heart and life; but I am for purity of the Scriptures also, according to their pure sense.

What faith the Scripture, which R. F. next calleth forth? 
As he that hath called you is holy, so be ye holy in all maner of conversation, 1 Pet. 1:15.

Rep. This is a command of, and exhortation to what should
should be; viz. imitation of God's holy nature and will, as Section 30. long as we converse upon earth, in all manner of conversation. Let holiness not only be mixed with all you do in all your relations, and actions, but let it reign and bear sway in your whole life; and be growing up to perfect holiness in God's fear, having promises, 2 Cor. 7. 1. to encourage, quicken and convey, as well as precepts to oblige and bind us unto holiness. But thou denyest the holy call also, as well as the holy conversation, that pleads for sin, to alt, and press down, and make you all your life time to sigh it out, and under it groan.

Rep. 1. I plead against no commands nor means of holiness; through grace I have obeyed God's call to universal holiness, in a Gospel-covenant.

2. It is one thing to plead for the truth, viz. that by God's wise and righteous ordering of our condition here, sin is left dwelling, acting, and stirring in us; and another thing to plead for sin, which must be granted from his own words we do not, if all our life time we sigh it out, and groan under it: Oh, that we could do it more sincerely, and sensibly with the Apostle! Rom. 7. 24.

Section 30:

To what I noted of one, answering to the holy Ghost's question, Who can say his heart is clean? I can, and see all your hearts unclean, (because there wanted the marginal reference to the particular page) R. F. * shifts off answering, or taking off so foul a contradiction with railing at my supposed policy and serpentine subtlety, and particular lies, not one piece whereof I am conscious, in this matter. What if the words [I can &c.] are not so set down there, to wit, page 1. This was the reference to the second charge against that book (entituled, A short answer to seven Priests) which the author thereof arrogantly calls The Word of the Lord, not to the first charge, which had only a reference to that Book, not to the Page, as may at first view appear to any heedful Reader. * That arrogant contradiction to the holy Ghost's question (which implies a strong negative) will be found in another Page, by any that meet with the

* See contradictions of the Quakers, page 13.
Section 30. Short answer &c. before mentioned, which I had to peruse
in Scotland, but cannot here obtain it, for the Readers dis-
section and satisfaction. The rejoicing testimony of my con-
sience sufficeth me for the present, that not in fleshly wis-
dom, but in godly simplicity I drew up this with other col-
lections; and I hope it will cause the unprejudiced Reader
to exercise his candor and charity toward me, if he doth
but observe R. F. his reservedness [they are not so set down
there] not denying but they may be found in an after page;
and his ungrounded inference, as false, as groundless, [there-
fore thy policy hath manifested subterfery, &c.] for as neither
I intended, nor used deceit, so it had been poor policy to
mis-guide him, whom I purposed to set right in his way. But
(faith R. F.) all thy pleading is against purity.

Rep. How appears it? I discovered indeed a double con-
tradiction, and a triple arrogancy, in him that proclaimed
his cleanness from sin and challenged the knowledge of
other mens hearts, &c. as I specified it in my Book: but
this is a thread-bare cavil; doth R. F. produce any new
Scripture for absolute purity and perfection? Yes, Chris-
hath said, Blessed are the pure in heart, for they shall see God.
Matt. 5.8. then there was and are pure in heart, as Christ
said.

Rep. If this man would have added, [and as Christ
meant] we might soon agree. Albeit Christ was greater
then Solomon, yet he never spake a word, nor that word
in particular to cross what Solomon said from the holy Ghost,
who is equal, and of the same essential minde and will with
Christ. What faith the holy Ghost by Solomon? consult the
place, Prov. 20.9. Who can say I have made my heart
clean? I am pure from my sin? the sense of this place is,
there is none could ever say it; none, in any age; before,
or in Solomon's time: before or in Christ's time, or since:
none can now say it truly? It's a question that will silence
all the world, all the Churches; a question that will hold
un-answer'd till every Saints dying day, and in this last age
till the resurrection day. Shall we believe R. F. and take it
upon his word, with his own meaning; that's thus, There
was and are pure in heart, as Christ said, and as Solomon
meant.
meant it? this were not to reconcile seeming differences of Scripture among ourselves, but to set Christ and Solomon at variance between themselves. What then? will any help R. F. with an evasion? Solomon doth not say, God gives not pure hearts, but, Who can say, I have made my heart clean? this will not serve his turn; for it followeth, and I am pure from my sin? i.e. Who can say that either he hath cleansed his own heart, or that he is pure from his sin? which way soever he comes by it; and if it be true and perfect purity he must come honestly and purely to it, or even in that respect he is impure, and far from truth of purity. I would to God, the generation of Quakers would better attend this question: Art thou pure and perfect? how camest thou by it? Is it not a dream? a delusion? may not a soul and filthy heart be transformed into a fancy of pure perfection, and perfect purity, as well as a black devil be transformed into an Angel of light? Solomon how ever must be understood, as denying absolute purity in any man: and Christ, when he asserteth Blessedness to the pure in heart, intendeth not to nourish any in a conceit of their present perfect attainments, but to encourage them who were sincere, and have truth of holiness set into their hearts, and the purpose of their hearts with the Gospel endeavors of their lives, set upon purity: for from the context Ver. 1. they were his disciples he spake unto, whom Ver. 3. (compared with Luke 6. 20.) he pronounced poor in Spirit: Blessed are ye poor; not yet enriched with all perfections, but sensible of their spiritual wants: and Ver. 4. they are mourners under sin, and after more of God and Christ: Ver. 6. they are hungring and thirsting after righteousness, not yet filled; but blessed in their present state of hunger and thirst, and in their hopes (by that promise) of being filled. These are the pure in heart whom Christ pronounceth blessedness upon, who are poor mourning souls, hungring and thirsting after more purity; in the mean time not Pharisaical and hypocritical in their profession of holiness, as were others. And had these been pure in heart in R. F. his sense, they had then enjoyed the perfect beatific vision of God, which they have but a promise of: for they that are sincere:
sincere in holiness have here some communion with God, and one day and to all eternity they shall enjoy him, and his presence in fulness of that holiness and joy, whereof now they have but the tafts and first-fruits. He that boasteth of more, hath neither (as I said in my former piece) pure lip nor pen for the least degree (how much more larger measures?) of purity, maketh a soul sensible of continual impurities intermixed therewith.

R. F. * returns to this, That is thy own condition.

Rep. I acknowledge it.

Again, And so thou judgest others by thy continual impurities, and therefore thy judgement must needs be false, and not true.

Rep. I spake not my condition onely (who may more deservedly be called, less then the least of all Saints, then Paul stiled himself) but the condition of every one truly sanctified, and yet living upon the earth. Yet more,

And so thou denyst their doctrine, who said, Seeing ye have purified your souls (have purified in the present Tense) in obeying the truth through the Spirit; see that ye love one another with a pure heart fervently: but thou art against a pure heart, and so against the Scripture, 1 Pet. 1. 22.

Rep. If the Printer mistook not the [present tense] for the preter tense, R. F. doth grossly apprehend that to be the present [have purified] which in English, and Greek * is exprefly the Præter, or time past.

1 Pet. 1. 22. vindicated,

2. Were the Apostles words in the present tense [ye do purifie] it would make (in shew and form of words) more against R.F. then for him: but the truth is, the word in Peter being a Participle of the time past, and in the Active voice, it shews the work of purifying themselves, through the Spirit, was not so done, but that yet it was in doing. And as their habits of purity were not perfect, so they were far from perfection in the act, but have need of stirring up (as 2 Pet. 3. 1.) fervently to exert and put forth their love, and purity according to their principles: for the growth of both which, viz. act and habit of grace, he exhorteth, and exciteth them chap. 2. 2. to desire, as new born babes (far from highest perfection) the sincere milk of the word, and
and Chap. 5. 10. He prayeth, that after they have suffered a Section 31. while, the God of all grace would make them perfect, stabi-

lish, strengthen, settle them.

3. I finde R. F. perfect in nothing that favors of a Gospel purity, nor growing in any thing, but his perverse abuse of Scripture: But I shall pray for him and others, that they may be awakened out of their dream of Perfection, may see their present pollutions, and be ashamed of their Gospel

contradictions; till then, they will not understand what Purity is, nor whereof they affirm.

Section 31.

To the Quere of one of them, Did ever Paul deny per-

fection? I asked what he or others thought of that in Phil. 1. 12. Not as though I had already attained, or were already perfect: which R. F. * undertakes to resolve, He is * Page 17, so far from denying it, that he pressed hard after it.

Rep. Is this an answer, or an evasion? Denial of such a How perfe-

tion as Paul meant, ver. 12. is two-fold; either that it is here attained, or, that here we must press after it: Al-

though neither he nor we deny it in the latter sense, yet in the former, expressly he doth for his own part; and such as come short of him, may well and truly deny it. And our work in this life being to press after it, doth sufficiently imply, it is not here to be attained.

But faith R. F. (to mar, not mend his own case) He said to such as had attained it, press others on after it, and they did, Heb. 6. 1.

Rep. 1. Let not people take these mens words for infalli-

ble oracles, but search the Scriptures, and finde, if they can, where Paul wrote to any such, Churches or Saints, as had fully attained; and till they finde it, suspect R. F. for a de-

ceiver, and when they finde it not, conclude him a false teacher.

2. Whereas the Apostle had set before the Philippians Phil. 3. 12. & and us, his own example, I press toward the mark, &c. In the 15. compared, next ver. 15. he adds his exhortation, Let us therefore, as vindicated, many as be perfect, be thus minded: where Paul either puts X in
in himself with the many perfect, or not; if not, but that he is to be understood, as speaking to them that thought themselves perfect, he would then take them off from the conceit of perfect attainments, and have them so minded as he was; that is, as ver. 14. to press toward the White of perfection, as he did. If he joyns himself with the many perfect, then must the word perfect in the 15. ver. be taken otherwise then in ver. 12. For there he had denied himself to be already perfect; and if ver. 15. he should say he were perfect in that sense, wherein he had denied his perfection, he should be led (by the Spirit of truth) into a contradiction, which were blasphemy to imagine: let all the Quakers in earth and hell be first found liars, then one lye be found in the Scriptures, or the pen-men of them, as such. The many perfect therefore must be taken (when Paul was one of them, not yet without imperfections) for such, as by Pauls and the Apostles ministry, and with Paul, through the Spirits teaching and working, were grown up to a farther pitch and degree of holiness then some other sincere Christians, who were to press on themselves, as well as to press others on, after the highest degrees of grace attainable: which is the more clear by ver. 16. Nevertheless, whereunto we have attained, let us walk by the same rule: whereunto i.e. to what degree (suppose the fourth or fifth floor, though not at the top) we have attained, let us walk which implies, they are not at the end of their journey.

3. What have we in Heb. 6.1. but the same truth? Let us go on unto perfection. He that brings half an eye in his head to that text, will collect no more but this, That Paul, or the Pen-man of that Epistle, is travelling on towards perfection, and putting on his companions in the way; but neither he, nor the Hebrews he writes unto, are at their journeys end. Is the Post therefore at York, Berwick, or Edinburgh, because he is footing or riding thither? He that is half way up the hill, calls upon others to accompany him, and go on-wards and up-wards yet more and more, he is not therefore at the top of the hill.

But faith R. F. such obtained, as so pressed after it, Heb. 12. 22, 23.
Part 1. concerning Perfection.

Rep. But how? They, the Hebrews, obtained communion Section 32. with the perfect, while they pressed after them: and when did the just men (whom they pressed after) attain a full perfection of holiness? when their spirits and bodies parted, not before, as hath been shewed in Section 29. And as for the Saints he wrote to, they were yet in a conflicting condition, striving against sin, ver. 4. of that 12. Chap. and not so diligent in their way and work, but they had need of spurs, Chap. 6. Yea, Chap. 5. so dull of hearing, ver. 11. and such non-proficients, ver. 12. that they had need of an alarm, of a rod, or of a ferula, Chap. 12. 6. &c.

Another dart yet will R. F. throw against this truth, Paul obtained it, and preached wisdom among them that are perfect.

Rep. 1. But he cannot tell us at what stage of his life he attained it. He obtained perfection of Justification indeed betimes, and so doth every believer at his first believing; but he cannot shew us when he attained to the perfection of Sanctification till his death. He had it not when he wrote to the Romans (as was made to appear Section 20. and more may be said Section 35.) which Epistle was written after that to the Corinthians. He had it not when he wrote to the Philippians (Chap. 3. 12.) which Epistle was written after that to the Romans, as might be demonstrated if it were needful. He had it not when he wrote to the Hebrews (supposing, as we may most probably, it was his Epistle) consult again, Heb. 6. 1. which Epistle was written after that to the Philippians. If Paul had it before his death, it was when, a little before his departure and martyrdom, he wrote his second Epistle to Timothy, (the last of all his Epistles) when he tells him, 2 Tim. 4. 6, 7. I am now ready to be offered, &c. I have fought a good fight, I have finished my course, I have kept the faith: yet even then, he puts in himself with the weaker Christians, Chap. 2. 12, 13. who might fall into an act of Christ-denial, or a fit of unbelief; [If we deny him— If we believe not] and even then, he sends for Books and Parchments, Chap. 4. 13. He was no perfectist therefore lifted up here above a possibility of sinning, or above the use of means for preserving and per-
Section 32.

1 Cor. 2.6. vindicated.

Section 32. feeting the understanding, memory, affections, &c. to the very last period of his course.

2. It is true, he preached wisdom among them that were perfect, 1 Cor. 2.6, 7. but this is not truly allledged by R. F. for perfection in the highest degree; for Paul understandeth with sincere Saints, such also as were grown Christians, taller by head and shoulders then their Brethren, in the faith and fellowship of the Gospel; comparatively perfect, in respect of weaklings and babes in Christ: they were of more able understanding and riper capacity in spiritual mysteries, and as the Apostle describes them, Heb. 5. 14. who are of full age, can digest strong meat, and by reason of use have their wits exercised to discern both good and evil; yet not perfect in all degrees, but, at most, Christians of a higher form then their fellows. R. F. * yet allledged, 2 Cor. 13.

11. Finally brethren, farewell, be perfect, as if the Apostle's exhortation did argue they had it already; or as if I denied the exhortation to perfection, which is given to none, but such as are in some degree imperfect. The word which the Apostle there useth, hath reference to their Schisms and Divisions, and intendeth no more then if he had said, Make up your Rents, and reform your ragged Communion and tatter'd Conversation. Whether he or I do contradict the Scripture, cross the Apostles Doctrine, and therefore to be holden accursed, (as he chargeth it upon me) must appear by the premises, proofs, and demonstrations from the Scripture, till the Lord cometh with ten thousands of his Saints, to the full conviction of gain-sayers, Jude v. 14, 15.

Section 32.

1 John 4.17. vindicated.

I Had noted how they plead for present attained perfection much from that Scripture, 1 John 4.17. As he is, so are we in this world. This R. F. faith nothing to in its place, nor can he justly hold up any plea from hence for that which the Apostle intends not by the words, or against the exposition I gave of them, which was this, That the Apostle speaks onely of the sincerity of our love, manifested like to Christ in a single, plain, sound-hearted way, that we may have.
Part 1. concerning Perfection.

have boldness in the day of judgement. [As] notes not Section 33. here equality, but quality and likeness, (as Matt. 5. 48. and often in Scripture.) It is arrogancy to think, and contradiction to say, that, as Christ was without sin, so are we in this world; when we speak of Sanctification, which is that under debate. Afterwards * he calls my exposition * Page 18. wrestling and twisting, and by windy words, of no force, he would maintain the corrupt gloss, of being without sin as Christ was, as may appear in the following Section.

Section 33.

Having discovered G. Fox his express Negative answer to the Question, Have ye no sin? No, contrary to 1 John 1. 8. If we say we have no sin, we deceive our selves, &c. R. F. * stands up here in his fellows defence, and doth * Page 17. not answer to the place of John which I quoted in the first Chapter, but tells me, If his answer was No, it was not contrary to such as were in the eternal life, and did abide in Christ, but he (G. Fox) is in the life of truth, and abides in Christ, and therefore his answer did not contradict the Scripture in the third Chap. ver. 6.

Rep. 1. If G. Fox his [No] contradicted but one place of Scripture, it contradicted the whole Scripture; for God's truth is uniform, and a sweet harmony there is of every string; break one link of the chain, you break the chain.

2. To say [No] to such a Question, Have ye no sin? is far from agreeing with 1 John 3. 6. in its true meaning.

First, The Apostle faith not, whosoever abideth in Christ hath no sin in him: for that he (according as the Scripture elsewhere, 2 Cor. 5. 21. 1 Pet. 2. 22.) only asserteth of Christ (as God, and God-man) ver. 5. And in him is no sin, to distinguish him from Saints that (while here) have sin in them; and to prove him to be fit and able to take away sin.

Secondly, As there are no such words, so it is not the Apostles scope to hold out R. F. his Doctrine of present Perfection, but to discover all those who abide in Christ to be such as do not abide in sin; and all those who abide in sin,
The Reviler rebuked

**Section 34.** Sin, to be such as have not seen him nor known him.

Thirdly, So far as they stick to Christ (who are in him) and suck vertue from him, they sin not; yet at that time when they abide in Christ, sin dwelleth in them, not in the old regency and power, but as a troublesome in-mate, which they would gladly be quite rid of, from the first moment of conversion (if the Lord so pleased) but it is there, and remaineth for their exercife, till the combat of flesh and spirit be at an end; viz. at the end of our days.

**Section 34.**

The Reader may observe, that R. F. answereth nothing to this Section, wherein, having shewed how they cry out against all that teach, Sin is not perfectly mortified in this life, to be upholders of the Devil’s kingdom: I asked, Were Paul, John, and the Apostles, upholders of the Devil’s kingdom? And, doth the Scripture uphold the Devil’s kingdom, when it positively assereth there is sin in every good man while he is doing good? according to that Ecclef. 7. 20. There is not a just man upon earth that doth good, and sinneth not. A Scripture that stands as an impregnable fort un-assaulted by the enemy, and impossible ever to be taken or battered down, although this generation of Perfectists (rank and file the same with them spoken of Prov. 30. 12.) should night and day lay siege to it, and shoot all their Gra-...
Part I. concerning the Warfare.

(9. Head of Contradiction to Scripture.)

Concerning Christian Warfare.

Section 35.

Having noted their denial of Saints to be always in the Warfare, R. F. * returns me his justification of this Doctrine; If they do, they deny not the Scripture, but agree with it. How makes he it out? Why, Such as have overcome are more then conquerors.

Rep. This is a truth in some sense, but proves not that Saints are past the warfare. Every Christian is an over-comer as well as a warrior; but how? when, and in what measure?

1. In Christ his Head and Captain he hath overcome, 1 Cor. 15:57.

2. When shall he have a perfect conquest over inherent corruption? when the warfare is at an end; when is that? when his wayfare is at an end, not before.

3. In what measure is it wrought here? In some more, in some less (as to the conquest of Sanctification, of which is the Question) in none absolutely and totally. A victory the Saint may have to day, in some particular combate, a foil to morrow. Shameful foils some of these men have had, who have thought themselves at an end of their warfare, if half that which is reported be true. That of Atkinson at Norwich, was true enough, one who cryed up Perfection as loud as his fellows, but became as unstable as water, and was easily captivated to the act of Fornication. I lift not to rake in such kennels, but I abhor boasting before the final victory. That practice which violateth the seventh Commandment, is as far from perfection, as that Doctrine which contradicteth the seventh Chapter to the Rom. 23.

R. F. tells me, Thou brings that of Paul in the warfare; but thou brings not his after experience, where he says, The
The law of the spirit of life in Christ, hath made me free,
Rom. 8.

Rep. I flatly deny that Paul's experience, Rom. 8. 2. was an after-experience, to what he speaks of himself, and regenerate persons, Chap. 7. 14. to the end, as his, and their present state; which was no other then what he was in, Chap. 8. and so to the end of the Epistle. For Chap. 8. and ver. 2. is brought in as a consolation under the combathe. The words are these to the full; For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death. What is that Law of the Spirit of life in Christ Jesus? but the power and authority of spiritual endless life in him; and particularly, that habitual frame of holiness in Christ's humane nature, which from birth and conception he had; and which (being made meritorious by his Divine person, in which the humanity subsisteth) is imputed to Paul, and every true Believer; by reason of which imputation, he is made free from the law of sin and death. What is that Law of sin? The condemning power of sin (yet inherent and permanent:) As if Paul should have said, If sin that wars and fights in me, hath no power to condemn me, then there is no condemnation to me; (the sentence, that is cut off, and where no sentence passeth, there is no execution according to Law.) But sin hath no Law, no power to condemn me; for the Law of grace and holiness in Christ's own flesh, condemned sin there, kept off filth from him, and condemned all my guilt charged upon him; so as sin is put out of office, and cannot so much as serve a Writ of condemnation upon me: nor can sin have a commanding power over me (while it dwelleth in me) seeing the Spirit which dwelleth in Christ, brings life and power from him, to quicken holiness and kill sin in me; and that grace which reigneth in Christ, reigneth in me, while sin is rebell- ing. And concerning the Law of death, the sting of death, which is sin, being taken away by removal of guilt, bodily death can do me no hurt; sin may kill and pull down this earthly tabernacle, it shall never slay my soul; I am already free from the sentence of the second death, it shall never have power over me, though my present, as by-past sin de-
Part 1. concerning the Warfare.

serves it, yet Christ hath freed me from it. Thus Paul speaks Section 35. his own and the Saints victories with their combates, at one and the same time; while they are warring, they are conquering, and have more then earthly conquerors ever attained to. How is that? for R. F. cannot conceive there can be any warfare continued, where there is more then a conquest already gotten. To clear this, let us take all the Apostles words before us, ver. 37. In all these things we are more then conquerors through him that loved us. He doth not say, after all these things, but in them, during the warfare, we have the better by many degrees; or as the word signifies, we have an overplus of conquest. It is enough for men after worldly encounters, to go out conquerors at the end of their Battels; but as we conquer while we fight, so we are sure of the victory (i.e. have sure grounds of expecting the last victory) when we strike the first stroke; which conquerors of the world are not assured of. To sense we may seem to be overcome, between times, but to faith the victory is sure on our side. This is a Paradox to R. F. but let him know, we are not beaten out of the field (by all his and other oppositions) but keep our ground, what’s that? God’s love to us in Christ, which is the cause of the beginning and end of the conquest. It is that, and not inherent grace, or our love to Christ, onely or chiefly, which strengtheneth us to combate and conquer also: Our grace is weak, and gives back many times, but Christ our Captain never starteth, and the love of God to us abideth, and union with him who giveth the victory holdeth: R. F. had best keep to that, lest his inherent perfection fail him altogether. It is granted by R. F. according to 1 John 4. 4. That greater is he that is in the Saints, then he that is in the world; which is brought in by the Apostle as another ground of their present victory over the seducing antichristian part of the world: the strength is not ours, but the Lords, whereby we go on conquering, and to conquer; and are enabled to keep up our warfare, and assured we shall have the day, of whole troops of perfect and imperfect Quakers, because as the word of God abideth in them that have overcome (in the Apostles sense, 1 John 2. 14.) so it doth not abide in them, who
say they have no sin abiding in them, and will not be known to abide in the warfare: such were either never in it, or are run from their colors. Let R. F. * prate or print what he will; *carnally minded, as thou art* and speaking of his conquests, *which thou art ignorant of and knowest not that plead for sin, and so for the devil, therefore his servant thou art, expect his reward for doing his work* none of these fiery darts shall be able to separate me from the love of God which is in Christ Jesus, nor from the service of my generation in this or any other way which the Lord calls me unto.

(10. Head of Contradiction to Scripture.)

**Concerning Repentance.**

Section 36.

I met with a question in one of their Books which implied a denial of repentance in the godly: *viz. what remorse can there be in him that doth not commit sin?* now taking remorse, for godly sorrow (as they phrase it) this is (as I shewed) contrary to 2 Cor. 7. 10, 11. where godly sorrow wrought in the Corinthians (with the effects of it) although they committed not sin, in *Johns sense*; i.e. they made no trade of it, R. F. bids me take heed, &c. for we know that the goodness of God leadeth to repentance, Rom. 2. 4.

Rep. The Apostle there speaketh of the unconverted, but the question is about the Saints. As for the unconverted, Gods goodness (in providential ways) is a motive and inducement to repentance, but no Physical means, energetical and operative to give what it leads, or directs unto. We witness, faith he obscurely, *the gift from the goodness.*

Rep. 1. That God gives aim for repentance by his providential goodness (of which the Apostle speaks) is plain, but that he giveth the thing thereby, is denied, Ver. 5. shewing what
what abuse is made of it by impenitent hearts, and such who \textit{Section 36.}
by providence have the Gospel preached unto them. Repentance is not given to all where Christ is preached.

2. That which I charged, was their disclaiming a godly remorse or sorrow, \textit{viz.} in the godly. Remorse, properly and strictly is the biting, and smart of conscience, by upbraiding guilt; this, believers are freed from, \textit{Heb. 10. 1. and 22.} And Francis Howgill (in the account he gives of his dark condition *) will hardly finde a found Protestant Preacher, who ever told him, \textit{[sin was taken away by Christ, but the guilt should remain while he lived, and brought him the Saints conditions, who were in the warfare, to confirm it]}

for such a remorse is for them that are unpardoned, and unsanctified, and shall so continue while they live; and the warfare of justified, sanctified believers, as such, is onely with the sin that deserves guilt, and hell; not with guilt itself. Because sin is pardoned, and the reigning power removed, the Saints are to rejoice, and give thanks: but that sin remaineth, and the roots of all their old pranks, and wickednesses (now brought to remembrance) are not perfectly mortified, this is matter of repentance, and godly sorrow all their days.

\textit{R. F. tells me I have uttered another lye, in saying, they disclaim godly sorrow.}

\textit{Rep. 1. Where was the first lye, or one, to which another was added? Hitherto, the honest godly conscientious Reader, who is also judicious, I trust, will finde none.}

2. That my charge was true, will further thus appear. They that all along disclaim in-dwelling sin in the godly, (which is the chief matter of their grief) disclaim Godly Remorse, \textit{R. F. and others disclaim in-dwelling sin in the same is godly; what follows but the truth of my charge? Again, cried.} They that cry down the doctrine, and practice of continual sighing, and groaning under the roots, and remnants of sin, they disclaim godly sorrow; But \textit{R. F. and his associates de-cry the doctrine and practice of sighing, and groaning all our days, under the burden of sins remainders, (as Section, 20. was evidenced, and elsewhere.) Therefore they do disclaim godly sorrow. If \textit{R. F.} his simple hearted...}
Reader say, but we must believe him, he faith, they do not so, and so: I ask then what meaneth he by godly sorrow? (which I never called remorse, but seeing they used the term, I called the sorrow of the godly, a godly remorse or sorrow) using the word at large, for no other but grief in the affection, not for gripes in the conscience,) and in whom doth he not disclaim it? Haply, the simple heart will say, he meaneth sorrow for sin, as sin, past, and present; part defilements, present stirrings, and inclinations to sin. Doth he so? then he must deny his doctrine of present perfection true of some Saints, you will say; but then he disclaimeth godly sorrow in the rest that are already perfect, and free from the matter of sorrow, as I said above, and so he will put them (if not himself and some imperfect ones) among the ninety nine that need no Repentance, which yet is not so with them in reality, but in supposition. If you say, they preach that men should repent; I ask, how shall the ungodly sorrow after a godly manner? If they lay the burden upon the ungodly onely, and absolve the godly altogether, they may by that way preach down all godly sorrow, and startle the wicked with legal convictions, and that which is remorse of conscience, but no way help toward the pulling down the old man, or building up the new, in the true Believer.

(11. Head of their Scripture-contradiction.)

Concerning the Word, and means of Grace.

Section 37.

Had expressly cited C. Atkinsons words, viz. I deny that God did ever, or will ever reveal himself by any of those things thou callest the means of grace, which were spoken of before in his book, as, reading, hearing, prayer, &c. contrary to 2 Tim. 3. 15. Rom. 10. 17. Luke 11. 13. &c. R, F. in answer * faith I would raise a slander, &c. as if they should
Part 1. concerning means of Grace.  

should deny the way and means that God useth to reveal him. Section 37.  

self to his people by. How makes he it to appear? why, Christ is the light, and the way to the Father, and that they own; and he reveals his secrets by his Spirit.  

Rep. In all this confession, here is no acknowledgement Christ and the of reading, hearing, prayer, &c. That Christ is the light, Spirit give and light-giver, hath never been denied by me; and that, with his Spirit he is the author and worker of all grace, who but graceless men will gain-say? We do, with the Scripture, attribute higher things to God, and Christ, and the Spirit, then to be the means of grace; but R. F. will not ascribe so much to the Scriptures, read, heard, sung, prayed upon (i.e. according to the rules, and patterns of prayer there set down) to be so much as outward means of grace; we can have no such outward ingenuity from him: But what faith he? The Scriptures are not Christ, nor the Spirit.  

Rep. What if they be not, they are Christ's word, and the word of the Spirit, as hath been shewed; and what the Scripture faith, Christ faith, and the holy Ghost also the same; He therefore that rejects the Scripture, and its several exercises from being the means of grace, rejects Christ and his Spirit also. But the Spirit he faith, teacheth us how to pray, and profit. Gal. 4.6. 1 Cor. 12. 7. &c. and this doth not contradict the Scriptures.  

Rep. No, for the Spirit of grace, and the outward means agree very well, yet this is not a yielding them to be the means [by which] Christ and the Spirit revealeth their secrets, and convey grace. It is one thing for the Spirit to teach how to pray, and read, another thing for the Spirit to work by reading, praying &c. we grant the former, but he grants not the latter (as he ought) that I can finde. Yes, may some say, what think you of that which followeth? we know that faith is given by the ministry of Christ in the Spirit.  

Rep. But speak plainly, is it given by reading and hearing the Scriptures opened and preached? as, 2 Tim. 3. 15. Rom. 10. 17. hold it forth; And we know that God giveth us his holy Spirit.  

Rep. But doth he give it in a way of preaching and prayer
prayer? as Acts 10. 44. and Luke 11. 13. bear testimony. As soon as Paul is converted, is he not at Prayer, and had he not the fillings of the Spirit given him in that way, as by Ananias putting his hands upon him? Acts 9. 11. 17. And the wisdom, faith R. F. Which is from above, is first pure, then peaceable, gentle, easy to be entreated; and the fruit of righteousness is sown in peace, of them that make peace, James 3. 17, 18. for which we praise God.

Rep. 1. But doth he give this wisdom by asking? as faith James. 1. 6. If any lack wisdom, let him ask it of God; is not prayer a means of wisdom?

2. I wish we could finde the wisdom James describeth in R. F. As yet I discern not any seeds of it sown in his books, one or other.

3. Let him beware of taking God's name in vain, by praising him legibly, in print, for that which he hath not printed in his heart, nor holdeth forth visibly in practice. Why, but he addeth, we own reading, hearing, prayer, and the teachings of God according to his promises.

Rep. I wish he doth well understand the promises of God. Gods promises are made of a blessing upon such means, as reading, hearing and prayer, as well as of gracious abilities to read, hear and pray with, Isaiah 55. 3. He that heareth, and inclines his ear, shall live, 1 Tim. 4. 13. 16. If Timothy attend to reading, meditation, preaching to others, watching himself, In doing this he shall save himself, and those that hear him. To prayer is promised salvation, Rom. 10. 13. Christ's presence, Matth. 18. 20. Returns and answers, Matth. 7. 7. To preaching Christ's presence, assistance, and blessing, Matth. 28. 20. To the Saints conditions (which C. Atkinson rejected with the ordinances) all blessed success, Rom. 8. 28. They shall look unto him, and run to him, and their faces shall not be ashamed. Psal. 34. 5. why so? Ver. 6. This poor man cryed and the Lord heard him, and sade him out of all his troubles, and therefore we may from others experiences, together with our own, have hope, Rom 5. 4. And Hope, in and by a promise, an experimental promise and a promised experience, maketh not ashamed. If therefore R. F. doth own these means, and the
the teachings of God according to God's promises, he must own them otherwise than C. Atkinson, even, as means by which God hath revealed himself, and will communicate his grace; and then I will not accuse him, as I have not slandered C. A. when I speak the truth, I harm them not. The more nakedly their Errors are detected, by the Truth, the more good it may do them, and I wish it with my heart.

(12. Head of Scripture-contradiction.)

Concerning Baptism.

Section 38.

That they are against Infant-Baptism, I had noted, contrary to Acts 2. 38, 39. where the command for application of Baptism, reacheth as far as the Promise; and, as I hinted, in my shorter piece, the Promise extendeth itself to Children, while Children, they are part of the Saints of the Church at Corinth, 1 Cor. 7. 14. if but one of the parents be a Believer and a Church-member. R. F. is for the Negative, in a transition, from what was spoken of before; But your brain-imaginations we deny, and sprinkling Infants with Water.

Rep. 1. If he puts this scandalous title of brain-imaginations, upon the other means of Grace, reading, preaching, hearing, prayer, experiences, &c. he doth but back his fellow Atkinson. Suppose God should leave him, as one of that name, (if it be not the same C. A.) to Fornication, were it not just for his casting reproach upon the ways of God?

2. No reason is given for his denial of sprinkling Infants with water, which I called Sacramental water, but he puts it upon a Quere, Canst thou prove it?

Rep. What I affirm and practice, I am not without grounds of proof from the Scripture, as touching these three things.

1. Sacra-
1. Sacramental water, or Baptismal water, or Baptism with water, let it be called any of these, it matters not which.

2. Baptism of Children, or Infants.

3. A sprinkling Baptism, or application of water by sprinkling or putting water upon the party baptized.

First, What more clear then the appointment and use of water-Baptism?

1. Water was appointed by God to be used as the outward material sign of inward spiritual washing, and cleansing by the Blood and Spirit of Christ, John 1. 33. He that sent me to baptize with water, &c.

2. Where there was much water, there were many baptized, and the sooner dispatched, as not only at Jordan, but in Aenon, near to Salim, John 3. 23. and at Jerusalem, Acts 2. 41. Where there was no water, the ordinance could not be administered, and therefore the Eunuch till he came where water was, called not for it, Acts 8. 36. See, here is water, what doth hinder me to be baptized? Philips answer, If thou belieuest with all thy heart, thou mayest, hath no such intendment, as * one puts upon it; to intimate water-Baptism to be a thing indifferent, nor any such sense as he would dawb upon it, with his untempered morter: viz. As much as if he had said, If thou belieuest outward water to be necessary to salvation, thou mayest be baptized, &c. For the Eunuchs Reply (out of which the scope and sense of Philips answer is to be gathered) is not touching his faith of the necessity of water, (of which he stood convinced that the use of it in Baptism was an ordinance) but respecting his faith of Jesus Christ to be the Son of God.

3. When the inward Baptism of the Spirit, and that by extraordinary gifts of Tongues was obtained, it sufficed not; but the ordinance of Sacramental-water must be obeyed, Acts 10. 47. Can any man forbid water, that these should not be baptized, &c. And ver. 48. He commanded them to be baptized. Whosoever is against Baptismal-water, forbids or denies that which Peter, by the Lords authority, dares any man to forbid.

4. When Paul baptized Jullia and her household, the
Part 1. concerning Baptism.

Jaylor and all his, Crispus, Gains, and the household of Stephanus, what was it but with water? He could do no more then John Baptist, except in exercise of gift of tongues and miracles, and laying on of hands upon those that were baptized before, Acts 19.6. with 4.

5. Baptism with water is by Christ's institution to continue, as long as Christ's presence is with the Apostles, or such as reach the same Gospel they taught, and make Disciples as they did, which is to the end of the world, Matthew 28. 20. The words * in the Greek are the same with them in Matthew 28. 19. 40. * (except a small variation of the Preposition and Case, or addition of a Pronoun) so shall it be in the end of this world; which is not the end of the Age wherein the Apostles lived, but of all Ages then and yet to come. And that baptizing with water is meant in Matthew 28. is clear enough, because Christ reserved the gift of the inward Baptism to himself, but he commandeth his Apostles and Ministers to give forth the outward, as subservient to his saving ends and purposes. And although we prefer the inward before the outward part of one and the same Baptism; yet we must not reject the outward part, because the inward is to be preferred. It will not excuse R. F. * or any man to tell us, Yet Baptism by one Spirit we own, while water-Baptism is wholly dis-owned. Nor do the Scriptures which he produceth for the Baptism by the Spirit, exclude the Baptism with water, 1 Corinthians 12. 12, 13. The Apostles' scope in the Chapter is, to press on to a right use of spiritual gifts by every member, for the good of the whole body, as from other Arguments; so from this, ver. 12. The body is one, though the members are many. How is it proved, that the Church is one body? Because ver. 13. by one Spirit are we all baptized into one body: Hence the force of his Argument for right imparting of gifts; If we all agree in the same Spirit, and are taught by one Spirit, and baptized into one body, why should not our gifts be used for the mutual good of the members, the whole, and every part of the body? Now, what is in the inward part of Baptism; among other things, incorporation, that is held forth by the outward part. Water-Baptism, declares and ratifies our being
Secondly, As to the Baptism of Infants, what ever R. F. thinketh (with many others) that it is an Invention, and none of Christ's Institution; The grounds from Scripture for the Affirmative, must be raised, otherwise then he undertakes it, ere I will clear him of his Christ and Scripture-contradiction, in this very particular. To those two Arguments I produced from Acts 2. and 1 Cor. 7. mentioned in the beginning of this Section, he faith little or nothing; nothing at all to the latter, and little to the former, and that as falsly, as weakly; according to his wonted language: But thou perverts the Scripture, Acts 2. 38. 39. saying, Be baptiz'd
Part I. concerning Baptism.

179 ed every one of you; you and your children: Here thou art Section 38. a lyar, it doth not command Children to be baptized with water, neither did they ever so baptize them, that thou canst prove, by one plain Scripture.

Rep. 1. He attends not my reason, which I must repeat, for help to his memory, or others understanding: The Command there reacheth as far as the Promise; the Promise extends it self to Children, not to all, but to their children, [To you and to your children is the Promise made,] and therefore the Command [Be baptized every one of you] is made to the Parent, and concerning the Childe, and Children also of such Parents, as gladly receive the word of Promise for them and theirs, as it is said they did, ver. 41. And although it is not there plainly express, the Children and Infants were baptized, yet the Promise is plain enough, and the Precept is explained and enforced by the Promise; which had been of far less force to the Jew, and Profelyte also, if their Children (formerly circumcised upon their Parents taking hold of the Covenant, Isa. 56. 6.) had been excluded, and left un-baptized; and why may not the yongest be included with the eldeft among those three thousand souls? (according to Scripture-phrase elsewhere, Gen. 46. 26, 27.)

2. Why should R. F. (if he were not unreasonable) tye me, or himself, to one plain Scripture? That which one place giveth not forth so plainly, another compared with it, may explain that and its self also. Let him consult Ephes. 5. 26. There is plain mention of water, and washing of water; by whom? by Christ, [He that sanctifies and cleanseth the soul] Whom doth he sanctifie and cleanse? or whose souls? His Church, his mystical body, ver. 23. How? By water, and the word; both which are the outward means, by which he applies his Blood and Spirit, to all that he cleanseth. The water distinguisht here from the grace of sanctifying and cleansing, can be no other then Baptismal-water: The word* in this place distinguisht from Christ himself, can be no other then the Scripture-command for the use of water, and the Scripture-promise, for the blessing of water to the ends he hath appointed it in Baptism.

2. The
A sprinkling

Baptizo signifies to wash diverse ways. The Jews had diverse Baptisms, as the words are, Heb. 9. 10. translated diverse washings: Some by sprinkling, or putting water upon persons, or things, to which Ezek. 36. 25. and Heb. 10. 22. alludeth. Some civil, or superstitious, as Mark 7. 4. washing of vessels, tables, or beds; which way was by casting water upon them, as by dipping some things into the water: so that the command for baptizing is a command for sprinkling, as for dipping, as the word is used, 1 Cor. 10. 2. They were all baptized, in the cloud, and in the sea; some might be more drencht or wet then others; but they (whether yong or old, whether more or less washed, or moistned with water) were all baptized. It is not the quantity, but the quality, and use of water that was then, and is now significative in Baptism. The general end and use of water...
Part i. concerning Baptism.

water is washing, (the effect whereof is cleansing) and such Section 38.
is the use and force of the word, (as before) hence I reason,
That action which fully representeth the main end and
use of Baptismal-water, is lawful and sufficient:
But sprinkling, pouring, or putting water upon the body,
doth represent this main end and use, &c.
For the main general end, and use of Water-baptism, is to
signifie spiritual washing and cleansing of the soul from sin,
Acts 22. 16. Arise, and be baptized, and wash away thy
sins: and this is done significatively, by a sprinkling-Baptism
(of young or old) as well as by a dipping.

2. When John baptized Christ, and Philip the Eunuch,
their going down to the water was one action, and the ba-
pptizing another. I stand not convinced by any plain, or
forcible Scripture-phrase, or by any circumstance in Scrip-
ture-history, that there was any other action, or rite of
baptizing (when it came to that) then sprinkling or casting
water upon the person baptized.

3. Sprinkling, or putting water upon the baptized, is the
more ready and easie action; and Christ hath not burthen-
ed his Church in the New Testament with painful Ceremo-
nies. Dipping and plunging, is either of the whole body, or
of a part only: if but of a part, it is hazardous and trou-
blesome, not only to Infants, but to persons of years. Once
upon a time, I asked a neighbor of mine (who was for Dipp-
ing) how Paul dipped the Jailor? his answer was, He
took him plump up from the ground, and put him into the
water. (By the way I told him, there had need be good
flore of strength in all Administrators of Baptism in this
manner, and little Paul might not be strong enough for the
service, if Silas was) I asked again, whether there was a
pond or river in the yard, betwixt the prison and the Jail-
ors proper lodgings; and was answered, there might be a
brook running through the yard. These are strange con-
jectures, which men will assume and fancy to themselves.
I may ask again, what brook or pond was there in Judas’s
house, where Paul was, Acts 9. 11. who when weak and
feeble was baptized, ver. 18. and was not strengthened in
body till he had received meat, ver. 19. sure, sprinkling or
putting
putting a little water upon Paul at that time, and at all times upon feeble Infants, as upon feeble Paul, is a work of greater mercy, which God prefers before sacrifice. Who may not observe, that dippers, and the dipped are more put to their shifts, to make out their way by Scripture, then we are straitned, to prove a sprinkling Baptism, or a washing by sprinkling, or such kinde of application of water to the party? And therefore if water be appointed by Christ, and Infants are not excluded the Covenant and Promise wherein their parents (if but one) do stand; and if sprinkling or casting water upon the Church-member, or confederate with God, and his people, be sufficient, and suitable to the main end of Baptism, I apprehend we depart not from the minde of Christ revealed in Scripture, when we so Baptize them.

4. As I forbear judging of Saints who differ in some inward notions, and outward forms, so I cannot but condemn this sect of men, who are against all outward Baptism with water, what way, or to what persons soever it be applied; and vent many falshoods and absurdities in their dictates concerning the baptism of the Spirit onely. I shall instance but in one or two of the buffie Pen-men, J. P. and J. N. 

* * James Parnell dictates thus; They who would have one Baptism outward, and another inward, would have two Baptisms, when the Scripture faith the Baptism is but one: As for the Baptism of water, which the Apostles used, it was a command of Christ for its time. Whereas the contrary hath been shewed from Scripture (in this Section) that the two parts, outward and inward, make but one Baptism, by reason of the relation that the outward sign hath to the inward thing signified; which relation, by virtue of Christ's ordaining it to be so, is the foundation of the union, and one-ness. And as for his limiting the Baptism of water to the time past and now out of date, it is but a Tradition lately received, to make void the commandement of Christ, which will stand in force, effect and virtue, when the Tradition will vanish and come to nothing. James Nayler, a greater doctor (J. Lilburn * calls him a tall man in Christ) dictates thus. * It was not laid on the Apostles as of necessity,
but as they found it of service or dis-service. This is rotten, Section 38. groundless stuff. It was always of service, since Christ did institute it, and not to be denied to the proper, and capable subject. If the Apostles did not always administer it themselves, they appointed Evangelists, Pastors, or some that were commissionated to preach to do it, according to Christ's command, Matth. 28. 18, 19. which they were to teach others to observe and do; And a necessity there was for them to obey their masters command; and administer, or cause to be administered, as a necessity on the Believers part to use it for him, and his as a means of faiths confirmati- on, &c. not but that God can and doth save without it, where it cannot orderly be had. But then will J. N. say, * If any * As above, shall come in the power and Spirit of John's Baptism, or if any had a call from God thereto, such we judge not, nor gainsay. But what call doth this man imagine? observe what he faith, afterwards, * God never called any to Baptize; but first he called them out of the world, and their habitations there, to follow Christ, as into the wilderness, which were prophets and Apostles called immediately. No call will please him but that which is immediate, no minister but an Elijah, or an Elisha, a Peter, or a Paul. This man is yet a Seeker, and not a perfect finder, though he speaks much of present perfection attainable, and gives them that deny it, this jekking abusive character, [who preach up imperfection, and sin for term of life] whereas it is one thing to preach, there will be sin in the Saints, and need they shall have of the meditaion of their Baptism, to confirm their faith of the non-imputation of that which is inherent; and another, to preach it up. I am more then afraid, I do certainly discern it, that the late preaching only of present perfection in sanctification, hath raised and preach't up the pride of many a Pharisaical spirit to such a height, that we shall not expect their falling fall, by many years labors, unless God Almighty arm be revealed. And to preach up that which is in deed the Baptism in Spirit, on purpose to overthrow Christ's institution of water, is, I dare say, not from the dictate of God's Spirit, but of self and flesh in J. Nayler. That which he faith in one page * is true, The Apostles did not baptize Believers over again.
again with water, who had had it, because they had it not before in their fashion: But as false is that which he hath in the page before, * That Paul preached Baptism in Spirit in its stead, i.e. in stead of Baptism with water: for it is a great injury to the Apostle to represent him as a justler out of any of God's ordinances and as one like himself: who saith, * pretty well, one while, * [no form we deny into which Christ leads in Spirit] yet presently as ill again, and blows as cold as before he blew hot, But all forms we deny, that are used by men to keep people from following the Spirit. For, suppose it we may with grief enough, that some men do abuse forms this way, all men do not, nor dare admit the thought, but tremble to think any should be so formal; and again, what warrant hath he to deny any of Christ's forms, though he may (with the best wisdom and zeal he hath) help to batter down the Images that men have set up? Christ hath withdrawn from men, but he never sent for water-Baptism to heaven, though it came from thence; He never repealed the Covenant made with Believers, and their seed. The Promise holds to all Christ's New Testament institutions, to Baptismal-water, applied to all Christ's little ones: He that denies it, puts down Christ, and his ordinance, and sets up Idol-self in the room. Let F. Nayler make a more privy search into his heart, and ponder well of what I have animadverted briefly, and of what I shall close with; none of his flumblings at the divisions about forms, should make him out of love with that which had a divine stamp, and is not worn out but in his apprehension, as in R. F. his fancy.
Part 1. concerning the Lords Supper.

Section 39.

Had noted out of a Pamphlet (as it fell out) of R. F. what a title of dishonor he gives to the Lords Supper, no better then a Carnal invention; as strong a contradiction to 1 Cor. 11. 23. as his reason is weak, because he wanted that assurance which he expected at the Participation of that ordinance; whereupon, he takes me up with his old reviling language, * I charge thee in that to be a gross lyar, I said that your imagination was a carnal invention, but the Lords Supper I own.

Rep. What Lords Supper doth he own? that in the heart only, for he owneth what he witnesseth; and what doth he witnes? it followeth in his book, and witness that he is come into sup with me, Rev. 3. 20. Rep. But at that Supper I never heard, or read before, of one drunk with the opinion, That the commemoration of the Lords death (by breaking and eating of blessed Bread and drinking of blessed Wine, i.e. bread and wine set apart by prayer and thanksgiving, as he appointed,) was mans imagination, and a carnal invention. It is matter of Faith (and not imagination) to me (as to many thousands) and as with my heart I believe, so with my mouth and Pen I make this confession, that, That Lords Supper which Paul speaks of, 1 Cor. 10. 16. and 11. 20. and which chap. 10. 21. he calls the Lords Table, was and is something besides the inward mystical communion with Christ, Rev. 3. 20. even the visible sign and seal of that Communion, and of other effects of his death; and if this be proved and found to be none of mine nor mans imagination, it will appear to all men who is the gross lyar, and that R. F. hath called that Lords Supper, or the ordinance of bread and wine, instituted by Christ, (in the night wherein he was betrayed) a carnal invention. But he goes on, And the bread which we break, it is the Communion of the body of
The Reviler rebuked

Christ, and the cup which we drink, it is the Communion of the blood of Christ; and as Paul said, so say I, Let those that are spiritual judge what is said.

Rep. Agreed, in Paul's sense, not in the apprehension of R. F. but where hath Paul these words? Let those that are spiritual judge, &c. It is true, the spiritual man judgeth of colors, white and black, truth and error, grace and corruption, something he can judge of all spiritual things, which a natural man cannot; But it is the wise man, which the Apostle appealeth to, in that place, which R. F. shot at, at rovers, 1 Cor. 10. 15. I speak as to wise men, judge ye what I say. If any man think himself to be a Prophet, or spiritual, and be not wise, he may think, as R. F. that the words ver. 16. are meant of bread broken only in the heart, and of the cup drunk in the heart, &c. but no wise man, that ever yet I met with, nor any truly spiritual, have so thought, or will so judge, excluding outward bread, and the visible Cup, from being the sign, and pledge of inward communion and with the body and blood of the Lord, as R. F.

* doth.

Thou canst not prove that Paul broke outward bread and drunk outward wine, with the Corinthians, nor the manner how.

Rep. The truth doth not rest upon my proof, nor needs there any more but the reading of the words, 1 Cor. 11.23, 24, 25. which I shall transcribe at large, for the memorial of the institution, as the blessed Apostle hath left it to the Saints. "For I received of the Lord that which also I deli-" vered unto you, that the Lord Jesus, the same night in "which he was betrayed, took bread: and when he had "given thanks, he brake it, and said, Take, eat, this is "my body which is broken for you: this do in remem-" brance of me. After the same manner also he took the cup, "when he had supped, saying, This cup is the New Testa-" ment in my blood: this do ye, as oft as ye drink it, in "remembrance of me. What proof lies in these words, which R. F. calls for, I shall demonstrate, in this argumenta-"tive way,

What the Lord Jesus brake, and drank with his disciples,
and after what manner; that Paul brake, and drank \textit{section 39.} with the Corinthians, and after that manner:

But the Lord Jesus brake material, or outward bread, and drank material, or outward wine, with his Disciples \textit{Mar. 26. 26, 27} (having first blessed the bread, and given thanks distinctly at the taking of the cup) and then gave it to them, to be used in remembrance of him:

Therefore, Paul brake material, or outward bread, and drank material, or outward wine, with the Corinthians, after the manner that the Lord brake, and drank, and gave it to his Disciples, to be used in remembrance of him.

The Major, or first proposition, is undeniable, else Paul had been unfaithful, to teach and practise among the Corinthians, and to write it over, to them and us for imitation; but Paul obtained mercy of the Lord to be faithful, \textit{1 Cor. 7. 25.} The Minor, or second proposition, is as true as the first, for Christ took of the Bread upon the table (the reserve of it, after the Passover Supper) and blessed that brake that gave that to be eaten; and he took of the Cup upon the table, and gave thanks (afresh) and gave it to them, saying, Drink ye all of it: For this \textit{is} \textit{(i.e. this is a sign, pledge, memorial, seal, or assurance of)} my Blood of the New Testament, which is shed for you, \textit{as Luke hath it, Chap. 22. ver. 20.} and for many (as Matthew and Mark record it *) for the remission of sins: which Cup put (by a Metonymy of the Subject for the Adjunct, \textit{i.e. the thing containing, put for the thing or outward matter contained in it, \textit{i.e.}}) for the Wine in the Cup, he calleth \textit{the fruit of the vine}, as it was in its own nature and substance; it must of necessity follow, that Paul following his Master's institution at the heels, or to a hair, (as even now was cleared) the bread that he brake, and the wine that he drank, (and ordered for the future to them and all the Churches to be broken and drunk, \textit{1 Cor. 11. 26.}) was the fruit of seed-corn, material outward bread; and the fruit of the vine, material outward wine: which because \textit{R.F. in another piece of his, had said was carnal}, I added for explication, and to discover how
Section 39. He contradicted 1 Cor. 10. 16. that albeit the bread and wine (which we use according to the Lord's precept, and Paul's practice) in the Lord's Supper, are in their nature and substance very bread and wine, yet they are spiritual in the institution, end, and use, during our corporal eating and drinking of them, at that Supper of the Lord.

The word which I used in the Concrete [Spiritual] he turns to the Abstract [Spirit] and thus clamors me, *Therefore it is thy reason is so weak, that faith. The bread which you break, although it be bread in the nature and substance, yet it is Spirit in the institution, &c. What blasphemy is this, to say that the Spirit is in the bread, which is natural in the substance? Here is a Papistical trick indeed, Oh horrible delusion!*

Rep. 1. I brought not 1 Cor. 10. 16. or any reason from thence, to prove the bread to be material and outward, (though I could, as above I have from the 11. Chap.) but to shew it was not carnal in R. F. his sense, set in opposition to the spiritual institution, end, and use: For that which is appointed by Christ to be used for signification and assurance of many a soul's interest in, and communion of his natural body and blood, broken, and shed upon the Cross, that is not meer carnal bread and drink: But the bread and wine is after Christ's institution to be so used, as Paul admonisheth the Corinthians, and not to be abused and profaned, i.e. used in a common manner, as if it were but ordinary bread and wine, and had no special signification, and end stamped upon it. That natural body and blood of Christ (which we remember in the Supper, as broken and shed at his Passion) was and is a true natural body, (then on earth, now in heaven) and yet it was and is spiritual food; his flesh, meat indeed, his blood, drink indeed; there is no sweeter, no better; there's none to that: So the bread and wine, is truly bread, materially wine, and yet within, in the Lord's Supper it is Christ's body, and it is his blood; How? significatively; a spiritual memorial of Christ's death, and a pledge of what Christ is (to us that believe in him) dying for us.

2. This.
Part i. concerning the Lords Supper.

2. This man R.F. coyneth phrases, and then fathers them Section 39. upon me; [The Spirit in the institution] and [the Spirit is in the bread] and would make the world believe he were as ignorant of Popery, as of true Protestant Doctrine. The Doctrine I held forth (according to Scripture) was, and is in professed opposition to all Papistical tricks and devices, touching the Lords Supper. I said, the bread, as the wine, was so, and is so, in its nature and substance, but spiritual in the institution, end, and use: And I adde, neither Christ's Institution, nor the Ministers Blessing, doth tranubstantiate them, or turn them into the natural body and blood of Christ, as the Papists imagine, after their consecration. They do not say, that I know, the Spirit is in the bread, nor did I ever so express myself in preaching at Edinburgh (or elsewhere) and what I wrote there* is to be seen and read of all men; yet more then this, of confused stuff, would R.F. (in his return to the Agreement of 42. Ministers*) make the world believe, he can produce under my hand (and the hands of other Preachers in that City.) Had his mistake been only in a letter of my name, to put (e) for (a) it were a very venial offence; but to refer (as he doth) to my whole name (except that letter) is a most impudent forgery. But to return to the Pontifcians, this they hold; The body of Christ is corporally under the shew of bread, and the blood of Christ is substantially under the colour of wine; (as if the accidents or qualities of roundness, redness, or whiteness, could be without the subject and substance of those creatures; and as if Christ's natural body and blood, for substance, could be there, and neither be seen, felt, nor tast't; and as if Christ had laid down the qualities of a true natural body, and were in moe places then one at once, with many such blinde dotages) this is to make a very carnal Supper of it indeed, Hence it is that (they maintaining (in words only, and with fire and faggot, not by any Scripture rightly understood, nor found Argument from thence) the real, corporal, carnal presence of Christ) we protest against them, as Antichristian: And so must we enter a protestation against R.F. and men of his way, to be yet more mysteriously Babylonish. For the groffer Papists speak broadly, and
The Reviler rebuked  
Part 1.

Section 39. and make a nullity of the Lords Supper, by their feigned Transubstantiation and carnal-corporal presence; but these speak subtilly, and nullifie it, by transforming of the Institution, and spreading the Lords Table with another cloth (as it were, and as will more appear anon) while we hold up the Ordinance, according to Gospel-primitive simplicity, and do maintain (upon sufficient Scripture-grounds) both the outward and inward matter, and form of the Lords Supper, with the spiritualness of the Institution, and the truly-spiritual presence of Christ, with his own ordained signs; who, in relation to them, and to his own promise, and his peoples faith, is there (as at Baptism, Matth. 28. 19, 20. Lo, I am with you, &c.) by his Spirit, to quicken, confirm, and seal up our communion with himself, as crucified for us. Hence it is, that the Churches of Christ, and every true believer, active in his faith, have found it, and do still experience it to be a faith-strengthening, conscience-refreshing, soul-comforting, love-increasing, sin-mortifying, salvation-assuring Ordinance; although they have not always a like sense of his presence. But to cast off this Ordinance, and call it a carnal invention, as R. F. hath done, for want of expected assurance at the participation of it, is a rash fruit of unbelief, and proud impatience; and to call us Deceivers* for keeping to the Institution (which remaineth firm in itself, while it proves ineffectual to many an unworthy communicant) is to hide himself, in his self-deceivings: Finally, to cry out, Oh horrible delusion! is to cast a mist before others eyes, that they may not see where the jugling and the jugler lie close together.

For what faith he further? The Kingdom of God consists not in meat and drink, but in righteousness, peace, and joy in the holy Ghost; and in that Kingdom, wheat-bread, and red wine is not the souls food, but the precious blood of Christ.

Rep. 1. Where the Apostle speakes of the choice things, wherein the Kingdom of God consists, viz. righteousness, &c Rom. 14. 17. he is not treating of bread and wine at the Lords Table, but of meats and drinks, which Jews and Gentiles made a difference about, ver. 2. One believeth he may eat all things, another that is weak, eateth herbs. He was

* Page 20.
was the stronger Christian who found his liberty to eat of all things, i.e. all creatures appointed for natural and bodily food: He was the weaker, who confined himself to some particulars, as only lawful, viz. Herbs, &c. This Scripture, of the Apostles preferring righteousness, &c. before meats and drinks, is impertinently and sinfully alleged, to contradict the observation of the Lords Supper, wherein he will be remembered by the use of natural bread and wine, till his second coming. 1 Cor. 11.26. As oft as ye eat of this bread, and drink of this cup (for natural substance, the same with other bread and wine; but for signification and assurance, different) ye do shew (by such a use and participation) the Lords death till he come. That clause [till he come] and others, of his coming, are usual in the New Testament, to denote his second and glorious coming, visibly in our nature. If I will that he tarry till I come, &c. John 21.22. So shall also the coming of the Son of man be, Mat. 24.37,39. Even so, come Lord Jesus, the voice of the Bride, and of John, echoing to Chrift's Surely I come quickly, Rev. 22.20.

2. Although wheat-bread and red wine be not souls food alone and by themselves, yet stampt with the Lords Institution, his word of promise, This is my body, This is my blood, with his word of command, Do this, &c. and this done in faith accordingly; in and by them, Christ doth feed our souls. If the sacred signs of the Old Testament had this signification and excellency, that in respect of what was represented by them, they are called spiritual meat, and spiritual drink, 1 Cor. 10.3,4. (Manna was appointed to feed the faith of the Fathers, and Water out of the rock, to refresh their soul-faith) surely, the blessed signs of the New Testament come not short of such spiritual signification and excellency, which they have not from themselves, but from Christ the institutor and ordainer of them; who will, and doth make them souls food, instrumentally; because he thereby, and therewith gives forth himself, to be their assured food and nourishment.

But faith R. F. * for a close, He is my meat, and drink, *Page 10. and food for my soul to feed on, and for such as are in him, John 6. who is the bread of life.

Rep...
Section 39. Rep. But how, he doth not tell us, onely he faith it is so; and I wish it be so, and that he doth not feed upon ashes, nor that a deceived heart doth lead him aside, nor that a lye be found in his right hand; I'm sure it is in his tongue, or pen, who shall say or write, Christ feeds not souls, by wheat-bread, and red wine.

1. It is a true exposition of John 6., which we hold up against the Papists, that all along that Chapter, Christ speaks not of the Sacrament, called the Lords Supper (consisting of sign, and thing signified, outward and inward matter) but onely of his natural flesh and blood, given and shed for all that eat and drink him spiritually, or by faith; which daily they may, and ought to do. Believe, and thou hast eaten, as was Augustines counsel and encouragement of old, to the Christians in his time.

2. It is a proud and disdainful practice, altogether to reject the use of wheat-bread and red wine, or any fruit of the vine, frequently, as a help to memory, faith, love, and all the graces of the inner man; especially, by fresh remembrance of Christ's death, in the application of the signs, to be strengthened in believing our interest and propriety in him, that we may feed the more strongly upon him, and live cheerfully by faith, every day and hour. By this time, me thinks, I hear James Nayler crying out of divisions about the form* (of the Lords Supper) which the worlds Teachers and Professors, are all out of, and have lost, and the power also; and then spreading his new cloth (that I hinted at before) as some wet napkin over a Corpse, so he, over his new Communion Table, and then sets on his new-transformed Supper, and what's that? Hear if you can, and read, without their trembling, but in true fear, take notice of his horrible delusion. For the sake (faith he*) of such who are lost in this thing, and troubled in minde concerning it, what I have received of the Lord, that I shall declare unto you, which all shall witness to, who come to partake thereof, as the truth is in Jesus Christ. If you intend to sup with the Lord, or show the Lords death till he come, let your eating and drinking, so oft as you do it, be in remembrance of him, and in his fear, that at death you may witness to the last and excess, &c. If this
concerning the Lords Supper.

this man were not lost himself; could he write thus wildly, Section 39. fallly, impudently, or minister such a miserable comfort to a troubled minde? Why, where, will the poor lost simple soul say, is the fallacy, wildenes, impudence? The fallacy in this, that by eating and drinking, as oft as you do it, he meaneth, your ordinary meals, of Breakfast, Dinner, or Supper, for so he expresseth it, Page 43. This was to be done at all seasons when they eat and drank. The wildenes in this, For the sake of such as are lost, and that at death you may witness to the lust and excess. The impudence in this, that he faith, He received it of the Lord; and to avoid excess, and of becoming reprobates in the faith, it was * that the Lord * Page 44. Jesus commanded his Disciples, in eating and drinking, to sew forth his death till he came. And this was that the Apostles received of the Lord, and so practised, till he was come to them; and then * they continued it for their sakes who were weak in the faith, to whom he was not yet appeared. What colour, will the lost simple soul say, hath he for all this? He hath something surely to set forth his new dish?

First, He thinketh * this Lords Supper was done and instituted by Christ, as they sate at meat, and did eat, Mat.26.26. * Page 43. Mark 14.22. But must it therefore be confounded with every ones common ordinary meal? That Supper which he instituted anew, was, if Luke 22.20. be consulted, after the Paschal Supper: and Paul faith, 1 Cor. 11.25. after he, the Lord had supped, yea, after he had risen at the end of the Paschal Supper, John 13.2. he took a towel, washed his Disciples feet, sate down again, ver. 12. and had given the dipped sop to the Traitor, who upon the receiving of it, went immediately out, ver. 30. and came in no more. But now Christ and his chosen ones are alone, they not having removed the Table; the Lord enters his Sermon, John 13. latter end, with Chap.14.15,16. and having taken bread and then the cup, he either prayed that in Chap.17. or (after his distinct consecrating words of blessing, and thanksgiving; and his giving, and their taking of the bread and wine) at the end of the whole action; for John 18.1. compared with Mat.26.30. the prayer (after the Sermon) ended, and the * Hymn sung by them all, they go forth, over the Brook * *Bb Kedron.*
Section 39. Kedron, into a Garden in Gethsemane, near to the Mount of Olives. It appeareth by what is said, it was a distinct Supper from the rest, attended with solemn Speeches, Prayers, and Praises in prose, and in a Song. If all the Quakers drink in James, Nayler's Doctrine, they will then take up Prayer, and Thanks at meals, which many have laid down, they will be frequent in singing Hymns; even as oft as they eat and drink, it must be done; if they will believe what he faith the Lord hath revealed unto him. But some will be wiser, I hope, then some other, and hear reason, as it divinely lyeth in the Scripture. The Scripture calleth the instituted bread and wine, this bread, and this cup, and this cup of the Lord, 1 Cor. 11.26, 27. And this bread it calls Christ's body; and this cup, the cup of the new Testament; and the wine, Christ's blood. Will J. N. or any of his friends be so profane, as to call every piece of bread he eateth, and every draught of drink, with such an Emphasis, and such a title? Will he make no meals of any thing but of bread and drink? or, will he have all his own, and Believers drink, to be of the fruit of the vine? Thus the Scripture describeth the Lords Supper to consift, for the outward matter, of bread and wine (as I have before proved for R. F. his conviction.) The Scripture, neither from Christ's mouth, nor Paul's pen, faith, As oft as ye eat and drink, it is the Lords Supper; but as oft as ye do this, eat of this bread, drink of this cup, ye do shew the Lords death till he come. What boldness is it to make that temporary, and of short continuance, which the Apostle faith is to be held up till he cometh! 1 Cor. 11.26. And such a coming he speaks of there, as in other of his Epistles, but especially, consult, 1 Thess. 5. 2. 2 Thess. 2. 1, 2.

Secondly, You will finde him suggesting to the lost bewildred soul, * That the Church at Jerusalein did continue in the Apostles doctrine, &c. and breaking bread from house to house, did eat their meat with gladness, &c. What then? If their breaking bread, and eating meat be confounded; that in ver. 42. with that in ver. 46. here was confusion in the Churches greatest purity, which J. N. denieth. If bread and wine was distinctly used (after the Lords institution) and apart
Section 39.

Part 1. concerning the Lords Supper.

apart from their civil repasts and meals; then he hath no-

thing makes for his transfigured Supper, from this Scri-

pture: But ver. 42. speaks of Church-ordinances by them-

And ver. 46. of Family-repast, as distinct from the cleared.

other; and the latter words explain but the former, their

breaking bread domatimi, or at home, is said to be eating

meat, which was not the Lords Supper. Nayler reads it,

daily breaking bread from house to house, but 'tis not so read,
or to be read (though 'tis a truth to be supposed they did
daily take their ordinary repasts; more then once a day)
but, they continuing daily with one accord in the Tem-

ple, &c. There is nothing of certain ground for daily use of

the Lords Supper, but Acts 20. 7. will shew us the primitive

practice of assembling every first day of the week, for that

breaking of bread at the Lords Table; and so Tremellinus

out of the Syriack, hath it, 1 Cor. 11. 20. When ye come to-
gether on our Lords day, ye do not eat and drink, as is meet. In die Domi-

And if it be read after the Greek, as we read it, When ye

come together into one place, &c. it sheweth the eating

and drinking of the Lords Supper was, and should be (by

the Churches respectively, as that at Corinth for one) in

some one place together; and civil ordinary meals should

be (as they were at Jerusalem at first) in their own hous-

es, 1 Cor. 11. 34.

Thirdly, faith Nayler, * In their eating and drinking, at all

seasons, they were to do it to the Lord, and therein to have

communion with his Body, and his Blood; and for that end were

to keep themselves pure from all pollution. It is a truth, nor

they, nor we are to sin in any action, but whether we eat or

drink, &c. do all to the Lord and his glory: we are not to

feed without fear, we are to keep from all excess, do all in

a mortified way, think and speak of Christ at dinner and

supper, but this must not nullifie or make void the peculiar

Ordinance of the Lords Supper, but rather we must fre-

quently observe it, as a solemn help to purity and mortifi-
cation, influential into our whole conversation. Commu-
nion with Christ, and his Body and Blood, is to be perpe-
uously held up in all our actions, natural, civil and sacred, by

faith and the communion of his Spirit; but the communion

with
with him, in the use of the memorative signs of his body and his blood (viz. bread and wine) solemnly set apart by his special appointment, for that end, is yet an advancing work, distinct by itself from other actions of ordinary communion.

Fourthly, J. Nayler in the place aforesaid presumeth, when the Christians were to eat with Gentiles-unbelieving, they were to partake of the Table of the Lord, as is plain, 1 Cor. 10, which is neither plain nor true, understood of the same time, place and company, as this man holds it forth: for their eating with the Infidels was at best (when there was no meat offered to idols, or no knowledge of it, no scruple made about it,) but a civil correspondence: and there was more then Bread and Wine (the only outward materials at the Lords Table) even whatsoever was sold in the shambles, ver. 25. Besides, the place and company, where and with whom they did eat and drink at the Lords Table, was in some one Meeting-house or other (as the house of Gains, Rom. 16.23. for one) where the whole Church, and only the Church did participate. It is to no purpose what he faith afterwards, *Whether they eat or drank, they were to do it to the Lord, as at his Table;* for every like is not the same: and although different actions meet in the same general ultimate end, yet there are special subordinate ends to each of them.

Fifthly he adds, There is no other thing can keep from feeding in the lust, and eating to the lust, but to eat in remembrance of Christs death till he come, &c. And I subjoin, It is not our eating every day in fear and moderation (as it ought to be) that will mortifie a lust, but only give a check of restraint. Bodily exercise of fasting profiteth little that way. Acting of faith upon Christs death every day will do much, as well out of meals, as at them; yea, he that doth not remember Christ at his plowing, and sowing, when he lieth down, when he riseth up, goeth out, or cometh in; or at other times, as at break-fast, dinner or supper, will go near to forget him then: But that we may never forget him, and his death, and his power and love to take away our sin, he hath left us his solemn sacred Supper, as an instituted means
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of a Remembrance of him, to be used as oft as with conve-

Let not Nayler or any man upbraid us with eating and
drinking in a Self-solemnity, once a moneth, or three times a
year. The superstitious observation of times (by man set up)
is laid down, I think, by all the Godly in the three Nations,
as to that business. None have impositions upon them for
once a moneth. Were hearts and purses large enough in all
the Churches, they might meet every first day of the week
(our Christian Sabbath-day, a day that the Lord hath made
for solemn conventions and exultations, Psal. 118. 24) at
the Lords Table. Let him look to the idols in his own heart,
and beware of imposing upon others his New-model, or put-
ing off his Gibeonish old clouted shoes, and mouldy
bread, I mean his pieces of old Familism: For what shall
we make of that passage? * It must needs be so (viz. to spend
upon their lusts) with such as do not discern his body in their
eating, who is the Body of all creatures] but a chip of the old
block, H.N. the old father of the pretended Family of Love,
his Doctrine; to incorporate Gods Essence into the crea-
tures, and the creatures into his? For, said he, In the be-
ginning one God, and one man, had in all one order, being and
nature: And, God was all that the man was, and the man was
all that God was: Accordingly faith Nayler, He is the Body
of all creatures, and filleth all things in heaven and in earth; but
by them that are in the lust, Christ is not discerned present,
who is the fulness and virtue of every creature. Here is, it
may be, an Ubiquitarian mystery, Christ's glorified Body, de-
ified, and to be discerned every where in every creature. But
will the lost soul be carried away with this wind of do-
ctrine, so diverse and estranging from, and contrary to the
blessed Apostles intention? 1 Cor. 11. 29. where, by not
discerning the Lords Body, he holdeth forth their sin, who
confound their own meals with the Lords Supper: whereas
it is the duty of all the Churches, and every Communicant,
to distinguish both notionally and practically between that
Bread and Wine instituted and set apart for special, sacred,
spiritual use, and common ordinary food, used for civil re-
past and corporal nourishment. The Bread at the Lords
Table,
Section 40. Table, is to be discerned as a pledge, sign and memorial of the Lord Christ his natural body once broken and crucified: The Wine is to be discerned as the sign, pledge and memorial of his natural blood shed in the garden, and upon the cross: And the relation which Christ hath unto his appointed signs, together with mystical union, and special spiritual presence, promised and given to the true partaker of the signs, is to be discerned also; all which James Nayler is ignorant of (or wilfully shuts his eyes) with his fellow-creature R. F. who threw off the ordinance because he wanted the assurance that he expected. But how to reconcile these two men's writings about the Lord's Supper, I was at a loss (while the one faith, wheat bread and red wine is not souls food (as before) and the other dictateth, The Lord's Supper was to be at all seasons when they eat and drank: one would have the Supper to be altogether within; the other would have it to be at all times when men eat with moderation, and without excess; it is well if they understand themselves) until I compared their other words, viz. of R. F. The Lord is come in to sup with me, with James Nayler, God's Son the fulness and virtue of every creature, which all know, who come to his Supper, where the Father and the Son are come in, and sup with the creature: And hereby (as by other of their expressions) it appeareth they do, both of them, cast off the external visible ordinance of the use of particular bread and wine, at some times, for the ends appointed; and resolve it into an imaginary transformed communion of God in and with every creature; which, so it speaks like H. N. the old branded Familist, they care not how unlike the Holy Scripture they write, as one said long since of his first followers.

Section 40.

That they may with the fairer shew make void the Lords institution, at his Table; they have devised false Interpretations of that place in 1 Cor. 11.26. one of which I discovered in this Section; to which R. F. answereth nothing, although I had it out of one of his Pamphlets, viz. of shewing the Lords death till he came to his disciples after his resurrection; which to mention onely carrieth confusion in
concerning the Lords Supper.

in the forehead: Nayler notwithstanding its grofsness, Section 40. favors this sence, and addes another. First, he gratifies R.F. in his sense, by reading or writing it in the Praeter tense *: * Love to the They were to do it in remembrance of him, shewing his death till he came. Now Pauls words are plainly respecting the time to come; till he come, i.e. till the very instant hour of his coming; for the Adverb of time notes duration, having another Adverb and Particle added to it, which imply a drawing out of the time; that should the Lord stay never so long ere he comes, the Supper is to be continued till that coming of his, which I hinted in the former Section, was his coming the second time (as it is called Heb. 9. 18.) in that humane nature which at his first coming he assum'd into the unity of his person: The word for he come used by Paul, is the same, and in the same subjunctive Mood, as in Luke 2.

9. 26. when he shall come in his own glory, and in his Fathers, &c. so it might be read in Paul, as our Latine * Trans- 

lation hath it, usquequo venerit, and Tremelius out of the Syriack, usque ad adventum ejus, even till his very appearance in the clouds: For that meaning mutt stand, whatsoever.

That Christ charging his disciples to wait for his coming, at Jerusalem, the promise of the Father, of which he had told them before his death, which they were to shew so often as they broke bread, till he came, and after he was come to the Apos- 

tles, they continued it for their sakes which were weak in the faith, to whom he was not yet appeared. Where, by the com- 
ing of Christ, he would have his lost Souls understand his coming in the Spirit onely: and not minde what Paul faith of the after-continuance of the Lords Supper, till his visible glorious appearance: onely if he hath appeared in the Spirit, it is enough, the Lord is come, they are now perfect, and may cast off Gods instituted Forms of Worship, in the for- 

mer figure, onely for others sake, they may keep them up; but then, poor souls, what will follow? You that are not yet arrived at their perfection, must hold fellowship with them that may forget Christs death (for they eat and drink no longer in remembrance of him) and put dooms-day out of their thoughts, and then the sensuality charged by James.

Nayler
Naylor upon others, seizeth upon themselves. But against this poylon let me give you a few Antidotes.

1. No Believer is without the Spirit, and the Lords coming in Spirit, as it came at first to the Apostles, before Christ's death, and to the Corinthians by Paul's ministry, at their first conversion, 1 Cor. 2. 4. and to the Thessalonians, 1 Thess. 1. 5.

2. There are none that have the greatest measures of the Spirit, in a sanctified way, but have need of more, Phil. 3. 12.

3. The Apostles continued the Lords Supper (after the pourings out of the Spirit, Acts 2. 1.) for their own use and benefit; for 'tis said, Acts 2. 42. The converts continued in the Apostles doctrine and fellowship, and breaking of bread, and prayers: not that the Apostles continued it for their sakes onlye who were weak in the faith. The strongest Believer walks but by faith here, and not by sight, 2 Cor. 5. 7. and will have need of such wheat-bread and red-wine, as a bait in his walk and journey: And although the Apostles had gifts extraordinary Acts 2. 1. &c. conferred upon them, their Sanctification was not then perfected. Peter, one most forward, slipped and stumbled now and then, Acts 10. 14, 15. Gal. 2. 12, 13, 14. Barnabas, a good man, and full of the Holy Ghost and of faith, Acts 11. 24. yet fell into sharp contention with Paul, stumbled on the blinde side, in siding with Mark, his sisters son, Col. 4. 10. Acts 15. 37, &c. and halted with Peter, Gal. 2. to instance in no more.

3. The comings and manifestations of the Lord in his Spirit, may be lost in a great degree by the Saints, as the experiences of David, Psal. 51. 11, 12. Heman, Psal. 88. 11. 15. and others are upon Record in Scripture. Famous is that of Mr. Robert Glover Martyr, who two or three days before his death, was lumpish and desolate of all spiritual Consolation, till going to the Stake, the Lord restored his Joys, and then he cried out to his friend Mr. Bernher, Auftine, he is come, he is come. Christ is free to come, or go, and withdraw as he pleaseth, both as to the in-comes of joy, and of power also: and look to it, O ye lost soules, who trust to these deceivers, that trust to their present manifestations, were they never so true, their hearts deceive them, and their doctrines
doctrines deceive you; if only you keep to ordinances, Section 41.
and that of the Lords Supper, till you have got a little com-
fort, and then bid farewell to all. Great is the pride and un-
thankfulness of such, who, after they have been enlightened,
and have tasted of the heavenly gift, and were made parta-
kers of the holy Ghost, and have tasted of the good word
of God (the sweetness of the promises) and the powers of
of the world to come, do fall off from the means, and or-
dinances; a great forerunner it is to the unpardonable sin,
to wilful, malicious Apostasie, which if it be total, will be
final and irrecoverable. Heb. 6. 4, 5, 6 &c.

(14. Head of their Scripture-contradiction.)

Concerning Prayer.

Section 41.

I had noted their express contradiction [we are against
publique Prayer] to what we have, 1 Cor. 14. 14. and
1 Tim. 2. 8. for prayer in the publique meetings of
the Church, and in every place.

R. F. * tells me I have wronged the words, by turning them * Page 21.

into a wrong sense.

Rep. What is their sense?

He faith, they are against a publique prayer, which is in
the state of the Pharisee.

Rep. What is a prayer in the state of the Pharisee?

He tells us, that which Christ forbids, Matth 6. 5.

Rep. 1. What have we there? Let the words be read: vindicated.

And when thou prayest thou shalt not be as the hypocrites:
for they love to pray standing in the Synagogues, and in the
corners of the streets, that they may be seen of men. Here is
no prohibition of publique prayers in publique places, but of
affectation of private prayers, in publique places to be seen
and observed of men. It is indeed Pharisaical to fall to pri-
C c

vate devotion, when a publique work is in hand, in the
same place; or when there is none, yet there is company to observe, it is without, and against rule, to pray by a man's self, when the company cannot be edified, by that which a man speaks unto God, and not in the hearing of the persons present, and to their understanding; but R. F. hath not this sense, but judgeth rather we are all in the state of the Pharisee, who are the mouth to the rest in our publick meeting places.

2. We have found their practical opposition, and refusal of joyning with our publick prayer, which is the best interpreter of their sense; and speaks more what is in their hearts, then R. F. his gloss upon it. Once at Edinburgh, one of theirs, went out, at the end of my Sermon, after he had spoken what he had to say, when I told him I would go to prayer, for the discovery where the error laid, on his part or ours. Another time since at Cogges-ball in Essex: (on a day of prayer and fasting) when I was about to pray before Sermon, one J. Parnell, first, being called upon by the magistrate to put off his Hat, ask't why he bade not him in the Pulpit put off his Cap, and then turned his back upon the ordinance (although he was offered liberty to speak further, if he would stay quietly till our work was ended,) if this be their manner of owning publick prayer, it is neither after the way of truth, love, or peace, nor after the order of the Spirit of God, who teacheth better manners, and behaviour before God, and men. R. F. must not think to put us off with [but the praying with the Spirit we own] as if they that pray in publick, did not pray with the Spirit: or that it agrees with the saying of Christ, Matth. 6. 6. when they pray, enter into thy Closets, &c. as if the publick ordinance may not stand with the private; for the most retired and secret duties, are to fit and make ready for the publick: only 'tis our Lords scope there to confine a private prayer, to a private place: as it is the Apostles order, from the Lord, 1 Cor. 14. 14, 15, 16. when we pray publickly (in Church-conventions, all which have a publiqueeness in them) to pray so as others may be edified thereby, who are Saints; and those who occupy the room of the unlearned, may testify their consents by saying Amen;
Part 1. concerning Prayer.

men; which they could not do if either the person praying spoke only to his own hearing, or in the heart, nor with an audible voice to others; or when they heard him, they could not understand him, because he exprest himself in an unknown tongue: All that I drive at (with the Apostles and our Saviours scope) is that every ordinance, and outward part of worship be owned in its place, and that this of publique prayer may not be disowned ere the more, because of these mens crying up their praying by the Spirit, in opposition to the Churches publique prayers, which the Primitive Church at Jerusalem Acts. 2. 42. attended, and continued in, and which the present Saints and Churches in these nations hold up according to president, and precept. R. F. in another Pamphlet of his, * faith, they are led by the Spirit, and he maketh intercession for them according to the minde and will of God. But their practice shews they are not in this led by the Spirit, when they cross the minde and will of God, by refusing to joyn with the Saints in a publique prayer; we acknowledge that no wicked mans prayer is accepted, publiquely, or privately made by him. It is their duty to pray, but not their privilege, who are delictute of the Spirit, and out of Christ; But to profess prayer from the second birth, while yet they know not how to pray as they ought, but as the Spirit maketh intercession with sighs and groans (which are J. Parnells words*) is to contradict their doctrine of perfection: And to give a dash at all our publique prayer, as the long prayer of the Pharisees, is to strike at the Spirit, and contradict the Scripture allowance of the publiqueness and length of prayer, upon occasion, while we give no allowance to Pharisaical ends and pretences, but can approve our persons and hearts to God in Jesus Christ; our persons in Christs righteousness reckoned to us, by faith: our hearts, so far as renewed, by the grace and power of his in-dwelling Spirit. James. Nayler hath expressions, one would think, of this tendency, that complies with our doctrine, in his common place of Worship * (wherein he instanceth in no part of worship but prayer) he acknowledgeth, as we teach, The worship of the true and living God stands out of mans will; and, before any man can
rightly worship God, he must wait to know the Spirit; But
now let the lost soul beware of his counsel; where should
they wait? you must (faith he) know the light, and in it wait,
till therein you finde the Spirit's leading, acting, and ordering.
This counsel, if followed, keeps men off from the positive
parts of worship, revealed in the Scripture: The light that
every man hath, as he comes into the world (which is the
light they nourish up people in, in opposition to Scripture-
light) makes known nothing of publique ministry. Church
officers therein, of water-Baptism, Lords Supper, publique
order of prayer &c. nor of Christ mediator, nor of the
Spirit of promise; nor of one promise of grace, or gracio-
sous acceptation in Christ: Had not the lost soul better
counsel, while he was under publique ministry, to attend
there for the coming of the Spirit, the Spirit of faith and
prayer, where God useth to give it. Acts 10. 44. and
promiseth to pour it out, Prov. 1. 22, 23. with 20. 21. verses.
How true is that which ? Nayler hath, in the same place,
according to our Scripture-doctrine? when a man hath been
doing evil, neglecting good, and then he runs to act a wor-
ship to get peace, the prayer becomes abomination; for he that
regards impurity, the Lord will not hear his prayers, nor ac-
cept his worships; that's Cains sacrifice, and Esaus prayers:
but either must your worship be performed in one that never
sinned, or it cannot be accepted with the pure God. Yet here is
his mis-guidance of lost souls,

1. That he would lead them off from joyning with him that
makes long prayers: such a one, he seems to speak of, who hides
his wickedness with pretence of godliness, but he makes no dif-
fERENCE of any that serve Christ and his people, publiquely,
in the nation, as if they were all such, & to be separated from.

2. He directs to the commands in Spirit, in opposition to
the Scripture-Letter: for thus he delivers himself; * All
the Saints have their commands in Spirit, but yours is in the
letter; and so of another ministration; for the literal mini-
stration is done away in the spiritual. As if the Spirit did not
give out his commands by the written letter, or the Scri-
pture, and his power also, by the reading and hearing of it;
and by praying according to the rules and patterns of prayer
Part 1. concerning Singing.

prayer therein contained. But something, O ye lost souls, Section 42. you will finde (when the great Shepherd seeks up his lost ones, and brings back that which is gone astray, Ezek. 34.16) ever and anon that alienated your hearts from the Scripture, by the spirit of Contradiction that is in these mens Teachings and Writings.

(15. Head of their Scripture-contradiction.)

Concerning Singing.

Section 42.

I Gave account of their express words, We are against all your Davids Praises and Prophecies in meeter; contrary to Ephes. 5. 19. Col. 3. 16. and other Scriptures. R. F:* makes me this return, Singing of Psalms, and Hymns, and spiritual Songs, we are not against, but own; but your Poetry we deny.

Rep. He might as well say, your translation of them into English meeter we deny: But if Psalms, Hymns, and spiritual Songs be owned, they are either Davids, and other of the Saints penning, and the Spirits inditing in the Scripture, or of their own composing: if they own none but of their own composing, they reject Davids; and what was left for our use in Scripture; contradicting both it by that rejection, and themselves also, by owning Psalms, Hymns, and Songs, and dis-owning meeter or Poetry: for never was there Song, Hymn, or Psalm sung forth, as it ought to be, but it had some modulation, musical measure, or tune. What is Poetry, but a confined speech, or words bound up into verses of so many feet? Or, what is meeter, but a form of words ordered into set pauses and rests, and sung in its due measures? And what better Poetry then that in the Scripture? which is translated and ordered as sueth best to our own mother Tongue, for singing, and teaching others to sing Davids words and praises, with Davids spirit.
But faith R. F. We deny your teaching people to sing lyes in hypocrisy, saying, they are not past in minde, when they are past in minde; and they have no scornful eye, when they have.

Rep. 1. We call none to sing that which is not true, for the matter; and we exhort them to sing in a sincere manner, with an upright heart.

2. A sincere heart may sing that, or other Psalms, as David's frame of spirit more then his own; yet, with desires and breathings after a farther measure of humility, weanedness of affection from the world, faith, joy in the holy Ghost, &c.

3. If the wicked take the name of God in vain, sin lies at their door, we warn them against hypocrisy. For this man therefore to say, We teach people to sing lyes in hypocrisy, is to speak a falsehood in plain English. He may think his tongue and pen is his own, and none shall control him, yet I would have him remember, Psalm 52. ver. 2, 4, 5.

(16 Head of their Scripture-contradiction.)

Concerning Elders and Ordination.

Section 43.

Ordaining of Elders was not by man, said one; this I noted as contrary to Acts 14 23. where by the direction and assistance of the Apostles, with the suffrages, or consenting voices, and gestures of the Brethren, in the Churches, Elders (Teaching and Ruling) were ordained; or being chosen, were set apart to their office, by Prayer and fasting, in every Church. R. F. * represents me, as if I had not truly quoted James Nayler, his Discovery of the man of sin, Page 38. and calls the wise-hearted to read that book, and it will witness, and clear him, and the truth declared in it.

Rep. Agreed, let the wise-hearted read all that book, if they please, and gather up more of his Errors, to witness against
Part 1. concerning Elders, &c.

against it, then I have done: But for that which concerneth Section 43.

Ordination, I again affirm, faith J. Nayler, that the ordaining of Elders by the direction of the Spirit, was not by man, nor of man, nor any created power, &c. The wise-hearted here appealed to, will soon grant, that which they never denied. That the direction of the Spirit was his own, not man's; and the gift of the holy Ghost, was his gift: But if the holy Ghost makes use of the Apostles, and of the Churches, to chuse and set Elders apart, as he did, then the wise-hearted will conclude against J. Nayler: this call is not immediate, but mediate; a call of God by man, or by the ministry and service of man, and is not disproved by what he hath said to the contrary.

What hath R. F. to say against it? This I say, The holy Ghost made Overseers, and so Elders in the Church, Acts 20. 28. and the holy Ghost is not such men as you are.

Rep. 1. It were well for R. F. if he knew what or who the holy Ghost is. Under that Head of the Trinity (as before Section 7.) he was no person, in his judgement, distinct from the Father and the Son; and now he tells us, he is not such men as we are: Why, what is he? Is he a man, or Angel? speak out R. F. tell us what he is in thy judgement: for in ours, and according to the grounds of our faith, laid down in Scripture, he is neither such men, as we, or the Sect of men, called Quakers: nor is he such a person as man, nor is he man or Angel, but the very God. And as he is God with the Father, and the Son, so he is a divine person distinct from the personal subsistences of the Father and the Son, as hath been proved above.

2. What the Father and the Son do, he doth, as to the making of Overseers, or Bishops and Elders: he gives the office, he designs the officer, he furnisheth the Elders with graces and gifts fitting for the function, and he directeth the Church by his word and rule, whom to chuse and set apart, 1 Tim. 3. Yea, he approveth of men's service in the setting apart of men to this, as other offices; he made use of the Prophets and Teachers at Antioch, to separate him Barnabas and Saul, for the work whereunto he had appointed them, as R. F. acknowledgeth; but if he thinketh that which followeth
loweth, [and they were sent out by the holy Ghost] cuts off Ordination by man, it is a contradicting-thought to the very Scripture he quoteth, Acts 13. ver. 3. When they had fasted and prayed, and laid their hands on them, they sent them away; and yet are said to be sent forth by the Spirit, because they were but instrumental to the Spirits sending; but if he sends by them instrumentally, he sends by them mediately. If R. F. thinketh the Spirits sending in this maner, doth not cut off Ordination by man, then he contradicteth his fellow J. Nayler, who faith, Ordaining (no not so much as) of Elders was not by man.

(17. Head of their Scripture-contradiction)

Concerning Ministers maintenance.

Section 44.

I Had noted what R. F. faith in another Pamphlet, viz. The Apostle had a free spirit, and was chargeable to no man, building this assertion upon 2 Cor. 11. 9. and mounting it up against Ministers taking any maintenance: He attends not the Apostles limitations, I preached to you at Corinth, the Gospel of God freely, ver. 7. With you, I was chargeable to no man, ver. 9. nor how he used his liberty elsewhere to take wages, ver. 8. But he returns me some truth, and some railing (as his maner is) Paul coveted no mans silver, nor gold, nor apparel, but preached the Gospel freely, and his hands ministered to his necessities; That is truth, and will stand as a witness against all proud, covetous, self-seeking, hireling Priests in Scotland and elsewhere; and at the Truth which Witnesseth against your deceit, thou art offended.

Rep. It no ways offendeth me that R. F. or any man can write out a Scripture-truth, viz. That Paul was free of covetousness (in outward manifest acts, while he had the body of all sin within him, take that truth with the other, Rom. 7.) but
but it offends me, and much more the holy and true God, when his words are allledged to bad ends and purposes, and when more is collected from them then he intendeth; as in this case of Ministers maintenance, and in these instances of the Apostles words and practise: For,

[First,] Preaching the Gospel freely, may stand with taking allowance and maintenance three ways.

1. When it is preached with a free and cheerful Spirit, as it should be always, by all the Preachers of the Gospel, not by constraint, but willingly, 1 Pet. 5. 2.

2. When 'tis preached not for filthy lucre; that neither being the first nor last end of the Preachers service, for then the wages they take becomes (to them) filthy lucre.

3. When it is upon free-cost, in respect of some such as 2 Cor. 11. 7. we preach unto. They give, they contribute nothing; no-thing is demanded of them, but supplies are given and received from other persons, or places: This was the Apostles case in reference to the Corinthians; he preached all upon free-cost to them, took nothing of them; but took he nothing of others? Did he live upon the Air? It's fit for Ministers to live by Faith, but wanted other Churches their Love, or did he refuse supplies from elsewhere? No, ver. 9. That which was lacking to me (at Corinth) the brethren which came from Macedonia supplied.

[Secondly,] From the Apostles working with his hands, Acts 20. 39., cannot be collected, either that Ministers are bound to follow a trade, (for 'tis ordained of the Lord, they should live of the Gospel, i.e. of the Allowance due to them for preaching the Gospel, 1 Cor. 9. 14. and not of a trade) or, that Paul, and consequently others, might not have forborne working; for expressly he tells the Corinthians, and others by them, what was the minde of God, and is to this day. 1 Cor. 9. 6. Or I onely and Barnabas have we not power or liberty to forbear working? Observe it, [Or I onely and Barnabas] it seemeth other Apostles used their liberty every where; Peter, James, and John had left their nets (as to a trade of fishing, thereby to get their livelihood) long before, as Matthew his Custom-house, and Paul and Barnabas might have left their work of Tent-
The Reviler rebuked

Seftion 44

making; (as they had left off the trade) But at Corinth, be-
decause Paul met so providentially with Aquila and Priscilla,
who by their occupation were Tent-makers, and he had
the skill, he practised it with them, Acts 18.3; and at Ephe-
sus, and at Thessalonica, 1 Thes. 2.9. he labored with his
hands, to minister to his necessities; but there was no ne-
cessity, from any direct precept, that he must so labor, or
Sylvanus, or Timothy: but faith he, ver. 6. we might have
been burdensome, as the Apostles of Christ.

[Thirdly,] Although the Apostles example, and what
followeth, Acts 20.35. may stand as a witness against all
loyterers in the ministerial work; and against all covetous,
self-seeking, hireling Preachers, in every place, (who make
hire, and gain the end of their preaching) yet doth it not so
much as once appear for witness against them, who do what
Paul himself did, by rule, viz. At some times, and in some
places take more allowance then otherwhile or where; nor
against them that live meerly upon the allowance of Provi-
dence, for the preaching of the Gospel, not having learnt a
trade to help themselves withal; and if they had, may use
or not use their skill, and take pains, as it may be a further-
ance or hinderance to their Gospel-work. And these things
well pondered, henceforth let not R. F. or others go about
to binde up Ministers where God hath left them free, nor
envy or reproach their Calling, with the names of Hire-
lings and Priests, &c. without distinction or difference, as if
all were such who have their outward livelihood (accord-
ing to Gods ordinance) upon the account of preaching-
work, and labor, unto which, who is sufficient? Let not
? Nayler send abroad his invectives against Town-teachers;

* Love to the

loft, pag. 60, 6. little better: The Lord rebuke him, with his fellow R.F.

(13. Head)
Concerning Immediate Calling.

Section 45.

They pretend, as I noted, to an infallible judgement, and to a calling, not by man, but Immediate; whom God sends, he sends forth immediately. This, spoken indefinitely, and meant universally, of all that God sendeth, is contrary, as I hinted, to Gal. 1:1, where Paul speaks of a sending of man, and by man, and by Jesus Christ. The sending of man, is unlawful, when one man sends another who hath no power to send, or the man runs of his own head, upon his own errand; and either knows he is a deceiver, or is deluded by Satan, and thinks himself immediately called, when 'tis only the voice of his Fancy and Imagination. The sending of God is two-fold, either mediate, or immediate; both lawful; God sends by man's ministry, that is mediate; or he sends, at least, at first, without it: Now Paul's call, as it was not of man, so, at the first, it was not of God, by man, but immediately, by Jesus Christ, Acts 9.

R. F. * is not herewith pleased, but thinketh Gal. 1. Chap. * Page 21, will witness against what I say; and why so? because, He that was immediately called and sent, doth there witness the same.

Rep. I affirm that Paul, at the first, was immediately called, so was he immediately converted; were R. F. Ed. Burroughs, J. Nayer, J. Parnel, and others, therefore immediately sent, because Paul was? We have a Proverb, I would not have it offend, if I remember and mention it aptly, seasonably, and justly; As the Bell tinketh, so the Fool thinketh. [As for pretences, we do not pretend to be immediately called (faith R. F.) and sent, but me witness that we are.

Rep. But who will believe them that witness of themselves,
selves, and have not the signs of such a Calling upon them, but clash, and interfere with the Prophets and Apostles Doctrine, at every turn almost? This is our present instance, all mediate calls are cryed down, and the immediate onely cryed up, and mis-represented, mis-applied, when as the Apostles, who had the most immediate calls, were not against the other way of God's calling men, by the Church, and their own assistance of the Church in that work: But the holy Ghost hath left their practice with his Rule obligatory to us, 1 Tim. 5. 22. and 6. 14. with Titus 1. 5. yet will R. F. proceed to say*, We witness with him, that thou accusest; and that is Ed. Burroughs, whose words in my former piece I onely hinted at, now take them as largely (though he hath much more to the same purpose) as is needful. *The Ministry called by the earthly powers, by earthly Magistrates, or at Oxford, Cambridge, or Newcastle, all this Ministry, who is here called, is by man, and their Gospel is of man, which the true Gospel is not; and he that hath the word of God, to declare from God, his call is not by man, neither doth he go to man to be approved; for he that preached the true Gospel, consulted not with flesh and blood; and so it is now, the same thing do we witness, and to be Ministers of the everlasting Gospel, called not by man, but by God. Thus far E. B. Let the light in R. F. his natural conscience judge, whether I said not truly, when I referred to E. B. his Book, as pleading onely for an immediate call; and that none preach the true Gospel, but such as have that call; and then let the light of the Scriptures (above cited) to Timothy and Titus, judge, whether such, as they laid hands on, were Ministers or no; and whether the Gospel they preached was true Gospel or not. By Ed. Burroughs verdict such were not called of God, because they had a hand in their call; nor could they preach true Gospel, because their call was but mediate: But praised be God, we neither stand nor fall to these mens verdicts; the Lord himself, by the Scripture, shall judge them and us. And as to that which E. Burroughs saith, about the Ministry, called by earthly powers, or at Oxford, &c. according to Scripture, I distinguish between their outward encouragement, and call

* Warning to tenderbarrow, by E. B. p. 16.
call to office. Earthly powers are to give outward liberty Section 45.
to such as by the Godly-learned are tried and approved, as men fit to have publique liberty, and encouragement, 2 Chron. 17. 7, 8, 9. The call to office, in the Church, is by the Church. Again, we must distinguish between Pauls not consulting with flesh and blood, whether he had a true call, or the true Gospel, (being immediately called and taught by Jesus Christ) and ordinary mens refusal to be tried, and approved, either for the obtaining of outward liberty or office; for the Rule is clear as to ordinary officers, 1 Tim. 3. 10. Let these also first be proved; which also presuppose the Bishops and Elders, to be under the command of Christ, for submission to a tryal, (as the Deacons) first, and before they be chosen to the work. And as concerning those who assume liberty to teach, it is commended in Hezekiah, 2 Chron. 30. 22. that he spake comfortably unto all the Levites, that taught the good knowledge of the Lord: And in the Angel of the Church of Ephesus, Rev. 2. 2. that he had tried them which said they were Apostles, and were not, and had found them lyars; which is the plain case now in controversy between us and the Quakers; whether they be Apostles, seeing they pretend to immediate calling; and whether we are Pastors and Teachers, who are called by the Church: or, whether they are not lyars, who say they are Apostles, and bring not the doctrine and zeal of true Apostleship. Till the Lord doth more discover them, and all pretenders to one call or other, I must attend R. F. and examine what he further offereth.

All thy mediate calls and sendings will not prove thee to be as Paul and Timothy was, that had the gift within him, and the testimony by the holy Ghost, as they had.

Rep. 1. I pretend to no such call of an Apostle, an officer in every Church, as was Paul: or of an Evangelist, an assisting officer to the Apostles, where they saw fit to send him, as was Timothy; Titus, and others.

2. All that R. F. faith of his immediate call, will not prove him to be called as Paul was, by a voice from heaven; for then, haply, he might have heard sounding in his ears, Richard, Richard, why dost persecute me, with thy columns
lunancies and reproaches? Or, Farnworth, Farnworth, why
doft throw dirt upon my face, by pretending to honor
me as the word of God, and ownest not my Scriptures to
be my word? Why doft deny my Spirit to be what he
is, &c.

3. I acknowledge the gift within, and testimony by the holy
Ghost, when they are found in us, to be the best Letters
testimonial, as to an inward call; but these suffice not to
prove the outward call, unless the fruits of that inward gift
and testimonial appear. If the gift and testimony within
would carry it before men (as to the man himself that hath
them) and that R. F. did know it in those that he disowns
for the Ministers of Christ, I think, he would not crucifie
them so often with the ignominious title, of Romish Priests
and Hirelings: but how shall he, or we, be known among
men, if our words and works without be not called forth,
to bear witness of what is within? By thy words thou R.F.
shalt be justified, and by thy words thou shalt be condemn-
ed, Mat. 12. 37. I am to answer at the same Bar, and to be
tried the same way. Our words must be tried by God's
word, and our works also by the same Rule. If Scripture of
Old and New Testament be the Scripture of God, there
have been counterfeits of an immediate call; and some me-
диately sent of God, by man, who with their mediate call
have been and still are approved of the Lord.

Section 46.

To this Section R. F. faith nothing (in his wonted shew
of words, but is wholly silent) where I had noted, that
(as they cry up their own pretended immediate Call, so) they
condemn any mediate call as carnal; for mediate (lay * they)
is carnal and natural. I granted there is a call of man, by
man, which is carnal; and I instanced in such people, as make
choice of carnal men, by the hands of a carnal, common,
forein Eldership; But this is not our Question: they fight
against the most orderly call, if man hath any hand, or voice,
or consent testified about it: Hence it is that R. F. will not
vouchsafe with patience, to take notice of the two Scriptures
which
which I desired the Reader to compare, viz. Acts 14. 23. Section 46. with chap. 20. 28. where the Elders called by the Churches, and set apart by their and the Apostles fasting and prayer, are said to be the Holy Ghost's Bishops; such as He made Overseers. Accordingly are all Elders, Pastors and Teachers called; if called of God: Even Evangelists were called of God, by man: Mark by Barnabas and Paul*, Timothy, * Acts 13. 9. Titus, Silas, or Sylvanus, and others by * Paul: much more fixed Officers, set in every Congregational Society. As the Apostles had a power Paramount under Christ, to call and take Evangelists to their assistance, so the Churches had a power from Christ to chuse their Pastors, Teachers, Elders, Deacons, and to set them apart by prayer and fasting: and what power they had then, they have still who are Churches, or companies of visible Saints, called out, and distinguished from the wicked, ignorant and untoward multitude, by their free consents, and professed subjection to Christ, and his Laws of Worship and Government. Let these daring men calumniate all Gospel-administrations, with the term of mediate stuff, and think by their high swelling words of vanity all mediate call's are razed out in the full, as their phrase is, the Scripture will stand, and the means of the new Testament worship, and order, will stand immutable, to the Lord his appearing in glory, at his second coming: according to the charge of Paul to Timothy, 1 Ep. Chap. 6. ver. 13, 14. And as the command of Christ for Church-order is perpetual, so the call of God, by the Church, is spiritual. The holy Ghost in the Scripture lays down spiritual Rules, 1 Tim. 3. He confers spiritual gifts according to his Rules; and the Church, a spiritual Corporation, gives the outward call, where they finde such spiritual characters and qualifications: God owns this choice, while the Quakers with carnal Parishioners, dis-own it; who will have the worst of it in conclusion, the day shall declare.
Concerning Immediate Teaching.

Section 47.

Had noted how they pretended to be immediately taught. The teaching of God (faith one) is immediate in the least degree: contrary to Dan. 9.1. 1 Tim 4.14.

R. F. answereth *, We do not pretend so to be, but we witness that we are so taught, and according to the promise of the Lord.

Rep. 1. But who will believe him, and his fellows, when the witness is of themselves, from themselves, and without proof? They that flee to an experience, and a promise for proof, must first shew the promise, and then the performance of it to themselves. I am yet to learn the promise of the Immediate Teachings of God, to be given to all that are to teach others; of which is the question. The promise, John 6.45. They shall all be taught of God, concerneth all that have truly believed; do, or shall so believe; all the children of Gods election, all the children of the Church-Catholique, and of the new Jerusalem, Isa. 54.13. which teaching, if God had intended to be given immediately, i.e. without any medium, means, or instrument, then would he not have sent Preachers abroad for them to hear, thereby to be taught and drawn to believing.

2. Had all that the Lord sent forth as Gospel-dispensers, immediately taught. We grant Paul had it more immediately, more fully, and more at once, then the rest of the Apostles; Gal. 1.12. and 2.6. will R. F. and his Brethren witness the same immediate teaching, with Paul, and the utmost height of his revelation, that nothing can be added to them? We grant the rest of the Apostles had the immediate teaching, and doctrine of the Spirit in their preaching and writing: But are all Apostles? 1 Cor. 12.28. compared with Ephes. 4.11. There was a second sort of the Ministers of
Part 1. concerning immediate Teaching.

of Christ, who were called Evangelists, (assistants to the Section 47. Apostles) these had their light and knowledge by mediate ways: Timothy is instructed of Paul, 2 Tim. 2.2. and 3.10. 14. (as taught out of the Scriptures, by his mother and grandmother, from his childhood, 2 Tim. 1.5. with Chap. 3.13.) Apollos was instructed * in the way of the Lord, by the Scriptures, Acts 18.24, 25. and had the way of God more perfectly expounded to him by Aquila and Priscilla, ver. 26. These Evangelists were of too low a form for R.F. and men and women too of his way. There was a third sort called Prophets; some of which were immediately taught, and inspired with knowledge of things to come; some of these, men, as Agabus, Acts 11.28. and 21.10. some, women, as Philip's four daughters, which did prophesy, Acts 21.9. I do not finde that Quaking men and women pretend to this kind of immediate teaching, received about things to come. Other Prophets there were, who were mediatly taught; as they at Corinth, and elsewhere, who did, out of the old Testament, expound, give the sense of the Prophets writings, and raise Doctrines, confirming them by edifying testimonies, and reasons out of Scripture, to edifying use and benefit of Believers principally and Churches; 1 Cor. 14.3. compared with ver. 22. latter part. These I cannot call men quit out of office (as the word Office is largely taken, Rom.12.4.) Every member hath an office, that is, work and employment in the body mystical, as natural; but as the word is taken strictly, they were, and may be persons out of office, i.e. neither Apostles, nor Evangelists, nor Prophets, foretelling things future, nor Pastors and teaching Elders. As they were not Apostles, nor Evangelists, (that is plain enough) so,

First, you will finde them distinguisht from the Prophets, immediately inspired two ways.

1. These might be taken off by one that had a revelation: They might have a Doctrine, ver. 26. who had not a Reve- lation; which coming immediately for time and manner, when the other was speaking; was to take place and be heard, while the Prophet, who onely hath a Doctrine, or truth collected from Scripture, is to give place and hold his peace.

This
This only for order fake; not but that the doctrine from Scripture was as infallible as the Revelation; and the immediate Revelation was to pass the trial, as the doctrine, verse 29. and 32.

2. In so much as women are excluded from this kind of prophesie, by two or three at a time, verse 29. with ver. 34. But if it had been extraordinary predictions of things to come, they, i.e. women, might have delivered their message.

Secondly, you will finde these gifted brethren (endued only with a gift of Scripture-expoſition, and application) distinguished from Pastors and Teachers in peculiar office, as two or three might exercise at a time, for which a liberty is granted, ver. 29. Now if they had been Pastors and Teachers in office strictly, there was no question but they might have preached at all seasons, when the Church met together, and a necessity is laid upon them, in season and out of season; a liberty only is granted to these Prophets, and that liberty is limited also, as before. Would R. F. or his Fellowes be content with this low Form among gifted brethren in a Church, who have received their gift, by reading, and study of the Scriptures, together with conference, and observation of their own and others experiences (which being sanctified and blessed by the Spirit of God helps men forth to teach others, till they be called to office, or whether ever they be chosen to office, or not) it would something favor of an humble spirit: But as some deem this exercise of the gift of Prophesie too high for a believing brother, so he, and those of his Spirit (not in this guided by the Spirit of God) think it too low for themselves, and all other Teachers: and therefore whoſsoever are not taught as immediately as the Apostles of the highest Form, are no Teachers with them. Hence he addes,* And thou that art not taught of him, hears that thou speakes a vision of thy own heart, and not from the mouth of the Lord. This is his judgement, but erroneous enough, and contraditious to the whole Scripture, as not being the mouth of the Lord. And if I affirm (as I did) the true Prophets studied the Scripture,

Trueprophets that is my imagination.

*Page 22.

Rep. The true Prophets were either under the Old, or

New
Part 1. **concerning immediate Teaching.**

New Testament, before or since Christ.

1. Before: some of them studied the word, who were at other times immediately inspired, as I instanced in Dan. 9. 1. Dan 9. 1.

If Daniel understood by books; he read, and considered vindicated, what he read in those books; what was prophesied of the captivity, when it began, when it should end: and the writings of Jeremiah were the Books, as Daniel himself tells us, by which he understood the number of the years &c. Others were trained up in a ordinary way, in the schools of the Prophets, under Samuel at Ramah, 1 Sam. 19. under Elijah at Bethel and Jericho (although the Lord added impulses and inspirations, more then ordinary, and more immediately, to some of these afterwards) this is none of my imagination; If R. F. goes on to charge it, I shall still lay his Scripture-contradiction before him, and at his door it will lyre, till he repents of it, for he chargeth not falsehood upon me but upon the word of God, whence I demonstrate what I affirm.

2. Since Christ, the true Prophets studied the word: The Scriptures studied (Gods Spirit going along therewith) made them Prophets in ordinary, of whom Paul speaks, 1 Cor. 14. (as it fitted Apollos and Timothy for Evangelists) what hath R. F. to say against it? no prophesie of the Scripture came in old time by the will of man (then not studied) but holy men of God spoke as they were moved by the holy Ghost, and the Scripture is of no private interpretation.

Rep. 1. By prophecy of Scripture, 2 Pet. 1. 20, 21. is meant the word and minde of God declared in writing. God left it not to mans will, what, and when, and how he should write his Canon. But he did immediately inspire, and dictate to the Pen-men of Scripture, matter, manner, and time. It follows not because the Secretaries of the holy Ghost wrote by his immediate inspiration, therefore the Prophets, and Teachers are not to teach others, but as they are immediately inspired: But it will follow from hence, and make against R. F. as it did in the first Section, and the sixth; that if there is nothing of the will of man, or private-selfish meaning and sense, in the Scripture, then is it a rule for Teachers, as Scholars; and they that will teach sound doctrine, must
teach from, and according to the Scripture; and therefore had need study, and meditate on the Scripture, that he may be a right man of God (the title of a true Prophet) thoroughly furnished to all the work of a Minister as of a Christian.

2. This truth is not onely given forth by sound consequence, but directly, and expressly the will of God is laid down, 1 Tim. 4. 15. Meditate upon these things. Timothy an Evangelist must study that Epistle which Paul wrote to him; and be wholly in them, he must be taken up altogether therewith, referre all his studies, bend all his thoughts to the knowledge of the Scriptures: And 2 Tim. 3. 17. With 16. All Scripture is given by inspiration of God &c. that the man of God, the minister of the Gospel, may be perfect: i.e. have a sacred library to converse with in all ages, and be made a compleat Scholar, able to teach, reprove, instruct and comfort out of Scripture store and furniture. Hence we use to say, A good Text-man, a good Divine, or an able man of God: and he is likely to be a light and treacherous Prophet, who flights the meditation of Scripture-Text, and speaks onely quicquid in bucam venerit, what comes next to his tongues end. A fourth sort of Ministers are Pastors and Teachers, who having the grace of God, and gift of prophecy, are called out from among the Brethren to office, and oversight of the flock, as Bishops of the Lords institution. These were not so immediately taught, that I can finde, in the Apostles times; but rather by means and ways of the Lords appointment, they were trained up and fitted for the office; as by the exercise of their gift of Prophecy, beforehand, 1 Cor. 14. (each Church being as a School of the Prophets, and that or Corinthians eminently) so by their submission to tryal, at election, 1 Tim. 3. 10. And besides, none but disciples, of some years in nature, and standing in grace and profession, were called to the office of Pastor, or teaching Elder: now such disciples were first taught of others, *\[\text{of catechized, instructed in an outward way; hence the}\] Greek word for disciple, comes of another that signifieth to learn by outward teaching. Those that heard John Baptist were first called disciples (whereof Andrew was one, Simon Peters brother,
Part r. concerning immediate Teaching. They that heard and followed Christ's Sermons were also called disciples, and so we are all believers and members of the Churches, till at Antioch they were also called Christians; disciples, as taught outwardly; Christians, as anointed with the Spirit, and partakers of Christ's grace and gifts: And such being chosen, who were outwardly as inwardly trained up, I conclude, immediate teachings did not only furnish men for Teachers, or Ministers function, but mediate ways also: which is both a warrant for them that desire the office of a Bishop first to study the Scriptures, and an encouragement also for Churches to covet gifts, and chiefly that they may prophesie; and for University Scholars to give up themselves to present catechizings, and exercises after Sermons (as they have begun in the Colledges) for the better storing of them with grounds of knowledge, and discovery of such disciples as the Lord hath begun to teach inwardly, by and with outward teaching, that they may be issued forth for service in the ministry; after grounds laid in their understandings, and some experimental work of grace, approved of (if it might be) in some of the Churches of Jesus Christ. And oh that, to this end, all the larger Schools of the Prophets might become little Churches, and all the Churches of the Saints, might become little Schools of the Prophets! that Universities might emulate the Churches for their holiness; and Churches might emulate the Universities for their knowledge in the Scriptures!

If yet R. F. be not convinced, nor contented, but will proceed to say as he doth; * thou that denies immediate teachings and faith the Spirit is in the Letter and given by it, thou may well accuse us falsely, that so lyes against God, and his Spirit.

I Reply. 1. He speaks he knows not what, for the asserting of ordinary mediate teachings of them that are to teach others, doth not exclude the other, where God is pleased to give them; but so to cry up what is immediate as to shut out mediate, by ministerial instruments, and by the Scriptures, is contradictory to the minde of God therein, and so the constant series and course of his dispensation from the
Little doth he or others (that de-cry study, and industry, and mediate ways of preparation for the work of the Ministry) either consider what is written, 2 Tim. 2.2. The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also: or know, what dependencies we have upon the Lord, both in our studies, and after all our travels; having learnt, a little, both to prepare, as if no assistance should be given, and so depend (upon him that called us, and useth us) in our delivery, as if we had not studied nor prepared. Little doth he know how far we can trust the Lord when we have no time for study, or what more immediate assistance we have, after the less or greater use of the means, upon occasion.

2. Less doth he know of the immediate teachings of God (whatever are his janglings about it) who thinks it a lie against God, and his Spirit, to say, the Spirit is in the Letter of the Scripture, and is given by it. Never did any that were most immediately taught, call off, not people onely, but teachers also from the Scriptures, which carry Spirit, Light, and Life with them, for their own interpretation. Never did any but God-flayers, and Spirit-wounders, go about to separate the Words of God, and his Breath, one from the other; but of that passage and string which he harps so oft upon, some account hath been given Sect. 1. and more shall follow in its due place.

3. Last of all doth he understand of our Gospel-wide-effectual doors opened, both for sending and going about our work, when he clamors, thou ran, as the false prophets did; or how far the Lord hath taught us to profit the people, and what seals he hath set to our ministerial labors, when he judgeth, and concludeth, and so doth not profit the people at all. Men blinded with malice let fly at all adventures; let R. F. look to his heart, for out of that in his heart, doth he write, be it good, be it evil.
I am very well contented to read a Recantation about Questions; if it prove so practically, that they will as well allow of our questioning them, as they expect we should attend, or answer any of their Queries. In Scotland, as I said, Questions were cryed down, as of the Devil, and as so many snares: R. F. owneth Questions in their place, he faith*, But such as are of the Devil, we deny. Agreed thus far: But to hold our agreement, we had need know what are the Questions that are set in due place, or what is the due place for Questions, and what are the Questions that are of the Devil, what not? I gave forth some information in my former Collection, touching the persons questioning, and questioned, the principle, and end, manner, as matter of the Question. In Reply to R. F.

1. As to owning Questions in their place, I must tell Fit place for him, (if he be a member of a Family) it is a fit place, for superiors to ask, and inferiors to answer Questions; and also for wives, lovingly, to ask Questions (as the Apostle faith) of their husbands at home, (whatsoever tropical gloss R. F. would put upon the words, 1 Cor. 14.35.) as for children, and servants, humbly and dutifully, to propound their doubts, and desire resolution of their parents and governors, Exod. 12.26. And it suiteth my place of a Replicant, to ask him, whether he, and others of his way, do own catechizing, and instructing by way of Question and answer, in the Family? Again, I must tell him, it is a fit place for him and his fraternity, to answer to the Questions of Magistrates, but I have known some of them refuse to answer unto such things as have been propounded in the pursuit of truth and peace. It was also a fit place for one of them to have answered, when he had asked a godly Pastor of a Church in Suffolk.
Suffolk, Art thou for trembling? and the Minister had told him, he would answer him that Question, if he would answer him another; to which proposal he made a promise, but performed it not: for when the Minister had told him, he did own trembling; but withal added, to this effect; I read of Moses trembling at the foot of mount Sinai; and of Sauls trembling when the Devil appeared in the shape of Samuel; and of the Devils trembling; and of the Saints working out their Salvation with fear and trembling; the Question was, which of these sorts of trembling he owned; at which, the man turn'd his back, and went his way discontented and speechless, as if he had been strangled, as sometime Christ put the Sadduces to silence, Mat. 22. 34. The Greek word is as much as haltered; alluding to beasts that have bits or halters put in their mouths, or muzzles upon their chaps, to keep them from biting or doing mischief. I asked 9. Parnel once, whether he was not bred and educated among ignorant Papists, but could have no answer: it is fit that Question should be answered by some, but it was a silencing Question to him. If I should ask R. F. as I have reason so to do, whether he be not employed (with some others) by Satans Engineers, as a cane, for some Jesuit or Socinian to blow through, and fly-blow the truths of God, about the Scriptures, the Spirit, the Ministry of Christ, &c. It is a dubious case whether he will candidly answer to it; or, what he meant by his answer to his late masters Question: Art thou Christ? where to he said, I am, how he can, without blasphemy, make it out: Or, if I should ask him, whether he writes any Scripture truth, in love of the Scripture, or onely to catch and cavil, I doubt whether I should not have some of his old ware vended; for all his pack is not yet emptied, unless God restrain and stop his mouth, and dry up his pen and inky horn terms.

2. As to his, and his fellows denying such Questions as are of the Devil, I wish they would make good this denial: But since I heard in Scotland, that Questions were of the Devil, I have read of many Questions of theirs, which come from no better spirit, then the old Serpent and Satan: The Question is, whether R. F. will own them as of God, or deny them
them as being of the devil? I read in one* of their Pam-
phlets, to this purpose, Whether you, that say bread and wine
(i.e. in our Lords Supper) is the body and blood of Christ, be
not they that minde earthly things, and are carnal and natu-
ral? In my poor judgement, this Question is from igno-
rance of the Lords purpose in his instituted Supper, which
calls upon us to minde spiritual and heavenly things, by
what are earthly and natural, i.e. bread and wine in their
substance, but spiritual in their signification and use, during
the celebration: and unfavorly this Question is to such as
truly own the remembrance of Christ in that Ordinance.
Again they Quere *, Whether every one may not purchase
bread and wine, and whether any can purchase the body and
blood of Christ for money? Now, if ignorant, unfavorly, vain,
needles, and unprofitable Questions come of the Devil, and
R. F. denieth such, will he deny this to be any other? If he
faith, he yieldeth it to be vain, &c. his fellows do not, he must
then, herein at least, deny them: if he maintains it for
good, he must so prove it: I judge it to be (as the former)
ignorant and unfavorly; in that it ariseth from the not di-
tinguishing between the inward and outward part of the
Lords Supper; and needles, vain, and unprofitable, because
not tending to edification, but meerly to strife and vain
jangling. Another tempting and upbraiding Question** Quere 17.
there is, Whether ever any of you received the substance since
that which you called the sign was practisèd by you, and so hear
witness to the substance, and deny the sign, yea, or nay? The
scope of this indeed is diabolical, to throw off the sign of
Christ's appointment, when they come to feel the substance;
whereas, the true method of Christians, is first to receive
the substance, Christ in the promise, before they joyn with
the Church to receive the sign (because the Ordinance of
the Supper is not a converting Ordinance, if we speake of the
ture initial work) for confirming and carrying on of the
work of faith, and love, holiness, &c. And, if none should
receive the sign and memorial of Christ's death, after they
have by faith in the Gospel-promise received the substance,
they should, orderly, never receive the sign at all. How
insolent and ignorant a Question is that? * Whether do you* Quere?
Section 48. wait and believe to be made heirs with Christ, yea, or nay? and to have the same minde which was also in Jesus Christ, who thought it no robbery to be equal with God? whether you witness this, yea, or nay? Will R. F. acknowledge the subtilty and wickedness of this Queere (say I) yea, or nay? For the blessed Apostle, Phil. 2. 5, 6, 7. presseth to the same humble minde that was in Jesus Christ, who, being in the form of God (that is left out in the Queere) thought it no robbery, &c. But made himself of no reputation, &c. all that in ver. 7, and 8. should have been added, if the Queere had not been snarling, and contradictory to the Apostles Scope; which is far from teaching Christians (as is the intent of the Queere) to aspire after any such thought, as to be equal with God: we may know and believe our heir-ship and coheir-ship with Christ in glory, and yet floop to mean estates and conditions, with low mindes here on earth, and carry no such proud thought to heaven, as the Queere doth insolently dictate. Is this the perfection these men talk of, to harbor proud thoughts in their bosoms, of being equal with God, because Christ thought it no robbery so to be? Oh ye deceived professors! lift not up your horns on high; speak not with a stiff neck, beyond the Donatists of old, or as the Familists of later times, but remember those who were nick-named Puritans in Queen Elizabeth's days, and since, for their sincere endeavors after Purity; be humble (in the midst of failings) as they were, and forsake the tents of these Corahs, Dathan, and Abiram, or worse; who not onely think themselves as perfect as Saints in heaven, but hope hereafter (if they be not here) to be equal in perfection and glory with God. Lord, rebuke this Blasphemy in all thine, and convince all obstinate gain-saying Questionists, which is not in our power to do, but instrumentally we desire to be subservient in the work, according to thy word, Titus 1. 9. To proceed, I shall instance but in another Pamphlet, (for their Questions are endless, and to attend the Answers would be a needless endless work) As R. F. denies Questions that are of the Devil, I hope he will not deny most ignorant and proud Questions to be of the Devil, (as from old Adam also) as that
that for one, *What rule have you in Scripture for putting Section 48. off the Hat? That this Question ariseth from pride, appeareth by another, Quest. 20. in the same Book, Page 20. Whether is it for the Lords sake, that a man would have his fellow-creature stand with his Hat off before him, or for his self-sake? Fellow-creatures, they think, must be all alike in honor. This might be the thought of those creatures that are now Devils, which made them Devils; and by the 21. Quest. He that for the Lords sake, &c. cannot bow to a creature, whether ought he to be imprison'd for mis-behavior, or a contemner of Authority, yea or nay? The first Question bewrayeth ignorance, which if R. F. justifies, he must be sent to the Catechifm, out of Exod. 20. 12. and asked, what is the fifth Commandment, and what it meaneth? and what Rom. 13. 7. Render honor to whom honor is due. I hope R. F. will grant that quarrelling Questions are of the Devil, as was that, Job 1. 9. Doth Job serve God for nought? such is that in the forementioned Pamphlet *, Whether is your Gospel * page 22. free and without charge, as the Apostles was, yea or nay? For, 1. To clear God; He will not let his servants serve him for nought.

2. To clear his servants; This I say again (as before, Sect. 44.) they may serve with a free spirit, yet take wages, (whereof the Laborer is worthy) for they serve not the Lord in the ministry for wages. It is one thing (as I have said elsewhere) to take hire for preaching, another thing to preach for hire. By the Scripture, that Question also * * page 22. may be judged proud and malicious, as of the Devil; What rule have you in Scripture to take a Text, &c. If R. F. justifies this (as 'tis likely he will) we must bid him go and learn, and what that meaneth, Luke 4. 17. our humble Savior took up the Bible, and pitcht upon a Text; let us learn, at last, of him to be lowly in heart, Matth. 11. 29. If it be said, it followeth in the Question, and to speak from it what you have studied, with your Uses, Points, Tryals, Motives, and Applications? We must send them again to 2 Tim. 3 16, 17. The Scripture is given so to be improved, whether men will hear or forbear. Let R. F. consider, if the scope of that * Question [Whether that Light which comes from Christ be * Q. 24. F 2  natural,
Section 48. natural, yea or nay? [be not to make all Light-given alike for kinde? as appeareth by Quere 29. Whether the Light of the world (or of every man) be not a saving Light in the least measure, yea or nay? and how can that be said to be natural? These Questions come from the Devils envy against the Saints peculiar light, who see all things after another maner then natural men can do. The Gentiles did things by nature, or power of natural conscience, and the light of it; which yet they perisht in; their light and their works were neither of them saving, Rom. 2.12, and 14. This light of nature comes from Christ as God, not as Mediator: he that is the true Light, enlightneth every man, but not with saving Light; I must fend back R. F. to Sect. 10. and the super-added Conclusions, in the end thereof. If any man be ignorant, let him be ignorant, 1 Cor. 14. 38. But yet if we examine those Questions, *Where had you this Doctrine, to tell people they could never be wholly cleansed, or be set free from sin, so long as they are upon the earth? And, whether this be not in opposition to the Doctrine of Christ, who saith, Be ye perfect as your heavenly Father is perfect? What shall we finde here but ignorance and confusion? for want of will or skill, to distinguish between Justification and Sanctification, which, according to the Scripture, I have desired R. F. and others, to perpend and weigh in Sect. 23. And I must send all Novices still to that Scripture, Eccles. 7. 20. There is not a just man upon earth that doth good, and sinneth not; which hath no opposition to the Doctrine of Christ, Mat. 5. 48. where the Lord (as all along the Chapter) urgeth sinceritie and integrity of obedience upon his Disciples (in opposition to the Pharisees counterfeit and partial expostions of the ten Commandments) with further growth and endeavor after more conformity to their heavenly pattern; still keeping perfection in all degrees, as the white in their eye, unto which the Lord will bring his children at their dissolution, and time of their souls immediate entrance into heaven, and not before, as hath been demonstrated in Sect. 29. As to that Question, *What is your own righteousness, and what is the righteousness of Christ, and how do you distinguish betwixt the one and the other? He that did pro-
bound it, tells us (at the foot of Page 25.) It was not as if Section 48.
he knew them not, (even all that he enquired of) but for the satisfaction of the simple, and for the clearing of the truth, and manifesting our deceit to the world. But that which is a thorough good Question indeed, not coming from Satan, and a corrupt heart, must arise from a found and good principle, and be propounded to as good an end: Now, this Quere, i. proceeds not from a good principle, because their judgements are vitiated, and in their Doctrine they confound (as do the Papists) our inherent righteousness-sanctifying, with Christ's righteousness which justifieth. Christ's righteousness, which justifieth a believing sinner, is not the essential righteousness of his God-head, but that obedience of his, Active and Passive, which in the humane nature (that he assumed, and united to his divine person) he wrought out in the room and stead of others; and which, he presenting to God's Justice, as a price and ransom for them, God accepteth, and reckoneth to every one that believeth for his perfect Justification. That righteousness which is in Scripture called our own, as inherent in us; is, either what is done by the power of natural conscience, without the written word; or, what is done according to the bare letter of the written command; or, from a common gift of the Spirit; or, in a Gospel-way, from a living principle of grace, habits and acts of holiness, by the holy Spirit and faith, given, stirred up, actuated, and improved; this also (with all the former) is a righteousness of ours, that men would establish in the room of Christ's imputed righteousness, for their justification: But though it be wrought by the strength of Christ in us, and be found in us, that are sanctified; yet, as to justification of his person, Paul would not be found in it for a world; but, faith he, Phil. 3, 8, 9. I do count all things but loss (even what he had done and suffered, since conversion, and what he was now a doing) and dung, that I may win Christ; and be found in him, not having mine own righteousness, which is of the Law, (or done in my person, from the best principles in obedience to the Law) but that which is through the faith of Christ, the righteousness which is of God by faith; this is every true Believers vote and resolution.
The Reviler rebuked

Section 49.

If R. F. be otherwise minded, and belong to God, God shall reveal even this unto him.

2. The above mentioned Quere, by the bare propounding doth not attain the ends pretended: our answer may satisfy some simple ones, some wise, not all: This Quere (and other of the like stamp) doth but obscure the truth, and help to stagger and seduce Gods servants; as for our deceit, in this great business of a sinner's justification, if J. Parnell should arise from the dead, or R. F. should tell us he hath been in the third Heaven, nor one, nor other shall be able to manifest that which is not. To conclude, whence came that *question, quarrelling more with God, then with us? How doth it stand with the impartial God, to give to one man a measure of grace, and not to another, and yet require obedience from all? If R. F. thinketh, there is ground for such a Question, he must be sent to Rom. 9. 18. 20. for his Answer; God hath mercy on whom he will have mercy &c. and, O man, who art thou that replyest against God?

(21. Head of their Scripture-contradiction.)

Concerning civil Honor.

Section 49.

Their discourse, papers and practise is notorious enough, in opposition to civil honor, required in Scripture.

R. F. *answereth, Civility and Honor we own, and knows to whom honor is due, to whom it is not.

Rep. But who will believe him, if none make it out by Argument better then he doth? and if his practise be no better then his doctrine, it is like to prove but poor honor, and not such as the Scripture requireth.

1. Saith he, If I honor a proud man for his pride, I dishonor God in so doing &c.
Concerning civil Honor.

Rep. Who calls (that calls from Scripture) for honor to any for their pride, and covetousness and oppression? This is but a shift of R. F. Is not the ordinance of superiority, in State, Church, Family, set up among men to be honored? and cannot men set up by that ordinance, be honored, but they must be honored for their sins? Sin we all know, is a reproach to any person, as to any nation. But the relation wherein God hath set them above others is an honor to them, put upon them by God himself, and are not they to be honored, as, and so far as he hath honored them? viz. as Magistrates, as Ministers, as Parents, as Masters, considered abstracly from their bad qualities? and onely lookt upon in their place of superiority representing God, and bearing his image of authority, which though loft by the fall, yet God hath given back, in some respect, to all men; Hence the Rule, 1 Pet. 2. 17. Honor all men; all men, as men, not Beasts; and some men, as preferred by the Lord before other. But faith R. F.

2. All men that are joyned to the Lord, and walk in union with him, and his seed, I honor and love, and this I speak in sincerity.

Rep. This is no demonstration of giving civil honor, or knowing what belongs to it, which was by him at first professed. Did R. F. not onely speak, but act this in sincerity, yet there is an ignorant simplicity mixed with his sincerity, while he thinketh, that love to Saints must exclude his love to other men; and if he can love his enemies, as he faith, To all, as civil honor is a branch of love to be given to them that are men. not joyned to the Lord and walk with him, though they be his enemies; which of the martyrs refused to give civil honor to their persecuting enemies, when called before them? But faith R. F. again,

3. To follow foolish idle fancies, to worship men with cap and knee, and flatteries, as the Serpents seed do, and which thou pleads for, we do that deny, and against it testify.

Rep. Here he still mingleth the corruption of the act, with the act; as if they could not be separated. If onely he denies foolish, idle complements, for infirmation false, and in a way of flattery, that we deny also; but to judge the
$e\text{r}e\text{b}u\text{k}e\text{d}$

Section 49. Honor of cap and knee. (taken by itself, and given to men of place) as inseparable from folly, fancy, flattery, is to deny a part of that civility and honor which himself seemed in general to allow.

4. How can ye believe, that seek honor one of another, and seek not the honor that comes of God alone? Joh. 5. 44.

Rep. As 'tis a sin to be ambitious of honor among men, and a compound sin, to be careless of God's honor, while we hunt after our own, and that by indirect means; so 'tis a duty to go one before another in giving honor, Rom. 12. 10. yea, 'tis a duty and no sin, to take the honor that God hath given to the place and relation wherein he hath set us. Preferring of creature and self honor, and to hold up that with neglect of Christ, rather then take that honor which God gives to every man, upon receiving of Christ, is that which our Lord condemns in that place of John. But suppose a Magistrate, Master, Parent, hath not received Christ, that Scripture doth not interfere with the fifth Commandment: nor simply forbid receiving honor one of another; but only such as the world's friends give and take upon a worldly account, and not with respect to the ordinance of God, who hath stated, and ordered it, where, how, by whom, and to whom it is to be given, and of whom it is to be received. R. F. addeth;

5. What the Scriptures do allow, we do know, without thy ranking together.

Rep. I had mentioned some Scriptures, concerning civil Titles of honor, given to Magistrates, Ministers, Fathers, Masters, which this man denies not but that the Scriptures do allow, and he and others know; but he doth not say, he alloweth what he knoweth; Now to him that knoweth what is good, and approveth it not, and makes not confession of it when called to it, to him it is sin, with greater aggravation. I shall now unto the rank of Titles, bring in a File of Scriptures for civil gestures of Reverence, and due deportment of the body; to know whether they will allow them or no, and practice accordingly; if not, the whole File shall discharge against them, another day for their pride, negligence, and contempt. In Scripture we shall finde...
concerning civil Honor.

finde bowings of the knee, and body of several kindes; some from base fears, as Sauls to the devil, 1 Sam. 28. 14. some of base flattery, as Joabs to David, 2 Sam. 14. 22. Cusbies to Joab, 2 Sam. 18. 21. of Davids subjects to Absalom, and Absaloms to them, 2 Sam. 15. 5. Some of Idolatry, such as Amaziah acted when he bowed himself to the gods of the Edomites, 2 Chron. 25. 14. all these kindes we know, if R. F. doth not; and we disallow the practice, upon such reasons, (though we approve of the history of the Scripture as true) because they were against a Rule of Scripture: but how (by the way) will these rise up in judgement against those that deny what is required by a Rule? If some have bowed for wicked ends, some to Idols, some to devils; how will they condemn the stiff knees, and stout stomachs that will not afford it for the ends, and to the persons which the Lord hath designed, and marked out, as honorable? There are bowings of the knee and body, which the Scripture makes mention of with approbation, being agreeable to the Law and Rule of the fifth Commandment. Such as that of Abrahams bowing to the heathenish children of Hethe, Gen. 23. 7. in a civil neighborly way: And bowings to Rulers and Magistrates, as Jacobs sons to Joseph, Gen. 43. 26. 28. according to Josephs two dreams, of their sheaves bowing to his; and of the Sun, Moon and stars, making obeysance to him: Davids bowing to Saul, though a wicked man, 1 Sam. 24. 8. as well as Mephibosbeths, Abigails, Araunahs, and Nathans bowing to David, a good man, and pious Prince: Again, there want not instances of respect and honor given to the Prophets, and Ministers of the Lord, as that of the great woman, or Lady of Shunem, to the Prophet Eliza, 2 Kings 4. 37. of bowing to the elder in years, or hours; scarce a quarter of an hour it may be, was Esau born before Jacob, yet he gives him the respect and honor of his Primogeniture, Gen. 33. 3. of bowing to the rich, as Ruth to Boaz; Ruth 2. 10. of the wife to the husband, as Bathsheba to David, 1 Kings 1. 16. and 31. of the son to the mother, as Solomon to Bathsheba, 1 Kings 2. 19. These and many more, if R. F. knowes, and allowes not; he disdaineth Scripture proof and testimony; if he allowes, why
why is the civil obeysfance of the upper or lower part of the
body, head, loins, or knee, denied to any such relations? 
Blessed is he that condemns not in practise, that which he 
alloweth in judgement; or that disalloweth not in judg- 
ment, that which the Scripture countenanceth, and com-
mandeth. Yet we have not all that R. F. can say for himself 
and his companions.

6. Where doth the Scripture say, put off your Hats, and 
flatter with your tongues?

Rep. Here again, he would not seem to oppose the respect 
due to men, but as it is done in a way of flattery (which car-
rriage is of all to be abhorred) but dutiful honor may be gi-
ven without dissimulation; and if these men be perfect, 
why are they no better examples? The Quere about the 
Hat, I have spoken to in the former Section. The fifth
Commandament requireth all tokens of civill respect, and 
honor; the putting off the Hat, is a token of such respect:
Be courteous, faith the Apostle 1 Pet. 3 8. put not off hu-
manity, by denying this piece of common civility. Thou 
shalt rise up before the hoary head, and honor the face of the old 
man, and fear thy God. I am the Lord, Levit. 19. 32. If 
greater signs of honor then uncovering the head be required, 
we are not to boggle at the leffer. But,

7. Saith R. F. Where doth the Scripture say, respect the 
rich, and dis-respect the poor? Are you not partial, &c.

Rep. Where do you finde any doctrine of this tendency 
delivered? The Word would have poor and rich respected 
as God made them both his creatures, Prov. 22. 2. And as 
he maketh poor and maketh rich, himself will be magnified, 
1 Sam. 2. and yet his order, set among men, regarded: As 
for respecting persons for self-ends, and carnal considerations, 
Let R. F. and every one look to his own heart, and learn 
to be poor in spirit. Let the Brother of high degree (in the 
world) rejoice in that he is made low, in spirit: Let the 
Brother of low degree (in the world) rejoice in that he is 
exalted, in Christ. Degrees there are of Saints, as Saints: 
and Saints, as men, are capable of different degrees of estate, 
and place in the world; every one of them must know the 
place, and station, wherein God hath set him, and demean
or carry himself accordingly. If any man think otherwise, Section 50. and teach it, and consent not to wholesome words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, or a fool, as 'tis in the margin, 1 Tim. 6. 3, 4. knowing nothing, doting about questions and strifes of words, &c. Let R. F. and his fellows read on and tremble, lest they be branded and stigmatized with such Characters, for their multiplied perverse Disputings, and Scripture-contradictions.

(22. Head of their Scripture-contradiction)

Concerning Swearing.

Section 50.

T hey take up Christ's words (as I noted) Mat. 5. 34.
Swear not at all, (as they do other Scriptures against his meaning) to fight against all Oaths before a Magistrate, in any case, upon any occasion.

And now comes forth R. F. * and fights with his shadow, 
[Thou says, he forbids Oaths onely by Creatures, Heaven, Earth, a man's head, &c. The same meaning hath James, Chap. 5. 12.]

Rep. My words were plain enough to him that hath a minde to understand, First (sai'd I, which word [first] he leaves out) he forbids oaths by creatures; and I added [only] because the Lord doth onely there, i.e. ver. 34, 35,
36. make exception of Creatures; Heaven, God's throne; Earth, his footstool; Jerusalem, the city of the great King; the Head, because thou canst not make one hair white or black.

R. F. * returns me this non-sense for answer; Here thou * Page 24:
are a lyar of Christ, and his words bear testimony against thee, for he doth not forbid swearing by Creatures onely, but he forbids swearing by all things else, whatsoever; for he saith, "Swear not at all, neither by heaven, nor by earth, &c. And
The Reviler rebuked

Section 50.

He that swears not by heaven, must not swear by what is contained in it; and he that swears not by earth, must not swear by what is contained in it.

Rep. The reason he gives why swearing by creatures only, is not here forbidden, is because the Lord forbids swearing by all things else; which is a reasonless reason, for heaven, and earth, and the creatures contained therein, are all but creatures; and my assertion stands good, That Christ's words in the above-mentioned verses, 34, 35, 36 of Matt. 5, do not absolutely prohibit all oaths before a Magistrate, while he forbids only swearing by creatures, heaven and earth, and all creatures therein. I am aware of what Familistical conceits these men have of God, and his Essence, as mixt with the creatures; and hereupon they may think, that, if creatures are not to be sworn by at all, at any time, in any case, neither may we swear by the name of God at all, at any time, in any case: But,

1. Although God's essence is where the Creatures essence is, yet he is a most simple un-compounded Being: and though he is in heaven, and in earth, yet he is not contained, bounded, or limited therein.

2. Our Lords scope is to wipe and wash off the dusty Glosses of the Scribes and Pharisees, which they had cast upon the glass of the Law, and particularly concerning oaths; for ver. 33, you will finde it had been an old tradition, they might swear by any thing, so as they did not forswear themselves. And again, (by comparing Chap. 5 with 23. 16. &c.) we finde how they distinguished about oaths, some were nothing (they said) or not binding, as to swear by the Temple, by the Altar, &c. but to swear by the Gold of the Temple, or by the Gift upon the Altar, that was a binding oath; and made the man that swore, a debtor; and if he kept not his oath, he was guilty: Now against these, and such like Glosses, Christ opposeth with a prohibition, I say unto you, (who am to be heard and believed before Pharisees) Swear not at all; that is, neither by the Temple, nor by the Gold of it; nor by the Altar, nor by the Gift upon the Altar, &c. nor by any creatures whatsoever. And yet while he is clearing out the third Commandment, (which forbids
Part 1. concerning Swearing.

Forbids not only perjury, but all profanations of God's name) and directing to the right use of an oath, he doth not repeal, null, or make void the first Commandment, which requireth swearing by God, and unto God alone: For, as it requires prayer to the God we have, so an oath is also there commanded (upon special occasion) it being an appeal to God, or a solemn attestation and calling of God to witness, and judge, about the truth affirmed or denied. And if we have a God, we swear our selves to him, and are to swear by his name, Deut. 6. 13. and 10. 20. Swearing is such a part of worship, and so eminent, that it is put by a Synecdoche (or figurative speech of the part for the whole) for the whole worship of God, Psalm 63. 11. and Christ was far from overthrowing the whole worship of God, or any part of it.

3. The sense of the prohibition, Swear not at all, is given forth, Mat. 5. ver. 37. But let your communication be yea, yea; nay, nay. Communication* there, is as much as ordinary speech; from whence I granted, that not only swearing by creatures, is forbidden, but all kindes of oaths in ordinary communication, (as, by God, or, by the Lord) and it was the furtheft (I said) that I finde one of the Quakers* seems at leaft to carry the sense, Art thou come to yea and nay, in thy common occasions?

Yet R. F. apprehends the Apostle James his words, Chap. 5. 12. are express against all kindes of swearing at any time, because he faith, Swear not at all.

Rep. The words of the Apostle are strictly thus; But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea; and your nay, nay: the latter words explaining the scope and sense of the former. His scope is, particularly, to suppress expressions of impiaciency under afflictions and persecutions, which from ver. 7. to 14. he was dealing with, and having commended Job's patience, ver. 11. he addeth, ver. 12. Swear not, &c. that is, in your afflictions, under sense of pain, trouble, or torture; beware of vain and rash swearing (as at all times, so) when you think your selves provoked to it by the smart of afflictions:

Beware

* A few words by J. Nayler, pag. 16.
Section 50. Beware of swearing by any oath, directly by God, or indirectly by creatures, in the greatest provocations; and much more avoid it, when you are not provoked: barely, we are to affirm, or deny, according to truth, at some extraordinary seasons, and always in ordinary course.

Two sorts of lawful oaths 4. Of lawful oaths, there are two sorts; Affertory, and Promissory.

1. Affertory, when the truth of a thing is solemnly affirmed or denied, by invocation of God alone for a witness and a judge, in such a case, and at such a time, as a Controversie cannot be ended without it. Heb. 6. 16. where the Apostle doth not so bring a comparison from the men of the world, to whom, an oath for confirmation is to them an end of all strife, as to shut out Saints from being men in the world, or disoblige them from their common humanity; but by alluding to the use of an oath, for such a lawful end, among men, he gives a hint of one of the hinges or sinews of Humane society, which Saints have not been wont to throw off, or cut asunder: but upon weighty occasions, they have asserted and confirmed the truth of their speech by an oath. Such is that of Paul to the Romans, Chap. 1. 9. God is my Witness, &c. And to the Corinthians, 2 Cor. 1. 23. Moreover, I call God for a record, &c. And to the Philippians, Chap. 1. 8. For God is my record, &c. And to the Galatians, Chap. 1. 20. The things which I write unto you, behold, before God, I ly not. And to the Thessalonians, 1 Thes. 2. 5. God is witness. In all these forms of speech, there is the former part of an oath express, calling God to witness, the other part is implied, appealing to him as a Judge.

2. Promissory oath, is when the truth of the hearts intention, and of the lips expression, to do a kindnes, or keep promise, is solemnly confirmed by attestation of God, and appeal to him alone: such was that of Abrahams servant to his master, Gen. 24. 3, 9. Of David to Saul, 1 Sam. 24. 22. and to Bathsheba, 1 Kings 1. 29. Hence no warrant, for vain and rash swearing by the Lord, can be collected; as for any to take up these forms of speech ordinarily, [Before God] or, [As God shall judge me] but sufficient grounds
grounds for using of an oath in the same judgement, truth, and righteousness, that the Saints of old and new Testament have sanctified God's name by.

5. Mixt oaths, by God and Creatures, are forbidden, for the Lord threateneth to stretch out his hand in judgement against them that swear by the Lord, and that swear by Moloch, Zeph. 1. 5. i.e. joyned God and idols (Milchom, or Moloch, the abomination of the Ammonites) together: But God hath promised to establish this part of his true and pure worship, to swear by him alone, and that in truth upon the earth. Isaiah 65. 16. He who blesseth himself, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth.

R. F. makes other inferences; If a man must not swear at all, then he must not swear by a Book, or any other thing.

Rep. Had he reasoned from Christ and the Apostles words [Swear not at all] in their true meaning; If a man must not swear by Creatures at all, then he must not swear by a Book, or any created being, he had complied with the truth; but to reason, and make inferences to no purpose, is to lose time, and consume pen and paper in vain. If it may gain him, or any of his Sect, to the love of truth and peace, I shall nakedly present my thoughts and desires: As Swearing by a Book unlawful, other, so never did I say, that a Book was lawful to be sworn by; but I heartily wish such a stumbling-block were every where in the Land, taken away by the Magistrates, for much profanation of God's name hath been occasioned thereby. I remember William Thorp (one of J. Wickliff's followers) in conference with a Popish Archbishop, was in the right when he bare witness against Swearing by a Book: And so was the Master of Divinity, of whom he tells the story, who said to the Lawyer, "It is not lawful either to give or to take any such charge upon a Book; for every Book is nothing else but diverse Creatures of which it is made; therefore to swear upon a Book, is to swear by Creatures, and this swearing is ever unlawful. This in effect will be found in Chrysostom, as his judgement, blaming Book-oaths, and them that bring forth Books to swear.
Swearing upon a Book superstificus.

Section 50. "swear upon. The aforesaid William Thorp* (though he was ready to swear as God commanded it, yet) refused so much as to lay his hand upon the Book, seeing to touch a Book in that case, is to swear by it. If R. F. and his fellows would be as rational and Christian-like as William Thorp, when they come before a Magistrate, to deny the Superstition, and minde the Institution; refuse not the oath, but the oath by, or upon a Book, they might well be born with.

But R. F. concludes, (after he hath talkt of my Self-confutings, and manifest Contradictions; but proved nothing) * We take Christ's words according to his minde, and so deny oaths, and abide in his Doctrine.

Rep. Whether it were Christ's minde and Doctrine, absolutely to deny the use of an Oath, may appear (by what hath been said) to the contrary; no part of the moral Law Christ came to destroy; to swear by God's name, nature, or being, was and is a part of the indifpenfable Law of God, that is to be obeyed and fulfilled in a Gospel-way of worship, fear, love, and thankfulness. James Nayler (of whom I had once some better thoughts) in a sheet of his*, tells his Novices, In the old Covenant swearing in truth was an ordinance of God: And the Apostle who was come into the new Covenant, and did witness the oath of God fulfilled, said, Above all things, my brethren, swear not any oath whatsoever, lest ye fall into temptation. The place in the Apostle James hath been cleared already, and the consideration of his reason, doth further vindicate the prohibition from these mens opinions: Least ye fall into temptation; as if he should say, Swear by any, but by God, or swear by God, rashly, passionately, in a strait and extremity, and ye will fall into temptation: from swearing ye may be tempted to curse God, and yet further blaspheme him; and from swearing by Creatures, ye may be tempted openly to worship them, and run from the true God to plain idols and idolatry; and from presumption, ye may be tempted to despair; therefore patiently endure, do not passionately rap out oaths. But as to J. Nayler's distinction of the time, when an oath was lawful, when not; I must send him to Section 17. to let him know,
know, that the old Covenant and the new, was the same for Section 50, substance; even the same Covenant of grace, which obligeth now as then, by way of love and thankfulness, to swear by the Lords name: and if we live under a clearer and larger administration of the Gospel-covenant, wherein God hath fulfilled his oath, that he made to Abraham, Isaac, and Jacob, by sending his Son; and that he made to his Son, to consecrate him a high Priest for ever, we should reckon our selves more obliged to swear our selves to the Lord for ever, than those that lived under the old Testament. To conclude,

They that will not expound Scripture by Scripture, and compare the Precepts and examples for Swearing, with the Prohibition against it, fall into Scripture-contradiction:

But neither R. F. nor J. Nayler (with others) will expound Scripture by Scripture, nor compare Precept, &c. for Swearing, with the Prohibition against it;

And therefore, R. F. and J. Nayler, with many others, are fallen into Scripture-contradiction.
THE

Reviler rebuked.

PART II.

Their Self-contradictions.

1. Concerning the Scriptures.

Section 1.

Had animadverted upon what they write, [The Scriptures are within them, and they own them in the life and sense of them] that while they pretend to speak all from the Spirit that spake the Scriptures, they are found in their aforesaid Scripture-contradictions) to belye the Scriptures, and the Spirit of God also. R. F. lets this Section pass without his controlment; and I believe such as control the Scriptures (as R. F. and others have done) in their very life and sense, touching the Spirits personality; the right way of Gods justifying a sinner &c. will one day have their mouths stop, and every tongue and pen that riseth up in judgement against the Lord, and his Scriptures, and servants, shall be heaven-stricken, and self-condemned.

Section 2.

Whereas I said here, They deny the Letter of Scripture to be Scripture, and yet stick to the letter, Marth. 23. 8. 16. Call no man Father, neither be ye called Masters, R.F.* is so bold as to tell me this is one of my lies,* Page 24. but he proves nothing against me; For,
I did not deliver out their very words in this place (as if they should say) we deny the letter of Scripture to be Scripture: but referred my Readers to the Pamphlet where they should finde the effect, and substance of such a denial (albeit the Printer or my self did unwittingly misquote the Page, 19. for 2.) their words are these, They are such teachers as tell people, that Matthew, Mark, Luke and John is the Gospel, which are but the Letter, &c. we therefore do deny them. Whence I argue; They that deny the written Gospel to be Gospel, deny the Letter of the Scripture to be Scripture; But these men deny the Gospel written by Matthew, Mark, Luke and John, to be Gospel. Therefore &c. The minor or latter proposition followeth clearly from their denial of such Teachers, as call the writings of Matthew, Mark, Luke and John Gospel; and from their own exception [which are but the Letter] the major and former proposition is thus evidenced; The Gospel is a Good-spel, and as it is written, it is made up of good and gladform tidings, delivered in letters and syllables, of which words are framed: deny the writing of Matthew &c. to be written Gospel, and you deny the letters and syllables to be Gospel-letters and syllables, making up such words as do give forth a certain Gospel-found, and consequently you deny the letter of the Scripture to be Scripture: For Gospel-letter and Scripture or written Gospel is all one, and he that denies the Gospel-letter, denies the Gospel-Scripture, as he that denies the Scripture-Gospel denies the Gospel-letter. But they will say, *The Letter is the declaration of the Gospel: Ifit be so, then it is Gospel declared by writing, and then the Letter (in that respect, as written) is Gospel, which was before, by these men, excepted against as no Gospel.

2. Their Self-contradiction in sticking to the Letter, denied to be Gospel, I made to appear, from their urging the above mentioned place in Matthew, in the very Letter, Be ye not called Masters. By this, R. F. would make the simple believe I have cleared them, and contradicted my self.

Rep. But wherein, or how, no man can tell, unless accusing them be clearing of them, and discovering of their self-contradiction proves me one of them.
Self contradictions.

"Thou art offended that they witness against thy deceit."  
Section 2.

Rep. I am neither conscious of deceit, nor should I be offended at those that discover it, were it discoverable from my words: but their sticking to the Letter sometimes, and at other times condemning the whole Scripture-letter; I witness to be an interfering with themselves: And when the very Letter is urged against the sense and intendment of the Spirit, I witness it to be a deceit in them that so urge it.

"Thou cuts off thy master-ship by thy own Rule."

Rep. Did I urge the Scripture as they do, my servant must not call me, Master; we have no such servants as Abraham had, who gave him this note of respect at every turn, Gen. 24.12. O Lord God of my Master Abraham &c. shew kindness unto my Master Abraham, ver. 36. And Sarah my Master's wife bare a son to my Master when she was old, and ver. 54. Send me away unto my Master; but the fifth Commandement is not made void by Christ's words, nor by the true sense of them, which is, that we should be far from affectation of Titles, from men; or suffering any to call their dependence, and lay the stress of their conscience-determination upon us, in matters of faith, and salvation. In this very Section, I had discovered another of their self contradictions: For J. Nayler queirith, which of the Saints had the witness of their souls to seek in the Letter? and with the same breath he quotes the Scripture-letter, for the believers witnesses in himself. This R. F. takes up as if they did not deny and cross the Scriptures.

Rep. But my work was to shew how J. Nayler both denies, and grants the same thing to be in the letter, without any distinction. If he had said, the believers witness is one way in the heart, or in himself, and another way in the Scriptures, he had not crossed himself: Nor doth R.F. help to cure the wound, but makes it fester and rankle the more with his railing words: Acknowledge thy lies, error and confusion, and upon them own thy condemnation.

Rep. I. He faileth not J. Nayler: For the believer knows by the Scripture, and by that in particular, 1 Job. 5. 1 John 5. 20. 30. that he hath the witness in himself, and no generation vindicated, of Saints ever (since that Scripture was written) refused to seek..."
Section 3.

The reviler rebuked for Part 2.

The reviler rebuked for Part 2.

seek and run unto it for confirmation of their souls faith, seeing the Apostle addeth so plainly, ver. 13: These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God: Here the Believer hath both the rise and furtherance of his faith and evidence from what is written; and if the evidence or witness in the heart be not bottomed upon what is in the Scripture, and proved agreeable thereunto, it is a false evidence though it lurketh within; as the faith which hath not Scripture for its warrant, and compurgator, is false also.

2. He makes the wound rankle the more, in that he would have me acknowledge truth to be error and lies; and faithful discovery, falsehood; and in that he requires, when I have acknowledged &c. thereupon to own my condemnation; whereas upon confession of my fault, where I finde it, I am acquitted, as in Gods court, so in my conscience; and though I will judge my self for the root of unseen failings (as for what in other things I see) yet he is near that justifieth me, and I believe the Lord is faithful to forgive me my sins, and to cleanse me from all unrighteousness.

Section 3.

Here I pointed at §. Naylers concession, The word nigh in the heart, and in the mouth, doth not oppose it self; but is one with the Scripture; contradictory to what at other times they say; the Scripture in the mouth or in the book is not the word of God. R. F. takes no notice of this Section, nor how that which drops from their Pens opposeth it self, or the Scripture, or from both sometimes; what else is that which §. N. in his Few words, &c. Page 8. — thou needest not try the inward substance, by the outward declaration, the living by the dead, when as himself in page 7. had affirmed the outward declaration, or Scripture to be one with the word within, and this one with the Scripture; If the Scripture be dead, and yet one with the word in §. Naylers heart, then is his heart, and the word in it dead also; If
If the word which is nigh in the heart, and in the mouth, be alive, and the Letter of Scripture be dead, then the word within and the word without are not one. If the word in the heart be alive, and the word in the Bible, and mouth be dead, then the word in the heart, and in the mouth opposeth it self. It will put any man to his shifts to extricate, and winde off here from Self or Scripture-contradiction. How much better or worse is that which followeth? Page 9.

The Saints witness the word from God's own mouth in Spirit, and revelation in Spirit, but never any in the Letter; Let Saints indeed perpend and weigh seriously; is it so as ? Nayler suggesteth? God's mouth then, is not in the Scripture; he speaks not, breathes not there at all, by this mans doctrine; but then let him tell the world how the Scripture came to be the outward declaration of the minde and will of God; and salve himself from Self-contradiction, who had said before, the word in heart and mouth, is one with the Scripture, and now, there was never any word from God's own mouth in the Letter, and as he subjoyneth, That faith which is in Christ, stands not in volumes; he means, of God's book, or letter, of which he spake immediately before; If it be so as he faith, then the faith of his heart is not built upon God's Testimony in the Scripture. He hath a faith, and a Christ too, which is not to be found in the Scripture, and then he opposeth himself, who granted at first, the word nigh in the heart, was one with the Scripture. I hope the wary, and humble Saint will never pin his faith upon ?. No. his sleeve, nor suffer it to stand upon his Few words, or his multiplyed pamphletical volumes, who thus rejecteth the Law of God's mouth in the Scriptures, while he would but seemingly make God's Law and the heart, to be one with it. Another of this mans Self-contradictions (though common to his fellows) I noted in this Section crying up Thou and Thee to a particular, as Scripture-language, and yet crying down the Letter as no Scripture that is the mouth of God, the word of God, or a binding Rule. What ? Nayler means by that, * Thou * Few words, will neither make Scripture thy Rule, nor suffer them that page 14, would, let R.F. well consider; for if ? Nayler would have
Section 4.

The Scriptures (say they) were given us by inspiration, and by inspiration are to be understood again. In this passage there is couched another of their Self-contradictions, which R. F. neither approves nor condemns, but passeth it over un-touched, un-answered. The Reader may please to peruse what was said for discovery of their clashing Principles, in my former piece: This I shall add, The Spirit of God, who breathed forth the Scriptures, must give us the spiritual understanding of them, (if we have it at all) but this he doth in another way, then that whereby he inspired the Pen-men of the Scriptures. They were so inspired when they wrote the holy Canon of Scripture, as men rapt up with an extatical motion, 2 Pet. 1. 21. The word there translated [moved] signifies a forcible acting of the Spirit upon them; they were mightily born away by the impetus and impulsive power of the Spirit. The same word is used by Luke, Acts 2. 2. in the description of the visible pouring forth of the Spirit, by a sound from heaven, as of a rushing mighty wind; this rushing power of the Spirit invisibly acted the holy Men of God, who wrote the Scriptures in a way immediate, when they had not a letter of Gods Book before them. But thus the Scriptures come not to us, nor the understanding of them: we have the Book and Canon written down, and by providence, printed, translated into our Mother tongue, and preached to us: Now then, they that profess they own the Scriptures, and they own the reading of them, and they own prayer for the understanding of them, &c. and yet when it comes to the upshot, they disown and deny all actings of the Spirit upon them, by means of second causes, instruments, and ordinances, by which we are to get understanding, and by which he gives it forth; it plainly appears, that as the beasts that have no understanding, they kick down the good pail of milk before-
given, by frustration, and neglect of God's gift of the Scriptures, and exercises about them, thereby to come to the knowledge of them, under the conduct of the Spirit.

Section 5.

Another of their Self-contradictions I shewed to be this, that they profess to own the Scriptures to be true in themselves, &c. but do not own them in their true sense and meaning: I gave instance of their interpreting 1 Cor. 14. 35. Husbands at home, to be Christ in the heart; and I referred to all the other instances of their Scripture-contradiction, for conviction of their disowning the true sense. R. F. * would make the world believe I had confessed my self, and cleared them, because I granted, they said, That they owned the Scriptures, &c. whereas this doth evidently make the more against them, that they will pretend so much to the Scriptures, and yet rend the sense of them all apieces. And although that sense put upon the fore-mentioned place in the Epistle to the Corinthians, be broached by no man more then by R. F. in another Pamphlet by it self; and he entitleth this Piece of his I now deal with; The Scriptures vindication: yet he doth not in the least undertake the vindication of this place, either when I alleged it against them before, [Part 1. Section 6.] or now; onely he speaks his wonded swelling words of vanity,

Thou art under the guilt, and the pit which for others thou diggest, thou art slain in thy self, and catcht in thy own snare and craftiness, take notice of that, and see how thou hast contradicted thy self.

Rep. But that I desire some may be convinced of the folly and falsehood of this man, and of his Sect, I would not spend time, and waste paper, to transcribe such empty stuff. If it be proof enough for him to accuse and recriminate, I cannot be innocent, who shall, in the like case? That which hitherto I have charged him, or other of this way withal, I have not given words, but Arguments, for proof and demonstration of the Charge.

Let me give another instance, R. F. * in answer to my first * Page 2.
Section 5.  

Section, Part 1. faith thus, *That the Scriptures are words that proceeded from the Spirit of truth, we do not deny, but own,* and so they are words of truth. *Now hear what Th Lawforn Teacher, p. 2. judgeth of this matter, To say that the word of truth is called the Scripture, or that the Scripture is called the word of truth, that is a lye. I ask the simple honest hearted Reader, whether Th Lawforn puts not the lye upon his brother R. Farnworth? or, whether these men do own the Scripture of truth? (as it is filfed Dan. 10. 21.) or rather, whether they do not contradict it, and themselves also? Let it be observed also, that R. F. doth not quit himself of that other Self-contradiction of his (which I closed this Section with) by bare words, *Thou hast manifested the same, therefore take thou the shame.*

Rep. It seems R. F. will take none, as one part shame, and blushing. Where I have manifested my ignorance of the life of the Scriptures, and of the Letter, (as he lets fly against me) I am willing to see it, and bear my own shame: but will he be as the unjust, Zeph. 3. 5. that knoweth no shame, when his sinful folly, and self-conceited Contraditions are detected? The words that R. F. hath in his other Pamphlet *are these, Herein you shew your ignorance in the life of the Scriptures, that are ignorant of the Letter, which is without life. This he chargeth upon three Ministers, for asking a question to this effect; If the light wherewith every one is enlightened be Christ, what then is become of the person of the Mediator? Must they be ignorant in the life of the Scriptures, who acknowledge not every man's light to be Christ? and must they be ignorant of the Letter of the Scripture, who do not understand it as he doth? But that which inferred from his words, was, If there be life in the Scriptures, as he grants there is, then the Letter or Scripture is not without life, as he faith it is: nor are they ignorant of the Letter, who knew before he spake it, that the Letter declares of life, unless he will enwrap himself in the same ignorance. But as he is ignorant of the Scripture-letter, who denies it to be a means of coming to life; so he contradicts himself, who faith, The Scriptures have life in them; and yet with the same breath, faith also, They are without life, as R. F. doth.
doth. What if the life, from which the Scriptures proceed, Section 6. be not the Letter, or Scripture; yet the Scripture is the Scripture of life, given from Christ, who is life. The chief subject matter contained therein, is Christ the light of life, (not by the works of the Law, by which way the unbelieving Jews thought to obtain life eternal, but Christ shut the door against them that way) and he directeth them to himself, John 5.39. as revealed in the Scriptures, and more then that, as conveyed by the Scriptures to a soul: For albeit, Christ faith, They are they that testifie of me; yet he doth not say, They but testifie of me: This [but] is R.F.* his additional gloss to corrupt the Text, to disparage the Scriptures, and never a whit the more to advance Christ; for he is the more honored among men, and savingly owned, as he is known to be that living Savior, that Way, Truth, and Life, who is testified of in the Scriptures; and is come unto, or believed on by the Scriptures. Wherefore Christ blameth them, John 5.40. that they would not (taking the Bible and searching for him) come unto him by the knowledge and faith of the Scriptures.

Section 6.

This and the following Section R. F. returns no Answer unto at all. I had noted what Ed. Burroughs faith in his warning to the Inhabitants of Under-barrow, page 2. "That he came not to them with enticing words, neither what he had gathered out of the Scripture, from without him, but to declare the word of the Lord, and not to speak his own imaginations and conceivings: How cross is this to themselves? They use frequently to call the Scriptures the Declaration of the Word; and if he came to declare the Word of the Lord as he affirms, he either came with what he had gathered from Scripture, which he denies, or he came with his own imaginations and conceivings, which he denies also; but both his Negatives cannot be true; if there be any truth in his book: for that is a Collection of above an hundred places of Scripture, quoted in the margin, and transcribed in the line. The words he had from the Scrip-
The Reviler rebuked for Part 2.

Section 6.

 pursed, the mis-applications he did not indeed learn from thence, nor from the Spirit of God, who never teacheth any man to mis-apply his own Letter; therefore it was not, in true sense, the word of the Lord that he declared (if he spake the same doctrine for substance that he writes) but the visions of his own brain: And if I speak a lie (faith he page 8.) let me be accounted as accursed for ever: But he that compiles a book out of Scripture-collections, and yet preacheth not what he gathered out of the Scripture, deals falsely in one of these ways, and speaketh a lie, and therefore he is found not onely as a self-contradictor, but as a self-cursfer. And to do him no wrong, I would know the meaning of that passage, page 9. [He that hath the word of the Lord from the mouth of the Lord to declare unto you, him you revile and mock, &c. but he that speaketh the imagination of his own heart from the Saints conditions, him you own and hear.] If he intends by the Word of the Lord, Christ onely, what intends he by the mouth of the Lord, but the Scriptures which are the Declaration of his word, by their own confession? If he had the Scriptures to declare Christ unto the people by, then he spake what he had gathered out of the Scriptures, which is contrary to what he said before: If the Scriptures be not the mouth of the Lord, how are they a declaration of his word? if they be a declaration of his word, why are they denied to be the mouth of the Lord? Again, if he speaks of the Saints conditions, as discovered in Scripture, and chargeth him that speaks from them, to vent the imagination of his own heart; he blasphemeth the Scripture written for our instruction and consolation, Rom. 15. 4. If he condemneth another (as he doth page 22.) for preaching that which is gathered from without, by imagination, and conceiving upon that which the Prophet prophesied, or which Christ spake, &c. and judgeth it carnal and heathenish, never commanded by the Lord; and yet makes mention of the Saints conditions himself, and glosseth upon Scripture, according as his fancy worketh, he alloweth that which he condemneth, as he condemneth what God alloweth; not, that God alloweth the working of every mans fantasie but in a sanctified way; if his worketh otherwise, God condemneth what he alloweth.
Hey call (as I noted here) the Scriptures, the Worlds Touchstone; and yet as appeared [Part 1. Section 1.] Some of them at least, will not have the Scripture to be the Word of Truth to the world. If it be not the Word of Truth to the world, how can it be the Worlds Touchstone? This interfering of men of his way, R. F. undertakes not to cure or touch at with the least of his fingers; and beyond my skill it is to salve the Contradiction, onely I heartily desire of God, that the discovery hereof may prove good eye-salve, to let them see the shame of their nakedness.

Section 8.

In the second Section of this second part, I noted down two of their Self-contradictions: the latter of them might have there been spared, and entirely spoken to here, where I touched at it again, a little more plainly: But R. F. though he glanced at it there, took it not off; nor doth he any more here then pass it over in silence, which of the Saints had the witness of their souls union to seek in the Letter? thus querieth F. N. in his few words, page 11. I shall now to what was discovered as contradictory to himself, in Sect. 2. or here add his other words in the same page, viz. The Spirit, it opens and brings all that is spoken in Scripture to remembrance: this is so a truth, as it croseth his Negative implied in the Interrogation, viz. That none have their witness to seek in the Letter, and what he addes expressly, He that believeth hath the witness in himself in Spirit, and not in the Letter: had he said and not in the Letter onely, it might have salved the contradiction; but as it is contrary to the Scripture to say, the Saints have not comfortable testimony of their union, and interest in Christ, in and by the Scripture-letter; so 'tis contrary to himself to deny the Believer hath his witness in the Letter, and yet grant that the Spirit opens and brings all that is in the Letter to remembrance: for to what end doth he bring it to remembrance?
not onely for explication of Scripture by Scripture, but for consolation of our spirits, by the good words of the Spirit of God. When heaviness makes the heart to fstoop, a good word, seasonably remembered as spoken, makes it glad, and he that slights the turning over of the sacred Pages of the Bible, after he hath got his evidence within, may be glad of crumbs one day, after his high Feaftings; and well, if seeking the Spirit where he left him, his comforts return at laft upon him. Many lose the Spirits comforts, by flighting his Love-letters in the Scriptures, where the Spirit is, and whereby he giveth forth himself: Such a passage I had in my former piece, That the Spirit is in the Letter, and given by it, which R.F. hath excepted against once and again herefore, but now in its due place, where it was spoken, he lets it pass. I promised in the first part of this Reply, to clear it further for his conviction, if it may be, or for the Saints edification. First, The Spirit is in the Letter, or the whole Scripture; for so these men comprehensively use the term [Letter.]

1. As he owneth what he dictated to his Secretaries, the Pen-men of Scripture. He is in all their writings with the subscription of his own hand, as it were: they spake and wrote as they were moved, and inspired by the Holy Ghost. Rev. 1. 10. John is in the Spirit, viz. he is rapt up by the Spirit, and the Spirits impulse is more then ordinarily upon him, when he is commanded to write; and of all that John writeth, the Spirit beareth Testimony, that it is himself that speaks it. Rev. 3. 22. He that hath an ear, let him hear what the Spirit saith unto the Churches: what wretched men are they who will not suffer the Spirit to be where he speaketh?

2. If the Spirit was in the Pen-men, he is more in the matter and contents of the Scripture penned down: None will deny but he was in the Pen-men, more then ordinarily, when they wrote from his mouth or inspiration; and therefore he is in what they wrote, much more: for the word written is of greater Authority, and Spirit then the Writer or Secretary. They were holy men of God who wrote, but that which is written, is the holy Truth of God: They were im-
imperfectly holy, but God's word, as written from the Spirit, is perfect in all degrees of holiness.

3. The Spirit is where there is, with perfect holiness, perfect Truth and Majesty in the Matter, and in the very Stile; and where is sweet Harmony in all the parts put together: In the Scripture-letter there is not one Iota or Tittle that shall fall to the ground, to eclipse the Glory, Truth and Majesty, or spoil the Harmony of it.

Secondly, the Spirit is given by it, in this sense.

1. As his minde is given out by it, whether the words be proper or figurative, the Spirit hath his proper intendment, scope and sense in the whole Letter, and in every part of what is written; and as by his words he makes known his minde, he is where his words are.

2. As his work is given by it; even what work he pleaseth, of Conviction, Instruction in Righteousness, Consolation, &c. If the Scripture convinceth gainers, and sinners, evil-livers; if it instructeth the ignorant, comforteth the feeble-minded, it is as the Spirit gives out himselfe thereby. He is there indeed as a free Agent, ad placitum, not tied to work, or manifest himself, or put forth his power and grace; but as the wind bloweth where it listeth, so he worketh, where, when, and upon whom he pleaseth.

3. As the Promises of the Scripture are his Chariot to convey him whither he pleaseth to go; into the hearts of the Elect, that they may believe; and after they have believed, that they may be established. Thus, according to his promise, he will fill a Believers falls of endeavor, in reading, meditating, &c. with gales of grace, and advances towards glory. To conclude, that the Spirit is in the Letter, and given by it, daily experience doth demonstrate: For such as forfake the Scriptures authority, and own not the Spirits dwelling in the Letter, as truly as in the heart, they lose their faith of the Spirits presence with them, in the reading and meditation of it, and losing this faith, they run to other Doctrines and Gospels. The spirit of error is in all mens doctrines which have not the Spirit in them, that breatheth in the Scriptures. We may easily discern whether R. F. his spirit be not in his writings, and whether much of the
Section 9.

The Reviler rebuked for Part 2.

the spirit of Error, not conveyed and given out by his and other mens Pamphlets of the same stamp. And shall the spirit of Satan, the father of lyes, be in Seducers books, and not the Spirit of God, and of the Father of truth, be in, and go along (according to his free mercy) with his own blessed Books of the Scripture? Yes verily, and James Naylers' words import as much, when he faith, That the Spirit opens, and brings all that is spoken in Scripture to remembrance; which if R. F. denies, he contradicts his fellow; if he grants it a truth, he must recant his frequent descants upon that which I asserted, and judge himself as erring, because he knew not the Scriptures, and the Spirit and power of God dwelling in them, and acting by them.

Section 9.

What answereth R. F. to this Section? where I evidenced another of their Self-contradictions concerning the Scripture, which was this; He that believeth is born of God without Scripture; and yet, Let all see if we do not set the Scripture in the heart of every one. Why, this is his answer:*

1. So faith the Scripture, 1 John 5. And that the word of God is nigh in the heart, is witnessed, Rom. 10.8. And he that believes and is born of God, knows the seed of God within him, 1 John 3.9.

Rep. Do any of these Scriptures bear witness against themselves? or say, That he that believeth is born of God without Scripture? yet dare R. F. put it forth in the front of his answer, So faith the Scripture. The Scripture faith the full truth, He that believeth is born of God; but the Pamphlet I quoted said more then the Scripture; that the believer was born of God without the Scripture; and R. F. pretends to answer to what their Pamphlets hold forth, but cannot in his answers salve his own, nor his fellows contradictions.

Anf. 2. He is not born of the Letter as thou wouldst have him, yet he is begotten by the immortal word, which endureth for ever, which the Letter declares of, and that doth not contradict the Scripture.
Rep. 1. How would I have him that believeth born of the Letter? my words were these, If the Scripture be in the heart of every one, sure he that believeth is born of that seed; even of the Scripture-promise set into the heart by the holy Ghost; hence, he that is born of the Spirit, is born of the word, written and preached, which the Spirit useth as the instrumental means of our regeneration; as upon that place in Peter, 1 Ep. Chap. 1. ver. 23, and 25. hath been cleared heretofore, Part 1. Sect. 5.

2. The Scripture-promise, declaring Christ, is the more apt means by which the Spirit begets a soul to Christ, or formeth him in the soul.

3. That the Letter declareth Christ, doth not contradict the Scripture; but it contradiceth the Scripture to say, the declaration of Christ is not a means of begetting a soul to Christ.

4. To say, Let all see whether we do not set the Scripture in the heart of every one, and yet to deny the Scripture to be a means of the new birth, or that the believer is born of God without the Scripture, is to say and un-say.

But R. F. * would retort this upon my self, and why? *page 26. I have not the same minde with them, and know not their meaning, and so raise lyes (as he chargeth upon me) by my imaginations.

Rep. 1. If I have the minde of Christ, as it is in Scripture, I shall not be ambitious of, nor much regard their meaning; but as I know it to be cross to the minde of Christ, I have (according to the grace given unto me) witnessed against it, and yet studied to put the most candid and favorable construction upon their words.

2. If their sense, of setting Scripture in the heart of every one, be nothing else, but telling people they have a light of Conscience within them, and stirring up that light which every man hath that cometh into the world; First, they delude poor people, who never heard that Light called Scripture before; yet this is, more then probably, their best Scripture for their Tenents and Doctrines, (as might be gathered from the answer that F. P. a yong stripling, who came into this Town last summer, gave to a weak re-bapti-
Section 9. zed woman, shattered by his discourse; whose question was, "But may I not read the Scriptures?" The answer was, "Read thy heart woman, (as she told me) that was all she could get of him.) There is a book of Conscience to be read indeed, but is not the book of the Scriptures, and God's Statutes to be read? according to which (beyond the book of every man's Conscience) all that have that written rule shall be judged.

Secondly, If every man's light be the only Scripture, in

* In his Book entitled, A true testimony, &c. pag. 53.

...
2. Head of their Self-contradiction.

Concerning hearing of the Word.

Section 10.

I had granted, they say, and say truly (because the Scripture faith so, Joh. 8. 47.) They that are of God, hear his word, and they that hear his word, hear his voice; and yet they deny the hearing of Ministers that speak this word; and consequently they do either un-say what truth they spake before, or deny themselves to be of God, in that they both refuse themselves to hear, and call off others from hearing. R. F. * because I granted the first part of their contradiction to be a Scripture truth, runs away with the conceit of an advantage, when 'tis nothing so. Thou says, They say and say truly (then they lye not) neither do they say and un-say; and so thou art taken with the lye again, and clear's them thy self.

Rep. How weak and giddy this mans apprehension is, may appear many ways, by the review of this passage.

1. I attributed truth to their words no further then they agree with the word of God in Scripture; and so far I will acknowledge truth, because I love it, and the Scripture of truth; but this man, when I grant an inch, will take an ell.

2. It followeth not, if men say true in one thing, that they speak the truth in every thing. The devil can speak a truth, the more cunningly, to put off his lyes. That may be a truth materially, which will not be found in mens practical experience so acknowledged.

3. It is beyond all controversy, that in this (as many other instances) they say and unsay; first owning the Scriptures, and ministry, and hearing of the word, and then dis-owning all teachers and teaching, but what is within: first saying, * the peoples Teacher cannot be removed into a corner, and by and by telling them, you will finde your teacher as you lye in your beds. Even as customary swearers &c. pag. 9. * A discovery of some fruits repro-
Section 11. Reproved for their sin, will swear they did not swear; so men habituated in Self-contradiction, will vehemently protest against it; but it helps them never a whit.

4. It is no new thing to have the reproach of lying cast upon me or others, by one who cannot judge, or understand what is truth, or when 'tis spoken truly.

5. I am so far from clearing them, that I renew my charge against them, if they be all like R. F. in this manner and form following. The more candidly the men, called Quakers, are dealt with, the more abusive they are. If any do make ingenuous confession (as the 42 Ministers, Pastors and Preachers) of their failings, the more readily they will hang them up, in a legal way without any Gospel-mercy. And if we grant they speak a truth (sometimes) they would make the world believe they speak all truth, at all times; when as hitherto, so many lies as R. F. (for his share) hath charged upon me (and hath proved none, nor will be able, (God still keeping me, and guiding my Tongue and Pen) to make good a proof, so many slanderers will, by the Lord, be set upon his score and account: The Lord himself rebuke him, in time, savingly, and to purpose; even to the manifestation of the purpose of his love, to do him good for ever.

3. Head of Self-contradiction.

Concerning the light within them.

Section 11.

Noted how from John 1. 4. and 9. they (dreaming of a Christ and Saviour in all) deny the sense to respect the natural light of every man, and yet speak of their own living in a natural condition for several years: And R. F. both blindly and boldly answereth, If we do, we have warrant for it, for it is the light supernatural, John 8. 12. Rep. What if Christ speaks of supernatural light given to believers, and his followers, John 8. 12. doth it follow that he...
he speaks of such a light. John 1. 4. 9. a blind and bold consequence, it is, neither modest nor true. The Evangelist indeed speaks of him chap. 1. 4. 9. as the Author of light which is given to every man and He, of himself, chap. 8. 12. as the fountain of light which is given to some men, but although the giver of light be the same, the light given, and way of giving is different in its proper form, and kind.

First, the light given to all men, John 1. 4. and 9. is a dim light, (and as the light of the Moon) cold, and insufficient to salvation, unable to make discovery of the true Saviour: the light given to some men, is the light of life, a quickning light (as the light of the Sun) a saving light.

Secondly, for the way of giving, Christ, as God, (as hath been shewed in the first part of this Reply) gives reason, and common judgement about some things, to all men; but, as Mediator, he gives onely to some men, that saving supernatural light, or light of supernatural things in a saving way, which effectually brings them into a gracious life, and unto a glorious life.

R. F. goes on, * If one of them did say he lived in a natural condition before his conversion, is that such a strange thing? and then he instanceth in Paul, Gal. 1. and others with him, 2. Cor. 4. 6. who had given them the knowledge of the glory of God in the face of Jesus &c. which is a mystery, Col. 1. 27. But tells me, I am minded to cavil on purpose against the work of God, &c.

Rep. 1. All this doth not salve the contradiction, viz. of every mans having a supernatural light from his coming into the world, a light of life which is saving, and yet yield his (as others) living in a natural state at that time when he hath such a light.

2. It is not strange to me, that unconverted men should live, as they are, natural and carnal; but it was and is strange that men will grant a natural life and condition lived in for several years, and yet imagine a saving supernatural light in every such man, as if every man brought a Saviour with him into the world, at his first birth. That every man hath a Pope in his belly, I have heard, and believe that he hath roots and seeds of all Antichristian doctrine, of all herele and sin in him, from and by his first birth of men, as men
finning in Adam; this is not strange! But that every man's light should be accounted supernatural, and saving light, and nature accounted grace, though it be not strange to Pelagians, yet it is strange to me that professors of the Gospel for many years, should now interfere, and halt, and limp, as they do, and be bewitched with this notion. If the Apostle Paul, and others (as R. F. granteth) were natural before they were spiritual, what a contradiction is it to their doctrine of every man's light, as they state it and account it in a degree spiritual? while the best Saint upon earth is no more but spiritual in some degrees of light and holiness.

3. This is neither my cavilling against God's work, nor envy at the breakings forth of light (as he would make men believe) but a naked representation of his and others fallacies. R. F. thinks he had, in the words before, laid in a sure proof of my cavilling and envy, for thus he wraps up his argument, * He commanded the light to shine out of darkness, &c. and if it had not been there in a mystery, Col. 1. 27 how could it in them have been so after manifested (in them) but that thou art mindful to cavil on purpose, &c.

Rep. 1. Here is a piece of the mystery of Iniquity, as subtle as any the Antichrist of Rome hath in his budget, viz. The light of Christ for salvation (which the Apostle speaks of 2 Cor. 4. 6. and Gal. 1. 16. Gods son revealed in him, and Col. 1. 27. Christ in you) was there and in them (twice repeated by R. F. for emphatic sake) that is, it was in the hearts of Paul, and the Gentiles (as of every natural man) before their conversion; for as my Antagonist reasoneth, If it had not been there, &c. how could it in them have been so after manifested? but if he will have patience to hear, I will tell him. A thing may be manifest at the very coming in to a place that was not there before. A Sun-beam makes it self manifest at its first breaking into a dark room where it never shone before. Christ, for salvation, was not in the heart of Paul till God revealed him to him, and in him. Christ, by his Spirit of grace was not in the Gentiles before their conversion, Ephes. 2. 12. They were all at that time without Christ, and without hope; Christ therefore was not in them while they were in a natural state, as he was when
when they were sanctified, *viz.* the hope of their glory. *Section II.*

Were it as this man imagineth, "The grace of the Gospel is but a manifestation of natures light: A natural state is but grace under an eclipse: The light in every man is their little Savior, and at their conversion, it becomes their great Savior; for now the Sun is come out of the eclipse. But,

2. To affirm Christ-mediator to be in natural men, is contrary to the Apostles sense; and to these mens plain words sometimes uttered.

First, The Apostles sense, 2 Cor. 4. 6. is, by allusion to Gods work in the old creation, to witness his power in the new. In the old, he commanded light to shine out of darkness. He said, Let there be light, and there was light, creating it of nothing. There was a pre-existent subject before light was created, *viz.* darkness of the air; but no pre-existent matter, which light was made of; much less was light there before within the darkness: (for though God commanded the light to shine out of darkness, it doth not follow that light was there before) So, God working by his Almighty power in the new creation, he hath (faith the Apostle) shined in our hearts, to give the light (which was not there before) of the knowledge of the glory of God, in the face of Jesus Christ. The faculty of the natural understanding was there, as the pre-existing subject, but there was no fore-existing matter, out of which this light is produced. The Apostles sense again, in Gal. 1. 16. is not to Gal 1.16. favor these mens opinion, as if Christ had been in Paul vailed over, before conversion, and then revealed in him, as being there, but Paul did not know it till his conversion: But God revealed his Son in Paul, when he did immediately, effectually, and experimentally shine into his heart, and gave him the knowledge of the glorious mysteries of the Gospel, in the clear knowledge of Christ given for him, given to him, and now dwelling in him; and he doth reveal his Son in others ordinarily, when, after he hath knockt at their hearts, he opens the door by his Spirit, gives faith to consent, that Christ shall come in and dwell there, Ephes. 3. 17. Before faith, Christ is kept out of the heart; but when
when a soul believes, and his faith worketh by love, and love by obedience, as Christ came in and took possession from first believing, so, in his good time, he doth manifest himself unto the soul, *John* 14. 21. The Apostles sense, *Col.* 1. 27. is not, as if the light of Christ for salvation, had been in the Gentiles hearts, in a mystery, before their effectual calling: (The mystery of salvation by Christ, was wrapt up in the Scriptures of the old Testament, and in Types and Figures among the Jews, not in the least hinted to the Gentiles mindes before the Gospel came) But when the Apostles came to preach Christ crucified to their ears, through grace they believed the report for themselves, at *Colossians*, (as elsewhere) and knew the grace of God in truth, had Christ his image stampt upon their hearts, and the Spirit of Christ dwelling in them. This was not light breaking forth from their hearts, as having been there before their union with Christ, and Christ's taking up their hearts as his Temple; but the light of the glorious Gospel breaking into their hearts, which,

1. Is called the *riches of the glory*, and the Pronoun *which* before *is Christ in you* refers not to *mystery* (for that is of the Neuter, and the Pronoun *of* of the Masculine Gender) but to *riches* *of* the same Gender, with *which* in the Greek. The glorious treasure and substance of the mystery, which rich glorious treasure is Christ in you: the light in every man is a poor, base, beggerly scrap, to this Gospel-pearl and treasure.

2. This riches, summ'd up in Christ, and Christ the substance of the Mystery, is confined to the Saints, *ver.* 26. and is onely in them, ever after their closing with Christ, reigning and prevailing to the purity, peace, and joy of their souls, and evidential hope of their future glory.

Secondly, The affertion of Christ's being within men before conversion, contradicts themselves, (as I discovered in my former piece) who say, *In the Ages past, Christ was not revealed, every man had not that light.* The Son of God is not revealed as Christ, but as he is Mediator; in the Ages past, Christ was not (so) revealed, they had not (say they) that light, *viz.* as he is Mediator; therefore Christ, as Mediator,
Part 2. Self-contradictions.

_And here I leave them (R. F. among them) as I found them, and discovered them (in this Section) in their own darkness of Confusion and Self-contradiction, till the Lord shall convince them thereof, and bring them out of it._

**Section 12.**

Another Contradiction of themselves concerning the Light in every man, I noted in this Section; _viz._ That they magnifie it, and vilifie it in the same respect, as it is the light of the first nature, and of every man in his first state since the fall. R. F. * takes up two of the passages to any answer, but takes not off their Self-contradiction.

The first, They magnifie every mans light, to be a Law written in the heart, to judge and condemn all sin, and therefore (they say) the day of judgement is come: and anon they vilifie the light of natural men (who are a part of mankind) as filthy waters, and every man in his first state is a beast. To this, all that R. F. hath to say, is, Where judgement is brought forth into victory, sin is condemned in the flesh; and there is no condemnation to them that are in Christ Jesus, &c. and such have boldness in the day of judgement; for as some mens deeds goes before-hand to judgement, others they come after, and therefore a day of judgement is to come.

Rep. If these men would disparage every mans light, in respect of the Saints light, they would be something ingenuous; and if they did not put every mans light in the place of Christ, the Spirit, and his writing in the heart; and then call them waters of Babylon; nor sometimes say, upon Adams fall pure reason was destroyed, &c. and anon call every mans light, pure light; they would not be so Scripture and self-contradictious as they are; nor would they confound what they ought to distinguish, as R. F. confounds the judgement of a natural conscience, and the Spirits Gospel-conviction of sin, Righteousness and Judgement together: Justification he confounds with Sanctification, and a day of Judgement present, with the day of Judgement which is to come. Scripture-expressions he useth here as elsewhere.)
The Scriptures 
conviction of 
judgement, 
beyond the 
judgement of 
a natural 

discovery, elsewhere) but not with the Scripture-scope and meaning. The passage I quoted out of Ben. Nicholson his Returns to a Letter, Page 13. Speaks of the Law written in the heart of every man, which (they say) doth judge and condemn all sin: R. F. tells us of a judgment brought forth into victory; and when that is done, sin is condemned in the flesh: but, say I, according to Scripture, the Law written in the heart of every man, neither condemns all sin, nor discovers either the root of all sin, nor half the branches of it; and Judgement is far from coming forth into victory, till Christ brings it forth, not only by Gospel-conviction, (which is far beyond and above the conviction of a meer natural conscience) but by Gospel-sanctification, and by his second writing of the Law, not in old stony hearts, but in new and softened hearts. But if natural conscience be so potent to be victorious at last, why do they call every man in his first state, a beast, his reason corrupt, but to manifest their Self-confusions?

Again, he speaks of sin being condemned in the flesh, a Scripture-expression, Rom. 8. 3. used by the Apostle, to set forth Christ's condemning sin in his own flesh, putting it out of office and power (to condemn believers) by his suffering of the punishment of their sin in that flesh of his; yea, fulfilling the Law, for them, in the same flesh: Hence, no condemnation to them that are in Christ Jesus; but this is another kind of condemning sin, then what comes meerly by and from a natural conscience; for that,

1. Doth but condemn sin in part, not all sin, not original sin, not unbelief, &c.

2. By way of discovery, not by way of satisfaction for sin, and of justification from guilt, as is Christ's maner of condemning sin.

3. Natural conscience is never victorious, as to deliverance of a soul from the state of sin, though it be never so far obeyed; but Christ's condemning sin in his own humanity, assumed to that end, is victorious, both by merit with God, and by application in the conscience of a believer, to stop its own, and Satan's accusations; and throughout the Saint, to set up reigning holiness in him, to prevail over corruption by degrees, in the state of a new creature.

Lastly,
Laftly, The Apoftles words, 1 Tim. 5. 24. of some mens Section 12. sins going before-hand to Judgement, others coming after, are used to another purpose, as appeareth from ver. 20. concerning Gospel and Church-offences and offenders: some mens sins are discovered before-hand, these the Church may judge; others are not disclosed, these God will judge. It is well that R. F. grants a Judgement to come, I wish he could consider it better, and judge no man so deeply, as he doth me, before the time; reckoning me with the wicked, who, indeed, will finde it to be a day of torment; for he that judgeth now, shall himself be judged at that day, and he that will shew no mercy in judging others, shall then have judgement without mercy, to his little ease, joy, or rejoicing.

The second passage which R. F.* undertakes to defend, is that of John Cam, Every man in his first birth and state may see himself to be natural, but is not able to judge of the things of God. This is contradictory (in the first part of it) to Ben. Nicholson, who said, Every man in his first state is a beast, for then he can reflect upon himself, and judge of his state before God, no more then a beast. And the second part of it is contradictory to the first; for if every man in his first birth may see himself to be natural, (guilty, liable to sin, and the curse before God) then he may judge something of the things of God: but that is denied, why then is the other affirmed? but that the man fought with himself in the dark.

R. F. his defence is, 1. By railing and falsehood, Let that Book (Particulars concerning the Law by J. Cam) be a witness to the truth, against thy ignorance and sottishness, that sees thy corruptions, and pleads for them. Rep. This I pass by, with prayer, that the Lord may rebuke and remit him.

2. By a truth and a falsehood together, The light which doth discover the natural corruptions, is not natural, as thou says, but it is spiritual: Here is a truth in Scripture-sense, not in his meaning, that the light which discovers natural corruption is spiritual; but a falsehood mixt with it, that I said, it was natural. This will no where be found in my former,
mer, or this present piece; for I every where deny the natural light of every man to be able to discover a man's corrupt state: Reason cannot reach the breadth, nor fathom the depth of this fallen condition. But let R. F. compare his own words last spoken, with John Cam's, and consider if one doth not clash with the other. His brother faith, *Every man in his first birth may see himself to be natural:* Himself faith, *The light which doth discover natural corruptions, is not natural, but spiritual.* Now I ask, Is it by the light of the first birth (as in the first birth) that every man may see himself to be natural? then that light is either natural, or spiritual; *It is not natural, faith R. F. It is in the first birth, faith J. Cam:* either these men do agree, or not; if they do agree with themselves, it is more then we can make out by their words; onely I finde what their sense is of the word [*spiritual*] not after the Scripture sense: The Scripture meaneth by spiritual, that which is born of the Spirit; by spiritual light, the light of the new or second birth; but these men understand by spiritual light, that which comes with the first birth, a light in the soul of every man. We know, faith James Nayler; *there is a light in man, by J. spirit, that testifies of Christ, before Christ be known in the Creature:* this light is that which the Gentiles had, whereby, faith he, *they became a law unto themselves, and were Jews in spirit, whose praise was of God, and not of men. This light led them to shew the works of that Law God had written in their hearts, their conscience bearing witness, and excusing them in the day, when God shall judge the world by his Gospel. This light and the fruits of it, he concludes, will stand at the day of judgement praised of God, but not of men. Which magnifying expressions of the Heathens light, are dispa-

*Antichrift in man, by J. spirit, that testifies of Christ, before Christ be known in the Nayler, p. 7, 8: Creature: this light is that which the Gentiles had, whereby, faith he, *they became a law unto themselves, and were Jews in spirit, whose praise was of God, and not of men. This light led them to shew the works of that Law God had written in their hearts, their conscience bearing witness, and excusing them in the day, when God shall judge the world by his Gospel. This light and the fruits of it, he concludes, will stand at the day of judgement praised of God, but not of men. Which magnifying expressions of the Heathens light, are dispa-

*Ben. Nicol, Returns to fall, pure reason was destroyed, and corrupt reason took place, a Letter p. 16, as it doth this day in every natural man: And if this man speaks the truth, as he doth, the other speaks what is false.

1. In that he boldly affirmeth, the Gentiles light made them Jews in spirit; the Apostle, Rom. 2. 29. hath no such meaning. He describeth a Jew in spirit, to be one who

Rom. 2. 29, refused,
is circumcised in heart, or who hath the circumcision of the heart; whose praise is not of men, but of God. Heart-circumcision, and the Gentiles light, are two things vastly discrepant: the Gentiles light never attained to the mystery of heart-circumcision. Fond men that write and speak after this manner! their pens and tongues would be circumcised, and hearts also, which I shall pray for, that these extravagant Errata's may be corrected.

2. In that (he faith) the Gentiles consciences will bear them witness, and excuse them in the day when God shall judge the world, &c. all which is remote from the Apostles sense, Rom.2.15. For,

First, He is comparing a practical Heathen, with a bare professing Jew; and preferring the working Gentile, before the talking Jew; but how? as to matter of fact, not as to the whole state before God: For, as to the whole state before God, they are both alike, (both falling short of what the Law written in the heart, or in the book, required) only in matter of fact; the Heathen sometime did more answer his light, then the Jew did; but did the Heathen answer his light perfectly? No, he had accusing thoughts, as well as excusing, a dark confused state was his.

Secondly, The Apostle doth not say, the Heathens light and fruits shall excuse him so at the day of judgement, that they will stand at that day, praised of God, &c. for then conscience (fully awakened) will accuse more then excuse; and the accusations will bear and weigh down the excuses ten thousand fold: nay, every mouth (and the mouth of every conscience that now excuseth but from his own acts, and hath not the sprinkling of the blood of Jesus upon it) will then be stop'd; where is his praise then of God?

Thirdly, The words ver. 16. In the day when God shall judge, &c. though they immediately follow, yet they have not such a connexion with ver. 15. but either refer to ver. 11. and so four verses are to be taken into a Parenthesis, or to ver.12. and so three verses are parenthetically to be read, and the sense, with such a dependence observed, runs clear and plain; viz. ver.11. There is no respect of persons with God, in the day when God shall judge: or, ver. 12. As many.
Section 12. many as have sinned without the Law written, or with it, shall be judged. In the day when God shall judge the secrets of men by Jesus Christ: And this reading quite cuts off James Nayler's plea for the Gentiles saving light.

What starting-hole R. F. will have, we may gather by what went before and what follows, in his commendation of this light, and such as love it: It is spiritual, and such as love it, bring their deeds to be tried by it, and with it the deceit is judged, &c.

Rep. But by the light of the Spirit shining in our hearts, by the Scripture, we have found out the deceit of terms and phrases, as used by these men; and withal how they clash with themselves (as with the Scripture) even in that which R. F. addeth, Such as with the Light have the deeds of darkness discovered, and hates the Light, the Light is their condemnation. But say I, the Gentiles never perfectly loved that light they had, therefore it was and will be condemnation to them, and none of them will be excused in the day of judgement; and therefore R. F. and Nayler are here at a difference, and contradict one another, it may be, when they consider not of it.

For a farewell R. F. concludes, As it [the condemnation] is thine, and they that are in union with corruptions, as thou art, they are not able to judge of the things of God, but erre in judgement that judgeth with evil thoughts, as thou dost, and hast done; therefore judgements is to thy head and crown of deceit, pride and vain glory.

Rep. This verdict is from R. F. as a man, (to say no more) and I pass not for mans judgement, but he that judgeth me is the Lord. Onely let me advance the Reader, that to be in union with corruptions, is to have no division made in the Soul by a contrary principle of Grace, hating that corruption. I would be very loth to be found in the hatred of other mens errors and corruptions, and in the love of my own. The testimony of my conscience herein, is my rejoicing, that I lie open to conviction, studying always to exercise a clear conscience toward God and toward men.
These two Sections, are by R. F. passed over untoucht: In the one I shewed how George Fox prefers the light within, as life, to the light of the Scriptures, which is death; and James Nayler acknowledgeth life to be in the Scriptures, speaking of them that love the life in them. In the other, I noted how George Fox disparageth the light of knowing God, and the Father, and the Spirit, and Christ, and the Gospel, by the Scriptures, because men had never known them but by the Scriptures. One would think (as I said) this to be rather a commendation of the Scriptures, and that his disparagement contradicts his commendation; as his after commendation, That the Scriptures came from the light and life, contradicts his disparagement, That the light within was before the Scriptures. The light, within Christ, was before, (we grant) in time, and excellency, being uncreated light. The light within every man, in Adam (considered as in his state before the fall, or as in his lapsed condition) was before the Scriptures in time, not in excellency; because the Scriptures hold forth a higher light, then either Adam (or we in him) had before the fall, or under the fall. The light within some Saints (as they were Saints) of the old Testament, was before any piece of Scripture in time, not in dignity and degree, seeing there is more light in the first piece of Scripture-Gospel, Gen. 3. 15. then all the Saints then, and since are worth (of themselves) and then they could comprehend, or can to this day. The light within the Saints of the present Age, is after the Scriptures, both in time and excellency; in time, as they were born, and new-born since the Scriptures were extant: in excellency, as the Scriptures are a rule, above their light, and unto it; not so, their light a rule above the Scriptures.

Section 15.

Whereas I had reasoned upon James Nayler's words, If the least degree of light, manifested in the creature,
Section 15. Cee, be perfect in its measures and in its self, (as he delivers it for doctrine) then it is every way perfect, and no longer the least degree; and therefore ? Nayler contradicted himself; R. F.* appeals to the book of Few Words pag. 8. and thither let him and the worst Reader I have, go, and finde out the subtilty he chargeth me with: After one charge he gives another, Thou hast here confessed, that if the light be perfect in its measure, and in its self, it is perfect every way.

Rep. It is neither my confession, nor concession, but I reasoned after that manner, to manifest ? N. his contradiction in adjecto, as we say, or in the very terms; for it is as if he had said, the least degree is the greatest degree, and the lowest degree; is the highest degree; which how absurdly contradictory to itself, let rational men be judges. What hath he further to salve the contradiction? Thy imaginations cannot finde out the highest degree, that are not subject to the lowest, but acts contrary to it, and so to be condemned by it:

Rep. Here are four fresh charges. For the first, I acknowledge my imagination too shallow to reach unto others attainments; but I deny the highest degree of light to be here attainable, 1 Cor. 13. I know 'tis in heaven to be found. I am content to look through Paul's glass and the believers prospective, and to know things here in a Riddle, and in a Mystery. The Zenith of the Saints light, is not to be seen while we are under the Sun, when that which is perfect is come (which comes not in this life in point of light, and therefore not of holiness by the way) then that which is imperfect shall be done away: But this I know that I am more brutish than a man, and have not the knowledge of the Holy. And how little is the portion of the knowledge of God and Christ, that is to be found among all the Saints? were it all put together, it would, haply, amount but to the least degree of that which shall be known, by every of them, hereafter. The knowledge of the love of Christ is the highest piece of knowledge, and that passeth my knowledge, if not R. Farnworts; yet this I know that nothing shall be known in heaven, nor to eternity, but the foundation and subject matter of it, is already laid in the Scripture. Besides Scripture-
Part 2. Self-contradictions.

Scripture-knowledge for the matter (I do not say for the manner) I profess myself to know nothing, and the least degree of that light which thineth in the Scripture, concerning Christ and him crucified, I esteem above the highest degree of the light that every man cometh into the world withal.

A second charge followeth, But thou art not subject to the lowest [degree of light.]

Rep. 1. Will R. F. grant the light which every man hath to be the lowest light? and Gospel-light to be a higher light? and what the Saints have in heaven to be higher than what the Saints have on earth? then I hope the least degree of light is not perfect in its measures as in its self, as his fellow asserted.

2. What if I were perfectly subject to the least and lowest degree of light? will that advance me to light of another kinde? if not, I shall thank free grace for giving light of a higher nature (though I never obeyed natural light as I ought, and as I might; and every man might do more with his natural abilities then he doth.)

A third charge, But thou acts contrary to it.

Rep. This I take to be a third winnowing of Satan. What I have done herein, the Lord hath known, and knows (and not R. F.) And He knows how to pardon it, and hath pardoned it in Christ. But if I do not advance every mans light into the place of the Saints light, I act not against natural light (though above it) but for the light of Saints. And if I attribute more to true spiritual light, then to natural, and do not call that spiritual, which is not so (in the specifical or proper form and being of it) but call a Spade a Spade, I hope R. F. will bear with me, or blame himself for allowing of that distinction (as above) where he said, the light which discovers corruption is not natural, but spiritual, without explication of himself according to Scripture.

A fourth charge followeth.[and so to be condemned by it] A sentence I may call it, as well as a charge; but it is well I shall be condemned by the light, not in the dark as R. F. doth adjudge me, at his pleasure: well, I say, that I shall be tried and judged in another Court then his captious

M m judgment,
judgement; and well for me still, that I have submitted to the sentence of God's legal Court for abuse of natural light, and yet have made use of my liberty in Christ, to appeal unto a higher Court then God's own Law (so far as it holds forth a Covenant of works, and sentence of life or death upon my own works) even to the throne of Grace, and to the Gospel-sentence, of God's free justifying a sinner that believeth in Jesus; there, I am sure, neither R. F. nor the devil himself can lay anything to my charge, as to my condemnation before God. It is God that justifieth, who is he that condemneth? But in way of Reply before men, I must attend R. F.* and desire my Reader to observe how he goes on to make good J. Naylor his assertion. For it (the light in its least measure) is perfect, both in respect of its truth, and sincerity, power and authority, and condemns the haters and refisters of it. Thus R. F. To which I Reply,

1. What is this to perfection of degrees? Here is a mighty fall from the highest to the lowest; for this kind of perfection, viz. of truth (which I had granted) is so in the highest degree, that it belongs also to the lowest. The least drop of water is true water, perfect water in respect of its truth, as all that is in the Ocean: so the least beam of light is true light, and (in that sense) perfect, whether it be Creation-light, or Redemption-light, either is true (for its kind) in the least degree, and perfect as to the true being; but,

2. The deceit lyeth here, when men will put off that for Redemption-light, which is but old Creation-light. A Bristol stone is a true Bristol stone, but if it be put off for a Diamond-spark, it is counterfeit; there is not truth in it, as to the repute and estimation of it: so, the least degree of old Creation-light, (as to ἐνακόντι Θεός, that which may be known of God's eternal power, goodness and wisdom, in and by the contemplation of the creature) is true for the kind, and is called [truth] Rom. 1. 18. which the Gentiles imprisoned in unrighteousness, but this hath not the least spark of Redemption-light, which Adam had not before the fall, and was not manifested after the fall till the first promise, Gen. 3. 15. And if it be commended, and set off for saving light, it proves false light, and darkness it self, (so far is it from
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from perfection of degrees, that it hath not the least spark Section 15. of Gospel-sincerity.

3. As for any power and authority, that the least or the greatest degree of old-creation-light hath (as it is given back since the fall) (though it be loved and obeyed) to lead into the life and power of the Saints comprehensions of the redeeming love of God in Christ (which R. F. hinteth at) I know none: God hath never blest it, nor promised to bless it, nor ordained it for that end.

4. If they intend it onely of the Saints light or the Spirits light, which R. F. in his Epistle faith is perfect in its least measure, still that is onely to be understood (as I said in my other piece) in respect of its truth and sincerity, and that hath life and power in it already, and doth not lead into it (as R. F. speaks) but in respect of a further degree of the same kinde: for although the good use of natural light doth not lead into Spiritual light and life, yet the good use of the least true spark of Spiritual saving light, in Christ the Mediator, hath a promise of further increase of light of the same Spiritual nature. There follows another passage in R. F. which I would scan a little, They that love and obey the least degree of light, are in unity, the highest and lowest in their measures and degrees.

Rep. 1. If this be meant of them that have the lowest degree of Creation-light, and of such as have the highest degree of Redemption-light, it confounds the natural and Spiritual man together, the sinner or graceless, and the gracious Saint; yea, the meanest man, as a man, with the most glorious Saint in heaven, as a Saint, but how erroneous is this notion? What unity are they in (that is a saving unity) some of whom have not the Spirit, Jude v. 19. others have; some have union with Christ a Redeeming, Sanctifying Head, others not? Doth R. F. think that such as obey the lowest degree of light manifested in the Creature, are in unity with the Saints, that comprehend something of the height and breadth, length and depth of the love of God, and Christ which paffeth knowledge? or that men using their Talent of Nature well (could they do it) shall meet the Saints in heaven, who are enabled to use their Talent of Grace.
Grace in a saving manner? far be any of his or my Readers from such Popish, Jesuitical conceptions.

2. If he meaneth onely, that the Saints of lower or higher forms, and degrees of Redemption-light and grace are in unity, this is granted in some respect, viz. of perfect Justification, sincere Sanftification, and what one-nefs the Apostle speaks of, Ephes. 4.4,5,6. But why then doth he and his sect separate from them that have higher or lower degrees of light and grace then themselves? and how comes it they are so full of Saint and Self-contradictions?


Concerning Sin, and Chrift.

These two Sections, R. F. waves altogether; In the former, I delivered out what I had from them in discourse, in Scotland, that sin is no visible enemy to a Saint or to themselves, and yet they speak as if they had received higher degrees of light then ordinary Saints. It seems it is to see sin in others, not in themselves: but they carry their light in a dark Lanthorn, are in love with their own shadow, and in friendship with their own lusts, to whose eyes of understanding, sin, and the sin in the bosom, is not the most visible adversary. In the latter I gave forth, what I had there also in discourse, and in a Letter; They hold, Chrift to be in all, yet none to be in Chrift but themselves. Whereas, in what way or respect God and Chrift, as God, is in all, all are in Chrift as God; that is, In him we live, move, and have our being, as men, and creatures: And were Chrift in all, as Mediator, all were in Chrift as members of such a Head, Branches of such a Vine-flock, and root of saving grace, but He is neither in every man, nor is every man in Him by such a way of union.
6. Head of Self-contradictions.

Concerning Justification.

Section 18.

Here I noted James Nayler in one place, denying that his sins, who is once covered, are not daily to cover, yet in another place affirming, that what Christ did formerly upon the Cross, he doth the same now. If then he did cover them, he doth now cover them daily. R. F. * answereth not to take off the Contradiction, but onely thus, He that hath his sins covered is blessed; but thy meaning is denied.

Rep. The maner and way of Christ's covering of sin is denied, if that my meaning (which is not mine, but the Lords) be denied. For [to day] Heb. 13.8. holds forth a daily verse (in all the present time of the new Testament) of Christ's cleared Cross, or his personal sufferings upon the Cross, for covering as for crucifying of sin, that is, for pardoning as subduing it. He doth perfectly justify a believer at once; but this he doth daily also, by one continued act of imputation of Christ's sufferings, whence comes the non-imputation of a believers daily sins. If this be denied, then the way of God's covering of sin is denied to be by way of pardon; and so David and Paul, Psalm 32.1. Rom. 4.6,7. are denied, and the blessedness which they pronounce to the pardoned person; which is worse then for R. F. to deny himself, or for J. Nayler to contradict himself, as before, and as followeth.

Section 19.

That which I noted in this Section, in his other words, is, I own no other Christ but that which suffered at Jerusalem, and by him I am saved from my sins; yet, what righteousness Christ hath performed without me, was not my justification, neither was I saved by it. I inferred, if then he was not justified and saved meritoriously, he is not now, nor ever.
Section 20. ever will be saved efficaciously. All that R. F. hath to offer is, The righteousness of Christ is our righteousness, who are saved from our sins by him, and we witness him to be the alone Savior of all that obey him; and perfectly able to save to the uttermost all those that come unto God by him.

Rep. 1. This saveth not the wound of | Naylers' self-contradiction.

2. Let none be deceived with their expressions, for when they say Christ's righteousness is our righteousness, they understand it of Christ's righteousness wrought in them, by his Spirit, not wrought for them by his blood and obedience. But I ask these men, WAS not Christ Jesus without them, when he was obedient to death, the death of the Cross at Jerusalem? Was the righteousness he performed, for himself, or for others? Did he not stand and suffer as a surety? Is not the sureties payment reckoned to the debtor, as sufficient? What if Christ be so free and bountiful, as he will not only pay the debts of his Elect, but stock them with inherent Grace: it is not a farthing of the money that he putteth into their purse, that justifies them; their friend and surety had enough to do it without them. Proud and self-deceiving are they, who think a little within them, is better then all that is in Christ without them; and yet hope to be saved by him, whom they despise, and with whose white rayment and wedding garment, they will not be covered.

7. Head of Self-contradiction.

Concerning immediate Teaching.

Section 20.

I Observed what they clamorously object against us, That the Gospel we preach is from man, and by man, from the Printers and Stationers, but theirs is immediate altogether; and yet they write, print, and have taken their light (as they call it) one from another: Here they
they condemn in others, what they allow in themselves; and Section 20.
if the teaching of God, as they say, be immediate in the least
degree, and all their teaching be immediate; why do they
condemn by their practice, what they allow one only in do-
ctrine? why do they write or print any thing? which is a
mediate way of teaching. R. F. hath nothing to say, but
in his old reviling language, * All thy scraped stuff, and thy* Page 28.
twistings and windings we deny; and so runs to old matter
already dealt with, except a few expressions which I shall
touch at presently; But,

I would know what he doth deny of my scraped stuff,
as he calls it, which is but collections from their own words
and writings? If he denies his fellow-writers, then he makes
out more contradiction among themselves: If he denies
that I have drawn up true collections, it is yet to be proved;
for either their very words (as in most places) or the sense
and effect of them, I have faithfully presented to the world;
and because I know it pincheth them but to have hinted Ed.
Burroughs acquaintance, how he was formed to Qua-
kerism by G. Fox, while they boast of none but immediate
Callings and Teachings; knowing also that the Book * is * Warning to
but in the hands of a few, I shall transcribe part of the said Underbarrow.
Ed. Burroughs account of himself. After twelve years of
age, he enquired where the chief Presbyterian Priests (as he
calls them) preached, and heard them. At seventeen years
of age he was struck with terror, falls a praying; but by a
voice was taken off prayer, reading, and hearing the Scrip-
ture; thought himself in the light; followed the highest
Notionists; but had the world in his heart, pride and covet-
ousness; lived in the lustful nature, and grew to be weary of
hearing any Priests, though never so high, for something
that shined deep in him, shewed him ignorance in all pro-
Fession, and he was put to a stand: Now hear him further,
verbatim. “Then it pleased the Lord to send his true and
faithful servant, and messenger, George Fox; he spake the
Language which I knew not, notwithstanding all my high
“talking, for it was higher and yet lower; and it pleased
“the Lord to speak to me by him, that I was in the prodi-
“gal state, and above the Cross of Christ, and not in the
“pure:
"pure fear of the Lord, but full of corruption, and the old
"nature: though I had professed freedom, yet it was but
"such as the Jews professed; for I saw my self to be in bon-
"dage to my own will, and to my own lust; and through
"the word of the Lord spoken to me by him, I began to see
"my self (the witness being raised) where I was, and what I
"had been doing; and saw I had been making an image to
"the first Beast, which had the wound by a sword and did
"live, whose deadly wound was healed, and was full of airy
"notions and imaginations; and was worshipping the
"image which I had made, and then I saw my self to be a
"childe of wrath, and that the son of the bond-woman
"lived, and that harlots had been my companions, and was
"no more worthy to be called a son. And so he goes on
to shew his trouble and distress, till he separated himself
from the world, and his acquaintance, and betook himself
in the company of a poor despised people, called Quakers;
and now he is one of that generation, God hath made him
partaker of his love, in whom his foul hath full satisfaction,
joy, and content: At last, he condudeth, he hath travelled
through the world, even unto the end, and is now come to
the beginning of that which never shall have end, which the
dark minde of man knows not. Will R. F. deny this to
be his Narrative, truly taken? if not, then he must grant
there are some mediate Teachings in these days among
themselves: or, if God teacheth not but immediately, then
God taught not Ed. Burroughs by George Fox; and then
Ed. Burroughs is not much bettered by being of the gene-
ration of the people called Quakers. Whatsoever have been
his apprehensions, sorrowful or joyful, the Heart is deceit-
ful above all things, and desperately wicked, who can know
it? A new instance we have in J. Lilburn, who professeth
himself to be one with the generation of Quakers, raised
and formed up to that fraternity, partly by conference with
them, partly by reading of their printed papers: His words

* The Refur. in one place * are these, Meeting here with one of those preci-
of J. Lilburnous people, called Quakers, and getting into my hands two Vo-
olumes of their printed papers, amounting to about seventeen
hundred pages, I have with serious discourse, and seriousness of
reading
reading therein, been knocked down off, or from my former legs Section 20, or standing; and giving scope to my true teacher and guide, the Light of God speaking in my soul, I am become, at present, dead to my fallen, or first natures reason, &c. Yet elsewhere * he pretendeth to the immediate power of God upon * Page 9, his soul. But notwithstanding that, he exhorteth his friend to read f. Naylers and W. Dewsberries Books, and desires the Lord, by his Almighty power, to set them home to his soul. Is not this a mediate way of learning, by a mediate way of teaching? And shall these mens scribblings have Gods Almighty power at hand, and shall not his own blessed Scriptures be attended therewith? I shall advise f. Lilburn, and all my friends, and all such as are become my enemies for the truths sake, to turn over those sacred Pages, and in particular, 1 Cor. 8.2,3. and Gal. 6. 3, 4, 5. desiring the Lord, by his Almighty power of free grace, to set them home to their hearts.

2. As to what follows in R.F. Thou wouldst have a letter-Savior, and a letter-fullness, and givest all the preeminence to the Letter of the Scripture.

Rep. Neither in what I wrote before, nor in this Reply, can any such passage be found; but R.F. will take liberty to scrible, what comes next to the nib of his quill. The preeminence I give to the Scripture, is,

1. In respect of natural light, or that which every man hath: And if I call every mans light natural and common, I of Scripture mis-call it not; (I call not Christ so, who (as God) gives light.) As my natural body framed by Christ (as he is God) is rightly called, as it is, a natural body; so my natural reason, light, and understanding (though lighted up (as a candle within me) by Christ the true God, working with the Father in all acts of Creation and Providence hitherto) is truly called, as it is, natural light: and seeing every man hath some of it, (the most of whom have no saving light) it is truly called, as it is, common, and universal light. Will R.F. allow Ed. Burroughs to call some light natural, and not me so to phrase it? or, will he allow f. Nayler to distinguish between common light andsaving, and may not I and others with me, have the same liberty? First, let Ed.

N n

Burroughs
Section 20 Burroughs be heard, * I write not as from man, whose light is onely natural and carnal, and doth onely make manifest carnal transgressions, &c. And again, By the natural light, through the earthly law, is no natural man able to judge of that which is spoken, or declared from that which is eternal. And again, I deny to have this cause put into the judgement of carnal Lawyers, who judge by the natural light, &c. Let us hear J. Nayler speak his minde, * In your reply (meaning the Ministers at Newcastle) you deceitfully put in that word (saving light) which is not spoken by me; for though Christ be the light of the world, that enlightens all, yet none are saved by him, but who believe, &c. There is a light then which is in natural men, unbelievers, and all the Heathen, which is but natural, and a light which is not saving (and therefore but common) by their own confession; what unreasonable is it in them to except against the term of distinction? what contradiction to their own reason?

2. The preeminence of Scripture-light is this, that it is our standing rule for faith and manners; so are not immediate Revelations or Teachings, of which see 1. Part, Sect. 1. Here is the Letter or Scripture-fulness that I assert, There is sufficient light in it to guide men to salvation, seeing it is the Spirit's light, and given by the Spirit for a rule; yea, the Spirit gives out himself thereby, for our clear understanding and satisfaction in the things of God; insomuch as that very witness which a believer hath in himself, the Scripture bears testimony of. The Spirit tells us in the Scripture what he worketh in our hearts, and he stamps upon our hearts what he had before caused to be stampt into Scripture, or upon the Bible.

R. F. objecteth, Thou would'st have the Spirit to be bought and sold, if it were in the Letter.

Rep. How the Spirit is in the Letter, that is, in the Scripture, I have opened in its due place, 2. Part, Sect. 8. but that it followeth, it may therefore be bought and sold, is a weak and poor exception. R. F. his minde goes along with his Pamphlet, and his spirit is in his book, yet it is not his person, but the ink and paper that is bought and sold: so the ink and paper of the Scriptures (as other creatures of God)
God) are bought and fold; not so the Spirit, though he be Section 20. more in them, then R. F. is in his book; for this poor man cannot change my minde, nor many thousands more (if they read his Pamphlet with me) into his erroneous judgement; when as the Spirit, in the Scripture, changeth my minde, and all that are made to own the light and authority of it, into the same truth that is there delivered.

Again he taunteth, Thou wouldst have a Letter-Savior, if the Letter could give the Spirit and eternal life.

Rep. 1. I never laid the Letter could, or did give the Spirit, but the Spirit is given by it; or, as I even now express it, the Spirit gives out himself by it; and he gives out Christ, or the knowledge of Christ and eternal life by it also; who shall hinder him, if he will begin and further our salvation by it?

2. It is R. F. his disdainful expression, (not mine) [a Letter-Savior] but this I say, from the Lord, He that flieth the Savior which the Scripture witneffeth, and maketh known, is not like to finde any Spirit-Savior of him, or a Savior in vigor, life and Spirit, to his soul; and if he be not such a Savior, he is not at all a Savior to him. Did ever any of the Apostles, or such as had indeed immediate teachings from the Spirit, vilifie and reproach Christ, or the Scripture, with such inhorn terms?

Yet again, With a Letter-sulness, thou wouldft have no witness of God, without the Letter.

Rep. 1. That follows not, for his providential works are witneffes of him, Acts 14. 17. to the very Heathens, and much more to Christians; But,

2. He shall be no Christian to me, or in my account, who brings any testimony, as from God, without the Scripture-attestation.

But faith R. F. If the Scripture be lost, the fulness and the witneff would be lost, and his people be without supply and strength, according to thy account.

Rep. 1. Should they be lost, that one way whereby God gives out his fulness, and by which he witneffeth and worketh for his peoples supply and strength, would be lost, yet God loseth none of his fulness in himself; and Christ hath
other witnesses of him, John 5. His Father, his Works, John Baptist: But,

2. Seeing there are Scriptures, as they cannot be broken, John 10. 35. they cannot be lost; God hath, and will ever preserve them, for his peoples supply and strength.

3. What vain jangling is here from R. F. his pen, tending to no edification at all of the Reader, but to the alienation of peoples mindes from the Scriptures, and from those that teach according to them; to seduce and draw poor souls after their pretended immediate teachings, while yet they will be quoting of Scripture, as if it were written and pen'd to destroy it self:

*Page 18.*

For thus R. F. gathers up the Rere of his forces, *He (to wit, Christ) is before all things, and by him all things consist, and he is the Head of the body the Church, who is the beginning and first-born from the dead, that in all things he might have the preeminence, for in him the fulness dwells.*

Rep. 1. Are not these words written by the Spirits secretary, Col. 1.17,18,19. And is not R. F. beholden to the Scripture for that literal knowledge?

The Scripture magnifies Christ above it self.

2. If ever he feels the power of these, as other Scriptures, God will teach him, to honor the Scripture so much the more, as it magnifies Christ above it self; and to speak more wisely of it, then to conclude as he doth: *In him the fulness dwells, then not in the Letter, yet the Letter declares of it.*

Rep. 1. If the Letter declares of Christ's fulness, then we shall need to know no more of Christ, then what for substance is in the Scripture; there is no necessity then of immediate teachings, (setting Scripture aside) nor ought we to receive any, against the Scripture.

2. Why may not fulness be in Christ, and in the Letter (conjoined still with the sense) of Scripture also. The fuller the fountain is, the more full is the conduit and its pipes: The more full the heart is, the fuller the mouth; out of the abundance of the heart the mouth speaketh, and the pen writeth, what is good or bad, truth or error. In Christ is the fulness of the fountain, in the Scriptures is the fulness of the stream, flowing from, and carrying to the fountain, and
and abiding inexhausted as a well, fed by a continual spring. \textit{Sect. 21, 22.} Christ having all fulness superabundantly in himself, he doth \textit{23.} abundantly and sufficiently fill the Scriptures, with the favor and sweetness of his good ointments, which make the virgins, and the upright love him, and seek after him, in these footsteps of the flocks, the good and old ways of Scripture-teaching.

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8. Head of Self-contradiction.

Concerning Perfection.

\textit{Sections 21, 22.}

In the former of these Sections, I noted their profession of Perfection, and of Quaking after Moses example, at the foot of mount Sinai, to cross-shins one with the other. \textit{R.F.} returns me nothing in answer; as if convinced, it is no better then I judged it, a Self-contradiction, and one of his own. In the latter, the contradiction to themselves is as gross; they speak of \textit{perfection} in holiness here attained, before death, and yet acknowledge \textit{sin dwelleth in them}, though not \textit{in act}. \textit{R.F.} hath nothing to say to this also, and so it must stand as a testimony against them, with the rest; when he and all his fraternity have said what they can, their self-justifications will end in self-confusion.

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9. Head of Self-contradiction.

Concerning Quaking and Trembling.

\textit{Section 23.}

Here I had noted the Contradiction between their profession of Quaking and trembling, and professed boldness; never having observed more daring creatures, to open their
their lips, or put pen to paper. It fell out that R. F. his Reply to the Priests about Beverley, was quoted for an instance, he is therefore the more concerned in vindication; but how doth he take off the self-contradiction? even, as along the Book, by persifling in his evil cause. * The same power that made Moses, &c. to quake, shake, and tremble, the same power we witness.

Legal, what? Rep. But Moses was under a Legal administration, and at that time, when he said, I exceedingly fear and quake, he was under a type of that Legal bondage, which believers are freed from. The false Apostles, indeed, by their corrupting the Doctrine of Justification, carried Christians (as much as laid in their power) under the Law again; for which the true Apostle Paul blames the Galatians, Chap. 4. 21. Tell me ye that desire to be under the Law, &c. So these pretenders to a new Apostleship, are discovered by their Doctrine of a Righteousness within them, that is their Justification; to lead people the same way, as the ring-leaders among the Jews and Galatians did; and would make them children of the bond-woman, whom Christ hath made children of the free-woman: yet boldly they will profess they are come from mount Sinai, to mount Zion, while their Doctrine of Justification hath no other tendency, then to carry back to bondage.

R. F. yet seems to bleat more like a sheep, then bark like a wolf, in this passage: We witness working out our salvation with fear and trembling.

Rep. 1. The fear and trembling, which Paul speaks of, Phil. 2. 12, as proper to believers, is not that which Moses did typically represent, at the foot of mount Sinai; for the Apostle to the Hebrews, Chap. 12. 18. to 21. denies that believers are under that state, or that Legal administration, with the effects of it.

2. The fear and trembling, wherewith believers are to work out their salvation, issueth from faith, and love, and Gospel-humility, and is not the fruit of Legal humiliation.

3. The Gospel-fear and trembling is not to be found visible, or legibly to be discerned in all R. F. his vindication, hitherto.

But
But he rounds me in the ear with this, *Thou speakest against the power of God, that worketh effectually in his people, as it did in Moses, Habakkuk, David, Paul and other, witnessed in Scripture, thou therein contradictest the Scripture.*

Rep. 1. To contradict the Scripture is worse than to contradict a man's self; and therefore I desire the first part of this Reply may be minded by R. F. before the latter: Yet there is scarce a Self-contradiction, which I have mentioned and charged upon these men, but the Reader will finde in it one contradiction or other to the Scripture. If I should deny that Moses quaked, or that Habakkuk, or Paul trembled, I should deny the Scripture, and the Power of God: but I deny that such a quaking as Moses, Habakkuk, or Paul (when fallen to the earth, Acts 9. 5, 6.) were taken with, is the fear and trembling believers are to work out their salvation withal; as for David's, it coming from the power of piety, I desire we all had his measure of love to the word of God, then should we tremble as he did, Psal. 119. 120. at the footstool of the Lord, at the threatenings and judgments written, and executed even upon Nations, and the wicked ones, and at the fatherly righteous chastenings upon our selves, or his own people.

2. When God's power of majesty, in visible manifestations to the eye of the body, discovers it self to any, as to Moses, or to Paul, or in visions, as to Habakkuk's spirit; such a bodily trembling becomes them, and they will not be able to avoid it; but the power of God's Majesty in visible manifestations to body or minde, is not that power which worketh effectually to salvation in his people; take it alone (for Balaam had such a work) but the Power of his love and grace in Christ which in the majesty of the Gospel, is made known to us (from the efficacy of our high Priest sat down at the right hand of the Majesty of God in the heavens) is that power whereby he worketh in us; and whereon he commands us humbly to rest and depend, for the finishing of our salvation the same way, as it was begun; according to God's good pleasure.

3. How contradictory these men are to the profession of trembling, I instanced, for demonstration, in their standing,
The Reviler rebuked for Part 2.  

Section 23. Page 29.

ing, in an evil cause, before magistrates without Quaking, or fear. R. F.* in answer hereunto makes good the former branch of demonstration, which I mentioned, the boldness of his pen; This is a fallacy of thine, where thou hast shot out thy sting in thy tail, wherein thou hast taught thy gradations methodically in old Antichrist's school, to lie, slander, accuse falsely, and jeer, and cannot prove what thou hast said.

Rep. 1. Neither do my words found as if I jeered, nor was it my sense, nor do I mis-report their practise.

2. The proofs I shall give, will evidence the truth of the charge. They stand in an evil cause who being converted before magistrates deny the Scriptures to be the word of God, disturb the Churches in their publique worship, and that sometimes on a solemn day of humiliation; All this did P. last summer in Essex at Coggs-hall; yea, and that without quaking and fear; witness his challenge of him that had preached, witness his question to the magistrate when he was hidden pull off his Hat, why he did not bid him in the Pulpit pull off his Cap; witness his skipping up the Table, before four Justices of the Peace placed at it, with his back towards them (in the room where they examined him after the publique work was ended) pretending he should be heard the better; witness his denial of the Scriptures to be, what they are, the word of God, neither regarding what was held forth to him from Hosea 8. 12. what God hath written, is his written word &c. nor from Prov. 30. 5, 6. Every word of God is pure &c. Add thou not unto his words &c. Again, that is standing in an evil cause, not to own and confess the Scripture to be a Rule to walk by, when called to such an acknowledgement before the magistrate: this, William Dewsbury, and Henry Williamson would not directly afford to Judge Windham when he askt the question, but put it off another way (as their manner is) and that without fear or due respect of the Power ordained by God; for they would not stand uncovered, till their Hats were taken off. R. F. may shoot out his arrow against me, Stop thy mouth deceiver, and take in thy slander again, but it will light upon his own pate, or he thinks to answer all with what follows: The Lord makes the righteous as bold as Lyons, but it
Part 2. Self-contradictions.

it cannot be applied here when men will be silent in a good Section 23. cause, and bold in a bad one. There is a bad Lion as well as a good, the roaring Lion that goes about seeking whom he may devour, and that first by seducing the minde to error, and then come forth the effects of bodily shaking, falling to the ground, and roaring, as lately at Witham in Essex hath been visible and audible enough. The late Teachers hereabouts (some of them) have been so bold, as they will not give over, till they knock down people as Butchers do their calves, although one of the last that came (by name Will: Dewsbury) was against such violent dealing. The boldness of J. P. lately in Colchester Castle is legible enough in Print. * What a bold falshood is that to say, our Intent was * Fruits of a to ensnare him, and bring his body into bonds: or that we Fast, p. 5. & were gathered against the truth, a bold calumny! That the 6. &c, four Teachers (as he names them) of Independent companies, are all Parish-Priests, a bold lye! as is that which followeth, that I spake to the Rulers in the publique place, thereby to stir up their spirits to persecute. The chiefest passage which I had in my Sermon (none of which he heard) reflecting upon this Sect, was occasionally taken up (by reason of his interrupting our work) viz. that in stead of the term Quakers, henceforth they may be stiled Church-disturbers. That, this was plotted among the Priests and gathered Churches to appoint meetings to ensnare the innocent, is still more impudent, our meeting on a solemn day of seeking God was designed to bear witness against their errors, to strengthen the hands of one another in the truth, and to preserve the innocent in the way of truth; but for ensnaring, it was far from our intention, the Lord knows; nor did we know that J. P. would be there till we met. But all these passages with his bold Letters to the Justices (after his Commitment) and to the Judge (after the Assizes) and his bold entituling his Book, The Fruits of a Fast, the Lord hath rebuked, after his bold undertaking a Fast of his own for many days together (in the aforesaid Castle) and therefore I say no more but the Lord rebuke all those of his way, by this warning piece, though (if it be his will) I desire not one of them should perish either by death, or by imprisonement.
The Reviler rebuked for Part 2.

Section 24.

Hey deny (as I noted from their Books) all them that deny Quaking, and one faith Moses was a Quaker, and yet they think it scorn to be called Quakers. R. F. who was concerned in this (seeing, of all that I have read, it is he that expressly affirmeth *Moses was a Quaker*) hath not a word for reconcilement, what I noted therefore must stand with the rest of their Self-contradictions, as a Testimony against them.

10. Head of Self-contradiction.

Concerning growth in Grace.

Section 25.

Here I observed their witnessing (as they say) of the Saints growth, and the time of their pressing after perfection, and weighed it with their exclamations against those who deny perfection of degrees, and affirm sin to dwell in the Saints all their life time.

R. F. cunningly asks me, *Art thou offended, that we witness the Saints growth, and the time of pressing on to perfection? but hides from the Reader the contradiction that follows by their condemning those that deny perfection of gradual holiness in this life: For they that are yet to grow further, are not at their full and perfect growth; and if the time of this life be but a time to press after perfection, it is not the time of the Saints attainment to those degrees, which at death, their souls are filled withal. And if they that witness a time of pressing on, do not therein cross nor contradict the Scripture, as R. F. acknowledgeth, and I acknowledge that their witness doth not cross us, why then will they by their acclamations, of some here already perfect, and without sin, both cross us and contradict themselves?

Page 11. Head
Hereas they pretend against all mens Forms, and are against Gods Forms of administering water-Baptism, and a Bread and Wine-Supper; yet they take up a Form of keeping on the Hat, a Form of words, Thou and Thee, &c. All this R. F. passeth over, as having said enough (to the latter at least) in a Pamphlet of a sheet that he entitleth, The pure language of the Spirit of truth; where also he defendeth nakedness, or some mens going naked in these times, as a figure and sign of their nakedness who are naked from God, and clothed with filthy garments; all this upon supposition, if the Lord bid them go naked: But doth not his fellow W. Dewsbury* tell him, the Scripture faith, Let your adorning be with modest apparel: and till R. F. can prove that God sends any in these days, as he did Isaiah to go bare-foot, and naked, he must contradict Scripture and his Fellow, and give us leave to challenge them of affected forms, and habits, placing Religion where there is none, besides their mistake of the Lords meaning in Isaiah 20. 2. about the Prophets going naked and bare-foot (at Gods command) which was not stark naked, for then it would not have been added bare-foot, but onely his upper garment was to be put off, with his shooes, and he was to go in some disguised manner, as Acts 19. 16. the word naked is used.

*Discovery of persecution in Northum-...
and Thee to be the proper and pure language of the Spirit, he denies the Scripture properly to be called the word of God: whereas if Thou and Thee in Scripture be the pure language of the Spirit, all the Scripture (to which Thou and Thee is joyned) is so, whether spoken in proper or figurative expressions; And if all the Scripture be the pure language of the Spirit, it is all the pure word of the Spirit; and consequently the pure word of God; why then doth he and others deny to call the Scripture the word of God? but that they are given up both to contradict the Scripture and themselves.

2. This language of Thou and Thee when it is given to God, it is given reverently (except from Satan, Job 1. 10. or wicked men, as Cain, Gen. 4. 14. &c.) not as a term of equality with God, but in adoration of his Majesty, and with respect to his greatness: and when it is used in address to Kings and great Persons, it is joyned with some note of honor, as Dan. 3. 10. Thou O King, ver. 18. Be it known unto thee O King; in like manner as when Abigail tendered her Petition to David, 1 Sam. 25. 25. Let not my Lord, I pray thee, &c.

3. If the Scripture be a Rule for Thou and Thee, it is a Rule for respect to Superiors, and that in words and gestures; and therefore Thou and Thee, and putting off the Hat may stand together when used in humility, but keeping on the Hat before them, with Thou and Thee in the mouth, speaks impure pride in the heart, when they think they have pure language in their lips.

4. George Fox, in his late News out of the North, * brings in Christ thus speaking to his Father, [Father you in me and I in you] here is Thou and Thee, the expressions in Job. 17. 21. either denied, or forgotten, and strangely varied, that they who are captious at others varying from Scripture-language, may be seen in their own inconsistencies.

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Part 2.

Head
Part 2.

Self-contradictions.

12. Head of Self-contradiction.

Concerning the Fruits of the Spirit.

Section 27.

I had observed how they seem to own the fruits of the Spirit, and yet walk in the manifest fruits of the Flesh.

R. F. * queries cunningly at the first branch (as he did * Page 29, before) Art thou offended also at that?

Rep. My offence is not at real owning of the fruits of the Spirit, wherefover it is found; but at their contradiction in words and practise to that which they profess they own. Then he querieth at the second branch; Doth the old Serpent teach thee to lie against the Spirit with the fruits of it, and them that are guided by it? and falsely accuse them, saying, they walk in the manifest fruits, and works of the flesh; in that all that fear God, and know their godly conversation may witness against thee; and herein thou hast manifested thy Spirit of error and deceit, and to be one that regards not what thou sayes.

Rep. 1. The godly conversation of the persons, called Quakers, is in a new form, not known by the most that fear God, except a few mislead people, who were captivated to some errors before they heard of Quakerism, and now they (meeting with some Abettors to their opinions concerning ordinances of Christ who were got above them, and turned Seekers) think they have found, in the doctrine and carriage of the Quakers, but will be at a loss, and to seek again, I am confident, (if they be godly in the main) within a short time.

2 That it may appear I regarded what I wrote, when I gave intimation of their works of the flesh, let the Reader take some instances; 1. Of their strife and debate, a work of the flesh, from their many jangling Pamphlets, and wrangling at the Scripture, as a dead Letter, and none of the word of God: and from
The Reviler rebuked for

Section 27. the maner as matter of their Answers unto Questions put to them.

2. Of their Emulation, from their high-towring thoughts of their Apostleship, and of their immediate Callings and Teachings.

3. Of Hatred, from their spirit of Contradiction to the Scriptures, to the external parts of God's worship; and from their bitter Words and Execrations, Thou art of Cain, and of the Devil; and Imprecations, Let him be Anathema, Maran-atha, &c.

4. As to their turbulent contestations, with Ministers in publique, and others in private, the whole Island of Britain swarms with instances. I shall not need to mention that of J. P. at Coggeshall, nor that at Terling, when he came riding up to the Ministers door (after he had talked to the people for an hour or more in a private house) with two or three more on horseback, and above twenty on foot at his horse heels, &c.

5. Of Scoffs, although R. F. disowns them* in these words; [As for scoffing at Scottish Priests, or others, that we deny; but your raising Motives, Tryals, Points, Reasons, and Uses out of other mens words, and speaking a divination of your own brain, for your own ends, by plain Scripture you cannot it justify.]

Rep. 1. The very use of the terms, Scottish Priest, and Priests, so often (in this his Pamphlet that I deal with) is enough to render R. F. a Scoffer, or a Railer.

2. Let the Reader that peruseth the place (where I first found the exception against our taking a Verse, and raising Motives, Tryals, Uses, Reasons, and Points from it) judge whether it be not full of scoffing and reviling; I shall give his words out at large*: "Who are they that are got up into the chiefest places in the assemblies? and act as in a rage-play? and have a glass to act their hour? and make a trade of Christ's words, the Prophets words, and the Apostles words? and act in the chiefest places of the Assembly, taking a Verse, and raising Motives, Tryals, Uses, Reasons, and Points from it? and then say the people, He hath handled his Text well, and made good matter of it. Is not this a Sarcasm, a bittter scoff?"

3. To collect a truth, any such way, for our own ends, Section 27. (which was not mentioned before, nor objected till now) if we did so, we could not justify; but such a collection of truth, by Points, Reasons, Uses, &c. we can justify from Scripture, and Scripture-precedents (only let the Reader Teaching by first take notice how slightly again he speaks of the Scri- more, ufe, motive, trysals, pture with Francis Howgill, (where first I noted it, Part 1. justified by Section 2.) calling it, Other mens words) and thus I argue: plain Scri- First, That which the whole Scripture was given for, and pture. make of it, 2 Tim. 3. 17. But the whole Scripture was given for Doctrine, in Points and Reasons, and serveth for Use of reproof, correction, instruction in righteousness (in which is compre- hended, Motives, Tryals, &c.) Therefore, the man and minister of God, is to make this improvement of the Scripture. Secondly, That which the Scripture tells us, Christ, the Apostles, and Prophets have practised in their ministerial teachings, that we may act, and justify when we have done: But the Scripture shews us how Christ, the Apostles, and Prophets have taken Texts, and raised Motives, Try- als, Points, Reasons and Uses, out of, and according to the Scripture; And therefore, we may do so, and justify the practice against gain-saying R. F. and ten thousand such as he is. The major, or first of the premised propositions, I may strengthen from Mat. 7. 29. Christ taught as one having authority: From 1 Cor. 11. 1. Paul followed Christ: From Titus 1. 9. Holding fast the faithful word, as he hath been taught, (tis spoken of the Bishop or preaching Elder) that he may be able by sound Doctrine, both to exhort, and to convince gain-sayers, Chap. 2. 15. These things speak and exhort, (faith Paul to Titus, an Evangelist) and rebuke with all authority. So as if Christ taught with Scripture-authority, in a way of Reason, Ufe, &c. and the Apostles after him, both practised and enjoyned this way to them, that succeeded them in after ages, we are to do the like. The
minor, or second premised proposition, might be abundantly cleared; and for conviction of gain-sayers, I shall give a few instances. Christ himself took a Text from Isaiah 61. 1. and 2. verses, as we have it recorded, Luke 4. 18. and applying it to the people at Nazareth; he gave them so much searching Doctrine and Use from it, that (as many of our hearers) some wondered, others were filled with wrath, none scoffed at his handling the Text so well, or that he had made so good matter of it, but they bare him witness, &c. Let R. F. or his Reader for him, peruse Mark 12. 26. and see if he dare condemn our Lord for raising the Doctrine of the Resurrection, from the words to Moses, I am the God of Abraham, and the God of Isaac, and the God of Jacob; let him read the Reason to demonstrate these words, as a proof of the Resurrection, ver. 27. He is not the God of the dead, but the God of the living; let him minde the Use of consolation, Ye therefore do greatly erre: Or, let him read Christ's Sermon upon the mount, Mat. 5. &c. and see if he gives not Reasons for the Beatitudes, or blessed state of the poor in spirit, the mourners, the meek, &c. and the Uses of all, ver. 12. Rejoice and be exceeding glad; with the Motives, For great is your reward in heaven, for so persecuted they the Prophets, &c. Let him read Chap. 7. ver. 1. The Point, Judge not; the Reasons, 1. That ye be not judged. 2. With what judgement ye judge, ye shall be judged; The Tryal, ver. 3, 4, 5. which amounts to thus much, That he passeth not right judgement abroad, who begins not first at home, but lets the beam continue in his own eye, while he would pluck out the mote in his brothers eye. Let him read the book of Ecclesiastes, and observe how Solomon first takes it up as his Text, Chap. 1.2. Vanity of vanities, all is vanity; agreeable to that in Job 15. 31. and thence collects his main Point, Happiness is not to be obtained by any thing under the Sun, which he proveth all along the Book; and then winds up with the general Use of all, Chap. 12. 13, 14. Fear God, and keep his commandments; with the Motive, For God shall bring every work into judgement, &c. even R. F. his cenfuring, and disparaging of this kinde of teaching, whether it be good, or whether
ther it be evil. Let him read Acts 8. 35. and he shall finde Section 27.

Philip beginning at the Scripture out of Isa. 53. 7, 8. (which the Eunuch was a reading) and preached unto him, Jesus, not without Reason, and Uses; nor Motive, that the Eunuch might believe Christ exhibited in the flesh; and Tryal, whether he did believe or no, as appears by the sequel of the story. Let him read Acts 10. 34. and there he may finde the Apostle Peter taking a Verse, or part of it, out of Deut. 10. 17. God is no respecter of persons; there is his Point already raised to his hand; the instance and proof at hand also, Cornelius and his company, (of the Gentiles) himself at least, with his house, already believers, and fearing God: The Reason of Gods irrespective dispensation, ver. 36. The Gospel of grace, and grace of the Gospel, is free to all, Jew or Gentile, by Jesus Christ; The Use, ver. 43. Whosoever believeth on him shall receive remission of sins. Or let him read Paul's Epistles a little better, and he shall meet with plenty of Motives, Tryals, Points, Reasons and Uses, as patterns for our Sermons: In every Epistle we have the Doctrinal part, and the Applicatory part; instance we but in that to the Romans, Chap. 1. ver. 2. Paul writeth (as he preached) no other Gospel of God, but what he had promised afore by his Prophets in the holy Scriptures. The great Point of the Gospel, which the Apostle holds forth eminently in that Epistle, is the Doctrine of Justification.

1. Negatively, not by the works of the Law, (written in the heart, or in the Book) for all are sinners against it, Gentiles, Chap. 1. and Jews as Gentiles, Chap. 2. and part of the third; and thence he concludeth, Chap. 3. 20. That by the works of the Law shall no flesh be justified: But,

2. Affirmatively, By faith in Jesus Christ, and his righteousness, the price of a sinners redemption, Chap. 4. and 5. The great Use of this is, Chap. 6. 1. Therefore we are not to continue in sin, &c. Another Point floweth from the former, viz. of the necessity of Sanctification; and the ineparable connexion of it, with a justified state, though it is no ingredient to constitute a justified person. Chap. 6. and 7. are full of Spiritual Reason, in the asserting of the necessary presence of holiness, in every believer, although sin be present
present in the same heart, warring and fighting, the believer must abide the conflict. Of both the Points, viz. of Justification and Sanctification, the Apostle makes singular Use, Chap. 8. for consolation of believers, both against sin, and sufferings: Against sin, in respect of the guilt, that is condemned and abolished; in respect of in-dwelling corruption, that reigns not, though it remains; against sufferings and afflictions, they shall all work to good, shall not separate from the love of Christ, &c. A third main Point is touching Election and Rejection, (in Chapters 9, 10, 11.) of whom the Lord pleased (before good or evil was in them) to chuse, or pass by, as a Potter, who hath power over his clay, &c. leaving it as a depth not to be far waded into, but swim over it we may, with the arms of faith and admiration. And of all this Gospel-doctrine (and what dependeth thereupon) he makes the Uses from Chap. 12. to the end of the Epistle; exhorting unto Holiness toward God, Righteousness toward men, Chap. 13. Love to the Saints, and to all men, Chap. 14. and 15. calling, &c. for the practice of all the duties of the Moral Law: and that by way of Motive, Chap. 12. 1. By the mercies of God (justifying, sanctifying mercy, the mercy of God, in calling and glorifying, according to eternal predestination) I beseech you, &c. And by way of Trypt, Chap. 15. 14. I am persuaded of you, my brethren, that ye also are full of goodness, &c. Chap. 16. 17. I beseech you, brethren, mark them which cause divisions, and offences, contrary to the Doctrine which ye have learned, and avoid them. If this suffice not, let R. F. (who must be tried and judged by the Scripture) read any of Pauls Sermons mentioned in the Acts, or pitch upon that, Chap. 13. ver. 15. The Apostle (he will finde) after the reading of the Law and the Prophets, was desired to say on: The Scripture-Text was laid as the foundation, the Jews expect (as all their true Prophets and Teachers, since God gave his written word, were wont) he should build upon that foundation, and say on; neither do his work beside it, nor without it, but say on; as if they had thus express themselves, We have the whole Scripture, and every part of it as the Doctrine, improve it now, give us a word.
word of Exhortation for our use and improvement. Paul Section 27.
do both, he preacheth upon the Point of God's dispensation to his people Israel of old, and of the promise made to David of a seed; and of Christ's death and resurrection (the accomplishment of that promise;) he proves Christ's resurrection by Reason, as by Scripture, because Christ saw no corruption in the grave, ver. 37. and was seen many days of him from Galilee to Jerusalem, &c. ver. 31. He preacheth the Doctrine of Justification, by remission of sins, to all that believe, ver. 38. and from all, makes Use, to call them to faith in Christ; and ver. 40. to caution, and warn them (who did not believe) lest that come upon them, which is written in the Prophets; (a Motive from the Scripture) Behold, ye despisers, and wonder, &c. Such an Use I with R. F. and his followers, and leaders, may make of all this discovery of Scripture-warrant, (which himself called for) for raising Points, Reasons, Uses, &c. Let him beware of despising such a way of teaching, by which God hath wrought wonders upon the minds and consciences of men, to their conviction, conversion, consolation, &c. If R. F. had ever known experimentally, and savagely, the power of Sermons, by Doctrines, Reasons, and Uses from Scripture, or had felt the force of Gospel as Legal Motives, and soul-searching Trials, would he have put me or any man upon justifying this practice? surely his own heart and conscience might have been a witness for the truth, and not his pen a scoffer against it. I pity such men in the North, as South, who either have not heard, or regard not to hear some Boanerges, or other; some plain, powerful Perkins, Rogers, Hooker, Price, Preston, Bolton, or other, to pronounce the word Damnation in their ears, that it may echo in their consciences. Let R. F. and his brethren, attend to what I say. He that believeth not our Points soundly raised from Scripture, I must tell him from Christ, he shall be damned. He that stands not convinced by our Reasons from Scripture, will lose his reasonable soul and perish. He that despiseth our Uses deduced from Scripture-doctrine and Scripture-reason, will inevitably be ruined. He that is not moved by Scripture-motives, is a man of a cauterized con-
The Reviler rebuked for Part 2.

Section 28. Science, and will be shut up in the lowest prison. He that declineth Scripture-trials, shall (will he, will he) be judged and condemned according to the Scripture. What will become then of R. F. his bold daring words that follow? Therefore against you, and such deceivers as profess Scriptures to be your rule, and act contrary to them, we declare, and against you testify, but as words of wind, that vanish like smoke out of the bottomless pit: no fruits of the Spirit can I finde in all this their Self-justification, with their Scripture and Self-contradiction.

Section 28.

Humility and Love are precious fruits of the Spirit, which they pretend to own, (as I noted) but this I desired might be observed withal; they deny common courtefie to equals, and due outward respect to superiors; and I may add, while they call for it to be given to inferiors, (such as themselves most of them are) And if they say they honor all in their hearts, who will believe them, till it hath power to express itself outwardly in words, and gestures of honor and of love, which, doing nothing unseemly, will do what is comely and honorable? With an Exhortation to love, the Apostle stirs up to humility and common courtefie, 1 Pet. 5.5. and Chap. 3.8. Be subject one to another; be clothed with humility, i.e. in minde and conversation, as in apparel: Love as brethren, &c. be courteous. Peter learnt this of his Master, who was loving, and lowly in spirit and carriage; bowed to the feet of his servants, even to wash them, John 13. and spake with words of entreaty, where he might have commanded; Luke 5.3. entering into Simon's ship, he prayed him that he would thrust out a little from the land.

R. F. hath nothing to salve their Contradiction, unless it be this*, (for a flourish, to skin it over, not to cure the wound). As for your forms of deceit, we deny, but a form of sound words the Scripture doth justifie, being spoken by the Spirit of truth, which we own: and now the time is come, that deceivers, and such as you are, cannot endure sound Doctrine, but
Part 2. Self-contradictions.

but utters your folly, to make your selves manifest; and what Section 29. generation you are of, even of him, whose coming is after the working of Satan, with all deceitfulness of unrighteousness in them that perish, 2 Thes. 2. 2 Pet. 2.

Rep. I leave all this, with the former, to the judgement of the intelligent Reader, and of the righteous Lord; only I advertife, that he may refer (in these words) to Section 26. as to this in hand, and then by our forms of deceit, he meaneth our putting off the Hat; and against that, we must set their putting off the Hat-band; and by their form of sound words, he must be construed of Thou and Thee; and I still leave it to the Lords judgement, where deceit is harbored and acted; where Humility and Love is lodged, and at what Sign it dwells, good men may, in time, understand by Scripture-marks; this for one, 1 Cor. 11. 16. If any man seem to be contentious, we have no such custom, neither the Churches of God.

13. Head of Contradiction to themselves.

Concerning Ordinances.

Section 29.

Noted here what they pretend to own, viz. Praying in families, with reading and instructing of Children, and teaching according to the Apostles Doctrine; but contradict it, in their giving over the course of Family-prayer, ordinarily, Morning, and Evening, and at Meals: nor do I hear they teach Children, but what leads them to an imitation of their new forms, R.F. * as before, asketh me, *Page 30. touching that which they say they own: And art thou offended at this?

Rep. I am not offended at the practice pretended, but at the bare pretence of the practice, viz. at saying and not doing, and at back-slidings from the old and good ways of the Lord.

2, 1
2. I am offended at R. F. his denying (as before) our raising Points, Reasons, Uses, Motives and Tryals from the words of Scripture, and yet justifying their teaching according to the Apostles Doctrine: for sure, if all they teach be according thereunto, it will go near to fall under some of those heads, viz. of Motives, Tryals, Points, Reasons or Uses; and if they so teach one another in their families, why do they condemn us for teaching after that manner in the publick assemblies?

3. I am offended at R. F. his subtlety, or ignorant simplicity (all along) that he puts off his Reader with answer to one part of the Contradiction, but not to the other; as in what followeth: I observed, they pretend to own all that is God, Baptism, the Lords Supper, Church-fellowship, Sabbaths, &c. but (as I said) 'tis in a sense contradictory to the light that ever they had, have, or can have truly from Scripture. This man speaks not to the latter part of the charge, but only to the former: We do own that which is God's free love and mercy to us, and all that is God; as Baptism, the Lords Supper, Church-fellowship, Sabbath.

Rep. Here are fair words, but what the sense and meaning of them is, and how contradictory to Scripture, and the ordinary use of the terms and phrases, we may gather from what hath passed before.

1. All Water-Baptism is dis-own'd by them, and he that faith he owneth Scripture-Baptism (which comprehends the sign and the thing signified) and doth dis-own all Water-Baptism, he doth wittingly, or unwittingly contradict himself.

2. The Lords instituted Bread and Wine Supper they deny, (as was shewed Part 1. Sect. 38.) contrary to the Scripture; And he that faith he owneth all that is God's and dis-owneth Bread and Wine, as instituted by Jesus Christ, (to be used by the Churches, as the outward visible sign and memorial of the Lords death to his second coming) is beside himself, as well as without his Book.

3. All forms of Church-fellowship (but their own) they deny; and that can be no true Church-fellowship of theirs, which dis-own the Scriptures from being the word of God,
Part 4

Self-contradictions.

Section 30.

God, and rule of their fellowship, and of their Church.

Section 30.

The Sabbath of Israel of old, that he made known unto them his holy Sabbath, Nehem. 9. 14. and I think it is a mercy still, and a pledge of love, that God's holy Sabbath (exchanged since Christ's resurrection from the seventh to the first day of the week) hath not ceased in any Age; for the standing Rule and Law of the fourth Commandment, obligeth to one day in seven (whether the last or the first of the seven, it is a mercy we have either) but doth R. F. and his fellows own the outward part or rest of the Sabbath, according to God's command? not, that I finde in any of their writings, hear one for all, *The world's Sabbath is without them, and* Several pa---

They have no rest but in a form without: The Saints Sab---

bath is within, where Christ is come to give them rest, and they are ceased from their own works.

5. It is the mercy and love of God to give a heart to look more into the inside of Ordinances, then upon the outside; but he that is unfaithful in the least, is unjust also in much; and he that breaks the least of God Commandments (as to the outward part of an Ordinance) and teach men so, shall be called or reckoned the least in the kingdom of heaven.

14. Head of their Self-contradiction.

Concerning Speech and Silence.

Section 30.

They sit silent for an hour, or half, or quarter, and when others in (though not of) their company speak freely, they check it (as I observed) with this, or the like saying, *In the multitude of words there cannot want sin*; and yet they are in their Letters, and Pamphlets, full of tautologies, &c. R. F. passeth this Section over with deep silence, but in this Pamphlet he hath verified the charge.
15. Head of their Self-contradiction.

Concerning Elders.

Section 31.

The ordaining of Elders was not by man, and yet it was by the Spirit of God in the Apostles; the Spirit made use of them then, as he did of the Brethrens and Churches suffrages and prayers: To grant an use was made of men in the call of Elders, and yet to deny the Call was given of God by man, is to speak Daggers and Contradictions, as all along I have cleared it in fore-mentioned instances.

16. Head of their Self-contradiction.

Concerning Conscience and Laws.

Section 32.

Here I noted what they determine; There must be no Law concerning Religion, and yet thus admonish Rulers; See that your Laws be according to the Conscience of every man. By this, I said, it seems there is no Religion in the Conscience; or else, why should
should there not be Laws concerning Religion? according to Section 32. Religion, as well as according to the conscience. At this R. F. opens his mouth, gives liberty to his Pen, as followeth, *Thou deceitful spirit, how hast thou wrested the words set *Page 30. down about the Law of God which answers his justice, and the light in the conscience which answers the Law of God, which is perfect according to that in the conscience? And then he desires the wise-hearted may read the Book which I have wrested, The glory of the Lord, arising, shaking terribly the earth &c. and the simple-hearted may take notice of my deceits, herein made manifest, &c.

Rep. That the wise-hearted may not believe every thing, as the simple-hearted will, if not helped with true information, First, I shall clear my self of a deceitful spirit in this allega- tion, as in all that past before; Secondly, I shall discover the deceit of R.F. his words and answer, as 'tis jumbled here togeth. First, that I wrested not their words deceitfully, will appear if I give them forth, as they are in that Pamphlet, *more fully. Therefore be awarned how you make Laws, for *The glory all must be set down with the word of the Lord which is con- trary to that in the conscience: And that no Law be laid up- on Religion; for the Law is for sinners, and transgressors, &c. Now, if no Law be laid upon Religion, because the Law is for sinners, &c. then, either sinners have no conscience at all, and then they contradict themselves who speak of a conscience in every man, and that Laws must be according to that in the conscience, (as it follows in that page) or else sinners have no Religion, i.e. of no kinde, and nothing to binde them from within, which if they say, they contradict the light of every mans conscience (and consequently their own) which teacheth something of a God, and of a Religion also, that that God, which they own, is to be worshipped &c. Let us hear them again with patience, See that your Laws be according to that in every mans conscience; for the light in every mans conscience is of God, That that in every mans conscience may witness your Laws, else that in every mans conscience will witness against your Laws not to be of God.

Rep. 1. It is a truth, the light (which is light indeed, and not thought only to be light) in every mans conscience is of God;
Section 32. but you shall have many men tell you, my light gives me to judge thus, and I think thus, when 'tis not light but darkness; for which end (to avoid this deceit) Christ gives the caution, Luke 11. 35. Take heed therefore, that the light which is in thee, i.e. which thou thinkest is light, be not darkness.

2. Granting that every man hath some light in the conscience which is of God, so far as Magistrates Laws are according to that light, that light will accord with the Laws, & witness for them (at one time or other) But what if the Magistrates Law be above the light that every man hath (as is the Law of true Religion, Christian and saving Religion?) suppose every such man (who hath but an inferior common light, beneath and below, the light of the Magistrates Law) doth witness against it not to be of God, is it not therefore of God? because a blind erring conscience who cannot see above his candle-natural light doth so judge of it, not to be of God, is it, I say, therefore not of God? or must the Magistrate repeal those laws, which accord with Gods supernatural light given him, because the natural man cannot reach the understanding of them? Such laws indeed as have persecuted, imprisoned, crucified them who have suffered for the testimony of a good conscience (if Rulers repealed them not) God hath hewed down in all ages, because contrary to the Law of God, and to that which was, and is in a sanctified conscience; but the conscience of every man is not a sanctified conscience; and therefore it may sooner oppose what is good in the Magistrates Laws, then the Magistrates good Laws shall oppose any thing good in the conscience: And hereupon it follows, that the Magistrate is not to level his Laws with every man's conscience, and light, but he is to provide and encourage able Teachers, who may by Gods blessing on their labors, be instrumental to elevate the minds and consciences of people to the understanding of that which is supernatural in the Law of God, and of man consonant to that of God. But what say these men further? * Because there have been persecuting Laws, therefore be awarned of making Laws, and that you have no Law concerning Religion, but let Religion defend it self, for whatsoever is not of God, will not stand, but will wither away: but
but see that your Law be according to that in the conscience, Section 32.

Rep. Here is that which is wreathed and cross-shakled; no law must be concerning Religion, yet all according to that in the conscience; I ask these men again, Is Religion within, as well as without? if they say without, then why condemn they us who are for the outward part of worship instituted by God? if they say within, then where is it seated? every where but in the conscience? if it be seated in the conscience as in other faculties, then the Laws cannot reach the conscience, but they will reach Religion also; And again if Religion be seated in the conscience, why should not laws be concerning Religion, and according thereunto, as according to the conscience? seeing the conscience bindeth us to the observation of God's Law; and if the Magistrates Law, concerning Religion, be according to God's Law, the Law of the Magistrate and the Law of the Conscience will agree very well together; for he is not a terror to them that do well, but to evil doers, yet his Law is for the defence of them that do well, as for the offence of them that do ill; & it is the evil doer onely that is afraid of a good, a righteous, and a religious Law. Secondly, for the discovery of R. F. his deceitful answer consisting of truth and error jumbled together; The Law of God (faith he) answers his justice, and the light in the conscience, which answers the Law of God, which is perfect, according to that in the conscience.

Rep. Here are two truths, The Law of God answers his Justice, and the Law of God is perfect; but here are two errors couched withal.

1. As if the Law of God had no more perfection of light and holiness then is in every man's conscience; And,

2. As if the perfection of the Law was regulated by that in the conscience, whereas the Law of God is above the conscience of man both in its light, and holiness, and in its authority; it being a Rule to the conscience, from its superioritv of light and perfection of holiness; and hence I conclude,

1. That if the Magistrates Law be according to the Law of God, although it be above the present light of conscience, it is neither against the holiness, nor true liberty of conscience.

2. It is one thing for the Magistrate to declare, and ratifi-
The Reviler rebuked, &c. Part 2.

Section 32. tie (by his civil sanction) Laws made, by God and Christ, concerning Religion, which are above the consciences of natural men, and above the actual present light of some true Saints; And another thing to enact Laws against the true light and principle of the lowest Saint, or the meanest son of Adam; this latter is unlawful, the former, warrantable; and that which stands with Religion and a good conscience also, their own and others. But,

3. What if his Laws concerning Religion be above the present actual, or habitual degree of light that is in the Saints? This may be supposed; because sometimes the light of the Magistrate may be elevated higher then the light of some real Saints; discerning further into the mind of Christ, and understanding his Laws better then many of Christ's subjects, in as much as he may be more eminently subject to Christ's Laws then inferior persons; doth the Magistrate sin in holding forth light, to agreeable to the Laws of Christ? I trow not. What then? may he compel all within the Nation or Commonwealth to come up in practice to his own light? No, neither: Here the Rule of Equity must take place to forbear, as he would and ought to be forborn in the like case; forbear whom? such as tenderly and peaceably dissent for want of higher light; forbear, how?

First, in love to the Saints, and to all men: to the Saints, thereby to draw them up to higher attainments and actions, who are to make that use of such forbearance; to all men, thereby to gain them in, who are of the Lords number, to Jesus Christ, and to maintain a lawful civil peace with all.

Secondly, not without restrictions over those who deny the common principles of humane society, disturb the outward peace of the Saints societies, & would have Magistrates make Laws only to binde and manacle themselves from striking at offenders, Blasphemers, Gospel and Church-disturbers; that so the strong man armed, still keeping possession, and holding men asleep in a carnal and sinful security, may have his liberty, by naughty and pernicious instruments, to vent what he can against the Truth, without the least outward check and controlment; but however, our hope and assurance is, that his kingdom divided against itself cannot, shall not stand.

Glory to the most Wise and Holy God. Amen.
AN APPENDIX
OF
A Handful of Animadversions upon the Pamphlets and Practices of the Quakers.

(1.)
All their Doctrines are raised upon the ruins of the Scriptures Excellency and Authority.
Witness Thomas Lawson's challenge, "That light is in the Scriptures, prove that; or tell me what one opened, page 7.
Scripture hath light in it? He might answer himself from Prov. 6. 23. (alleged in part by him, page 45.) The Commandment is a Lamp, and the Law is Light. Yet will he dare to ask again, "How doth the Letter or Scripture shine? and, b lb. page 16, what is the dark place it shines in? St. Peter will tell him, "That more sure word of Prophecy (the Declaration of God's minde in Scripture) is as a Light (suppose the light of the Sun darting its beams into a dark cellar, so shines that Prophecy of Scripture) in a dark place, our hearts and minides; the darkest place in the world till enlightened by the Law, and pure Commandment of God. d Yet more d Phil. 19. 8, bold is he in another Querie, "What Scripture hath God in it? A man might without breach of charity conclude, Light is not in Tho. Lawson's heart, God is not in all his thoughts, viz. to fear and reverence him, who vents himself in such a gibing and upbraiding way, against the Holy Scripture of God.
Another Instance of Scripture-disparagement we have from Samuel Fisher, in his Account of the Scorned Quakers, "Christ by his Light within, shews you as in a glass your own faces, &c. as the Scriptures cannot do. But cannot, and doth not."

The Scorned Quakers account, page 20.
not Christ as much by the Scriptures? It seems not, For in
the Scripture (faith he) you may read the Right of things, and
what you should, and should not be, and do, but the Light with-
in is larger then that, and of further extent; shewing not only
the Right and the Law, and what we should be and do, but
also the fact, even what we do and are. And doth not the Scrip-
ture the same? Gen. 6. 5. Rom. 3. 9. 10. &c. to verse 19.
James i. 23, 24. Well may these men be scorned if (while
they pretend to own and honor) they thus scorn the Scrip-
tures, Prov. 3. 34.

(2.)

Their corrupt Tenents are built upon false and novel-In-
terpretations.

Witness Tho. Lawson his doctrine of Perfection, which
The Lip of he bottoms upon his Gloss on 1 Pet. 4. 7. The end of all
truth opened. things is at hand. What is this but Christ? If he be the end
page 41. of all things, then of sin. Taking it upon trust He is there
b Truth clea- meant by the Apostle, when as he speaks of the Judai-
red of Scand- cal state and worship, more strictly; and if it be under-
als. p. 29, 30. stood more largely, it is but as much as if he had said, All
things are coming to their end, in a short time.

Another instance, is Richard Farnworth's endeavor to
avoid the dint of that place, 2 Cor. 12. 7. and 10. (where
Paul after his Revelations and Rapture was in danger of be-
ing self-exalted, and was sensible of his infirmities) by feign-
ing the man caught up into the third heaven, to have been
some intimate friend of Paul: when as to the most ordinary
understanding it appears, the blessed Apostle in modesty
speaks in the third person, Ironically, as of another, yet re-
ally of himself. The after-part of the story concerneth Paul;
it was He that had the prick in the flesh; it was He that had
the messenger of Satan to buffet him, left he should be ex-
alted; it was He that prayed thrice unto the Lord, that it
might be removed, and to whom the Lord answered, My
Grace is sufficient for thee, &c. And therefore the forepart
of the chapter & story is to be understood of him also, even
of strong Paul, and of weak Paul, strong in the Lord, weak
yet in and of himself, and willing to glory in this, that he
knew himself to be weak and nothing; As he * that said,
when

* M. Nickolas
Price, of Lyn-
Regis.
An Appendix.

when he had attained to no small measure of mortification, in the eyes of others, I think God I know myself to be a sinner; while these proud upstarts think many of them have reached to the highest pitch of Perfection.

(3.)

It is Pride that hath bred, and doth feed and nourish their opinions and practices.

What makes them level Legal and Gospel-light, but Pride? The light which every man hath (faith William Deaneberg) is not common to man by nature, it is the great gift of Christ ex-God, the Grace that hath appeared, &c. The truth is, Every mans light where the Gospel comes not, is neither for degree, nor kinde the same with Gospel-light: it is but a shimmering of the Laws light; a gift of God indeed, but no such great Gift, as the Grace of our Lord Jesus Christ, or, as the doctrine of that Grace.

Every man (writes E. B. k) hath that which is one in Unik True faith on, and like the Spirit of Christ; even as good as the Spirit of Christ, according to its measure. A proud elevation of the fallen posterity of Adam, either exalting the gifts of the Spirit as high as the person of the Spirit, or levelling the high and peculiar Grace of the Spirit in true Saints, with the low and common work, in every man.

Weigh but what J. Nayler hath in his Answer to Math. Caffin, l and see if there be not wicked Pride. God is at liberty to speak to his people by them, viz. the Scriptures, if he Christ, and please, and where they are given by inspiration he doth so. And so he is at liberty to speak by any other created thing, as to Balaam by his As. As if God did not speak constantly by the Scriptures, the voices of the Prophets * and Apostles (though * Acts 13:17 his people are not always alike affected with and by them, nor doth the Lord give the same impression from the same Text at one time as at another) or, as if all the Scripture, at all times, were not of divine Inspiration; and as if he would have his disciples, with himself, acribe no more authority to the Scriptures, then to Balaams As.

(4.)

Unbelief begets and procreates all their Errors, and their love of Error, with their derisions of the Truth.

How.
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How come they to slight the Scriptures, and the Ordinances of Christ? They have lost that first faith, or never had any, concerning their Institution and Authority; or the efficacy of the Spirit put forth by them. Would they else judge it Blasphemy to say, the Letter, or Scripture, is the Word of God; when as 'tis that which the Spirit dictated, and hath ever blessed and prospered to his own purposes? Would they else scribble and quibble as they do? 

How like a Pelagi-Arminian doth make? Nayler speak? Who hath the Spirit, hath an infallible guide, in matter and manner, if he keep to it. And I know that so far as any are led by the Spirit, it guides into all truth, if it be not erred from. Whence come these [ifs] but from unbelief? What Luther said of his Popish Devotions, is true here. We always prayed in Popedom, conditionaliter, with condition, uncertainly and at hazard: And upon such a hazard do these [ifs] run men's salvation; beside the pride of such [ifs] determining all Grace, the Spirits infallible guidance, and what not, upon the will of man and his improvements.

Whence is it that they speak with such disparagement of Christ dying at Jerusalem, but from unbelief? Had Ed. Burrough a Faith working by love when he founded his Trumpet, and upbraided all that are called Presbyterians and Independents, with their feeding upon the report of a thing done many hundred years ago? They that believe not that word, John 6.53, will not tremble at it. Did those called Presbyterians and Independents more heartily feed upon Christ (who dyed, and as he dyed above sixteen hundred years ago) by faith every day, and meet oftener at the Lords Table in faith and love, they would be more strengthened in one, against their common enemies.

They
They do subtilly couch many Errors under specious words of Truth, or terms that are ambiguous, and of a doubtful sense.

The Righteousness (faith Francis Hwangil) whereby the Saints of old pleased God, and was accepted, was wrought in them, the same that is now wrought in the Saints by Christ; As if God were not pleased with them, as clothed with the imputed righteousness of Christ, or they would have that which is within the Saints, to be that which is imputed to their pardon, and acceptance: whereas God is more pleased with that which Christ wrought for them, then with what he worketh in them: Yea, that which Christ wrought in his own person, and in that flesh which he assumed, is that alone which the Father accepteth and imputeth to their justification. Not but he is pleased with his own work in us, in a way of Sanctification and Service.

That seems very fair which Alexander Parker hath. It is a Testimony an inward work that every one must know and witness, if ever of God. p. 4. they know true peace and rest: But let all know that the work within, is not the ground and purchase of their peace (but the blood of Christ alone, and his obedience) although it is a witness and an evidence; and yet every inward work is not an evidence, or witness of peace with God, but that alone which is the New-birth, or true Sanctification, and the parts of it, flowing from, and inseparably attending and accompanying the Believers union with the Lord Jesus.

Light (faith Tho. Lawson') is the same in him that hates it, and in him that loves it. And again, Grace is the same in him that turns it into lasciviousness, as in him that is taught by it. The same seed as fell on the good ground, fell on the high way, stony and thorny ground. The Talent hid in the earth (quoth Alexander Parker') is the same with those im: Testimony proved. Now true it is, the same Doctrine of Grace, called of God, p. 12. sometime Light, sometime Grace, sometime Seed, and that which is a piece of that one Talent, is the same in them that love it, and in them that hate it. But, as hating and loving cannot be the same; so the cause why one loves the Light, entertains the Seed, improves the Talent, is from a higher Light,
Light, and from a new Eye to see and affect it, and from a second Talent given with, or after the first; and from the goodness of the heart, made good by Grace (or God's free favor) and turned into the nature of the seed that falls into it: The outward doctrine (written in the book of God, and preached according to it) becoming an ingrafted word in the soul of a meek Believer. James Nayler in shew of words confesseth thus much, "While man is in darkness, the best of God's gifts are perverted to a wrong end, but being enlightened from the word, the gift is seen and sanctified to its right end, without which it cannot, for God hath placed the blessing and right use of all his Mercies in his Son. One Talent then with all the pieces and ingredients that a man out of Christ is endowed withal, is not sufficient for any man to make a good and sanctified improvement of what he hath; he must have two. Christ must be given him for special enlightning, for sanctification, blessing and right use of outward mercies, and of spiritual gifts, given in common where the Gospel comes, as the doctrine of Grace, Ordinances, and such like: yea, Christ must be his Surety, and Satisfaction, his Wisdom, Righteousness, and his All and in all; for all benefits, without interest in Christ a Mediator, amount but to one Talent. Let every soul beg for two Talents; for that one Talent (which he, that hath no more, hides in the earth) is not the same with the Grace improving, though it be the lump of common gifts outward, or inward, to be improved.

A fine quirk hath Alexander Parker, "Paul was sent to open the blinded eyes (not to bring them eyes) but to open the eye which the god of this world hath blinded. It is true, as sin destroyed not the substance of the soul, and mind, so grace brings not a new substance; but by his leave, though Paul could not bring, i.e. give a new eye, yet by the ministry of Paul God gave it, with a new light; A light that every man hath not, and an eye, i.e. a spiritual discerning power and principle, which none have but such as are new born, whereby they not only see new things, but after a new manner.

The Church of God (faith E. B.*) is redeemed by Christ Jesus, which is revealed within all that believe. So, we may say...
say the Church of God is redeemed by Christ Jesus, who made the heavens and the earth; yet, as it followeth not, because Christ Jesus made the heavens and the earth, therefore that Creation is our Redemption; so neither doth it follow, because Christ Jesus is revealed within all that believe, that such a Revelation is all our Redemption, or that Christ redeemeth his Church by that onely which is revealed within all that believe. The person that redeemeth is but one, and the same Christ Jesus, but the way of his redeeming of them admits of distinction. The Church is redeemed by a price without them, as well as by a power within them; the former purchaseth the latter. None have Christ revealed within them, in the Apostles sense, Gal. 1. 16. Col. 1. 27. for whom Christ gave not himself a Ransom upon the cross: It is a small matter that E. B. yieldeth, The man Christ Jesus hanged upon the Cross, because they wickedly judged him to be a Blasphemer, &c. This (faith he) is one ground at least, but this (say I from Scripture) is not the chief, but that which the Apostle hath given forth, Gal. 3. 13, 14. A curse he was made to purchase our Redemption from the curse; that the blessing of Abraham might come on the Gentiles, through him, and that we might receive the promise of the Spirit through faith.

James Nayler puts the lye upon them that say, they deny imputed Righteousness of Christ. I do not finde it in the very terms, but in what is equivalent I do; and that in the same Scripturient, for he upbraids us with our Covering, where- Love to the in confifts our Blessedness, Psal. 32. 1. and he makes im. putting of Christs righteousness, and putting of it into the creature, all one; yea, he states it, That the just are justi- fied, as they are sanctified and mortified, and no further. From one error, viz. that righteousness wrought within us, justifieth, followeth the other, that it is more or less imputed, as they are more or less holy: But what is this all the while, but to deny Gods imputing, reckoning, or accounting of Christs sole, and most perfect obedience and sufferings, to the believing sinner for his justification?

(6.)

Some passages favour of meer ignorance, or of wilful blind-
An Appendix.

blindness, about the Covenant of Grace, the state of Grace, and the Mysteries of Salvation.

As that of James Nayler, "Where sin is acted, it must needs have dominion. Doth not the Scripture expressly exempt them that are under Grace, or a Covenant of Grace, from Sins dominion? Rom. 6.14. And yet, doth not Paul describe the present state of the Saints to be in the warfare and combat, and sin present when they would do good, even to pull them back from it, and to put them on to outward acting of what is evil, in a warring captivating way? Rom. 7.14. to the end of the chapter. And is not this the inward act of sins hostility? even where Grace reigns in the habit, and by a contrary act of the renewed will (while flesh is haling another way) doth oppose the rebellion and tyranny of sin. If some could shake off the acts of in-dwelling sin, in practice, as they attempt it in their doctrine, they had been raised to a higher form of perfection then yet they have attained: But the ignorance of a contrariety of willing, and of acting in the same subject, and faculty, shews rather their un-experiencedness in the Fencers school; and that they cry out of victory (not believed, hoped for, that we grant, but completed) before they have engaged in the main battle. Fresh-water soldiers think the war is at an end, when they are past the first skirmish of a forlorn hope.

That of E. B. By what is the new birth wrought, if not by following the Light of Christ in the conscience? To inform the ignorant we teach out of Scripture, that the new-birth is not wrought by our following work, but by God's preventing Grace, calling the promise into the heart, and quickening that seed, by the in-coming of the Spirit, James 1.18. with John 3.5. Regeneration is not acquired by our acts, but infused of God by his will and power, John 1.13.

That, Again. Show if ever any natural man did get power over sin, and abstain from things forbidden throughout the Scripture. When before, he had asked By what is the new-birth wrought, if not by following, &c. If a natural man may get the new-birth by following the Light of Christ in his conscience, then he may by such an act of obedience, get some kinds of power over sin, and far sooner abstain from many
many things forbidden, then ever get the new-birth thereby. There is a two-fold power over sin; the one by the restraining power of God, called Restrainting Grace; the other by the special influence of Christ and his Spirit, uniting himself to the soul, and taking up his habitation in a Believer, as in his Temple. The natural man hath the former, more or less, and yet remaineth a natural man, and in his natural state, because he wants the latter. Was not Herod a natural man, Mark 6. 20, and so remained, even while he heard John gladly, and did many things? Did not Paul, while in his natural state (following the light in his conscience) abstain from things forbidden? was he not, touching the righteousness of the Law, blameless? Were not those Peter speaks of, escaped from the pollutions of the world, through the knowledge of Christ? yea, clean, or really escaped, as by a common or inferior work of the Spirit, and yet were in their natural state, first and last.

What wilful ignorance is in that Querie? * Where is such a Scripture, that the most eminent believer sins in any things? This is subscribed by three or four of them; as if they had never read, or having read, not regarded, James 3. 2. or will not understand Rom. 7. 21. that not only in all the good they do, or would do, evil (by a tyrannizing law of the old man) is present with them, but in many things they all offend, or sin.

And what affected blindness in that demand? * Where is the skirt of the Scripture call it self the Word of God, and to whom was it the Rule of Life? Who please may read over the discovered by Ps. 119 discovered by the above, once more, and view the page; and then consult Gal. 6. 14. and view the explanation, page 44. of this Reply, and the Scriptures will stand right in his thoughts (by God's blessing) and be affected to them.

(7.)

Much of Mystical Babylon and Confusion is in their writings and ways.

They confound common and saving gifts, we not only distinguish them, but divide them. Common are in many persons where saving are not: saving are in all the Saints, but on some of the Saints many common gifts are not conferred. They
An Appendix.

They confound Justification and Sanctification. We distinguish them, but divide them not so but they are present to the same subject, or person, the believer, although they are not the same Grace.

They confound the Price of our Redemption, and the application of it by power. We distinguish them, and divide them not so, but where one goes before, the other follows after; according to the riches of God's grace, and the unchangeableness of his Covenant in Christ.

There is enough in the fore-going Reply, and in the third and fifth of these Animadversions, for a plain demonstration hereof. It may be hoped, upon no weak grounds, this Sect is acting one of the last parts, upon the tottering Stage of the Romish Antichrist. Never, I conceive, did any, as these so masked and disguised, serve scene, suit the present occasion and times for Rome's advantage; but it began, and will end in their confusion.

(8.)

Their Doctrines and Practices end in Apostacy of the deepest stain, and Blasphemy against Christ of the highest stain.

The experience of James Nayler and his Comrades give sad and dreadful proof hereof. When the humane Nature of Christ is not adored for its self, but as it subsists in the person of the onely begotten Son of God; they give and take (by their doctrine of God and Christ manifested in their individual flesh) the same divine Honor which is peculiar to the person of Christ alone, God blessed for ever.

(9.)

There needs no farther proof of their Scripture and Self-contradictions.

Their Blasphemies evidence the former: and their Grandees giving one another the lye, demonstrates the latter. We had a notorious evidence hereof the last Summer at Witham in Essex. After that a blustering fellow (said to be one Hubberthorn) had driven divers to quaking, falling down, and roaring out (that the flesh might be cast forth, by the Spirit, as he said) there followed him William Deufbery.
In his circuit and course, and tells the poor people, they were fools and beasts if they minded any such quaking postures; and much more to that purpose. And the Narrative of their Letters and Examinations thereupon at Bristol (put forth by Mr. Farmer) sets a broad seal to this as the former Animadversion.

Their Sufferings in defence of corrupt and false doctrines, are no part of the sufferings of Christ in his mystical body.

That their doctrines are false, which they attempt and labor to defend, hath sufficiently been evinced, and cleared: The other follows by undeniable consequence. It is not the punishment, but the Cause that makes the Martyr: as he said of old, who was a famous Assertor of the Truth, in his time. The Philistines died by the fall of the house as well as Samson, sed diverso fine, ac fate, but with a differing scope, and that through a wise-ordering Providence. They suffered for their Riot, Idolatry, Cruelty and Impenitency, he died in Faith, and with zealous calling upon the name of the Lord, for a publique Revenge upon his, and the Church its enemies. Who sees not a vast difference between James Nayler's Pillory, and Mr. Burtons? between the Imprisonment of many disturbing Quakers in our times, and of the peaceable Confessors and Sufferers in Queen Mary's days? Who so blinde as they that will not see? Lord open the eyes and hearts of deluded Quakers and Papists; Bring thy people quite out of the Babylonish wildernaes; Forgive them that know not what they do, write they know not what, suffer out of devout ignorant intentions, which will not justifie their unwarrantable actions or passions.

FINIS.
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FINIS.

ERRATA sic emendanda in the Book.

Page 4. Line 8. read, the two witnesses: p.9. l. 35, r. is to make: p. 21. l. 15, r. Blockhouses: p.33. l. 26, r. he may: p.39. l. 31, for, immediately, r. media-

In the Epistles: Epift. Ded. for debate, r. debate. Epift. to the Reader, for Beller-

Julii, 18. 1656.

Imprimatur Joseph Caryl.
Marginall Antidotes,

TO BE
Affixed over against the lines of R. H. and E. B. their Pamphlet,

ENTITLED,
The Rebukes of a Reviler.

Written and Prescribed by John Stalham of Terling.

Prov. 26. 4, 5.

Answer not a fool according to his folly, lest thou also be like unto him.
Answer a fool according to his folly, lest he be wise in his own conceit.

LONDON,
Printed for Edward Brewster, and are to be sold at his shop at the Signe of the Crane in St. Pauls Church-yard 1637.
Magazine and Advertiser

To be printed at the Coffee House in St. Paul's Church Yard, London, and published every Saturday.

E. R. their printer.

Entitled

The Epistles of a Reveller

Written and Prefixed by John Stilman of

LONDON.
Marginal Antidotes, &c.

Their Pamphlet thus Prefaceth. page 3.

Hereas the ancient of dayes hath appeared, A transforming mist, to amaze the simple Reader pag. 3, 4, 5, 6. as afterwards pag. 18, 19, 20.

Pag. 7. [ shamelessly stiling the pure Quakers adore their own light, and magnify natural light, as if it were Gospel-saving light: this is from the perverse principle of their fleshly wisedome.

Pag. 8. [ O! How fain would J. S. sinfull indeed ] In the fence that Regenerate men have acknowledged. see Pag. 149. of my Book, entituled, The Reviler rebuked.

Ibid, [ Whether he means any one may not, ( I determine not ) strike them Corporally, &c. ] Not any but those authorized, and that either Se defendendo, or for a criminall offence.

Pag. 9. [Would wickedly make men believe, that these mens Tenents, &c. the Quaker's: are as Reprobate stuff as the Jesuites ] Some of their Tenents I said, witnesses their Doctrine of Justification.
Witness Jan. [Their blasphemies as horrid as the Popish Parasites.]

Nayler and his followers.

For their crimes (I said, not bare opinions) which are notorious, and grosse scandalous practices.

The liberty [Who art a reviler of the light of Christ, calling it perverse Principle.]

or detract, is hereby evident; for, I never called the light of Christ perverse Principle, but (as above) in that they set up something in the room, of Christ, i.e. themselves and their common candle-light of reason, which they worship and adore (as some have of old the light of the Firmament) this self-adoring light is their perverse Principle.

The Church [In the sight of his Church, that his shame may not appear before them.]

here is ashamed of our Doctrines and walkings.

Then all the Elders Reprobates before Conversion.

[Many thousands have & will seal unto it.]

†The Scripture [He seems to charge the Scripture † with false Translations.]

in the true fence, is the believer's Rule. True Translations may vary in words, yet not Deviate from the true fence.

† This is no [His wickednesse appears by reproaching, and judgment (in reviling dead men, such as H. N. Jacob B. W. E.)]

my Epistle pas'd upon the men, but upon and according to their Doctrines.

† his the fifth [† Shall the honest Reader receive this for truth time the Answer hath falsified my fence and words, as to this one passage. See Antidote upon his page 7. and 10.

† They are your [Wee demand what these Jesuiticall plots and designs]

scorning seeds are, we do carry on.]

of Popery, and sowing seeds of division among Protestants and Puritans in profession, to carry them more and more back to Babylon.

* Your words [We do not allow that J. S. be our Interpreter]

compared, one Book, and page with another, and all examined by Scripture, interpret themselves, which was J. S. his faithfulness to discover how contradictions they are.

* This is their [His judgment is but out * of his old lying heart]

charity (if we confess we have something of the old man in us) to judge that all we write and speak, proceed from the old principle, and nothing from the new creature.
Page 17. [Not in the *light of the Spirit, do we in any one particular insist upon by him, conrtradict the Scripture.] You do not see your contradictions, through want of Spiritual light, and eyes of mortified heart, but pray for all simple Readers, and Revilers.

Ibid. [Out of J. S. deceitful heart] *f I shall not retort, but pray for all simple Readers, and Revilers.

Pag. * 18, 19. Forasmuch as many have been moved transforming mist, and a bold, but feigned imitation of Luke Chap. 1, 1. &c.

Pag. 20. [* And now as the Prophet Joel Prophefied, is it * An abuse of Joel, who is literally to be understood in the place quoted, and Chap. 2. to be Expounded by Chap. 1. ver. 3. 6. 12. &c.

Pag. 21. [* The ground in him, and the heart, out of which * see 2d An an abundance of words in his book proceeds, is the root of all mad version up-on pag. 16.

Pag. 22. [Such who be in the * state as J. S. confesseth he is ] * J. S. did not that he is in the state of sin, but that sin (the root of every fin) is in him, and others during the state of natural Life.

Pag. 23. [The Letter taken strictly, being legall, &c. The * Not by this Spirit is givyn * by this part of the word which is the Gospel promise. See my Book pag. 4. Yet the Spirit worketh by the Legall Letter, see how page 6.

Pag. 24. [Though J. S. say, * that not one man in the World * If he had so knew God to be God, till he finds him in the Scripture, said, it were to be taken in, the sense given in my Book, pag. 66. but my words are to be read as they are pag. 69. Not one man &c. knows him (speaking of Christ) to be God, till he finds him in the Scripture. John 1. 45.

Pag. 25. [Again, J.S. saith, that the Authority of the Scrip* The Author- tures is owned among the Jewes to this day ] *t sity of Moses and the Prophets, I only speak of. See my 13. page.

Ibid. [ J. S. saith, as deep things as the Spirit bath revealed * As Gold they are all in the Scripture. Answer, Nay. ] pieces of 10.

and 20 * are in the gold One.

Ibid. [There was things * revealed which was unutterable, * we know by and many things written which is not in the Scriptures, as the Book of Nathan the Prophet, &c.

things revealed, and such Books written. See my 17. & 18. with 67. pages.

Page 26.
[Page 26. Why doth he not as well hear witness that Pauls Epistle to the Laodiceans was read as the Word of the Lord amongst the Colossians?]

† Paul speaks not of any Epistle that himself, or any other (appointed as Penmen of Scripture) did write to the Laodiceans, but of one sent from Laodicea. Let the deluded read Colos. 4. 16. once more.

* John meaneth not, that there was any substantial truth necessary to be known to salvation, which is not revealed in the written Word, but that the Spirit ordered the copious mysteries of the Gospel (with respect unto our infirmity) to be contracted within a narrow compass of lines. R.H. in this and former pag. doth but murmur and object as the popish Heretics, The Heretics will needs have all in Scripture.

Agreed, in true Scripture-sense.

† The Devil takes up the sword without the Spirit's aim and edge.

See the true explanation of this Scripture in my 32. page.

R. F. sure meaneth what he speaks of, viz. Every man's light; and this he faith is pure: Can it be pure and not purifie, and renew?

* What then is that which newed with the light.

G. F. hath prompted to his Novices in his Catechism? pag. 22. which light (speaking of every man's light, if owned) gives them the knowledge of the glory of God, and brings them to true judgment.

† Arising and refinding onely prophesie, nor breast-prophesie. in the mind, but written down in books, &c. J.S. added also; As the Apostle excludes not heart-prophesie, so he includes expressly Scripture-prophesie.

No, but till the Day-star did arise in the Scriptures.

* The Popish English Rhetorick.

[Page 27. We know John's Testimony is true, Joh. 21. 25.]

Agreed, in true Scripture-sense.

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[Page 28. Working all their works in them, and for them according to the Scriptures.]

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[Page 29. By this Scripture Prov. 22. 19, 20, 21. the Lord is made the ground of faith, and not the letter.]

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* The Popish English Rhetorick.

[Page 30. We never have said, that every man's judgment is re-made with the light.]

R. F. sure meaneth what he speaks of, viz. Every man's light; and this he faith is pure: Can it be pure and not purifie, and renew?

* What then is that which newed with the light.

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* The Popish English Rhetorick.

[Page 31. He here adding his own, &c.]

R. F. sure meaneth what he speaks of, viz. Every man's light; and this he faith is pure: Can it be pure and not purifie, and renew?

* What then is that which newed with the light.

G. F. hath prompted to his Novices in his Catechism? pag. 22. which light (speaking of every man's light, if owned) gives them the knowledge of the glory of God, and brings them to true judgment.

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[Page 32. 2 Pet. 1. 20. To this J. S. adds, not heart-rending, onely prophesie, nor breast-prophesie.]

R. F. sure meaneth what he speaks of, viz. Every man's light; and this he faith is pure: Can it be pure and not purifie, and renew?

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* The Popish English Rhetorick.

[Page 33. And in another translation faith, that he is the express figure of the Fathers substance.]

TiD
Ib. [Till he find the word three Persons, and Trinity in the Scriptures, let him own his own rule to judge him to be no mes-
senger sent by God's Spirit.] If we find the word [e. son] in one place,
and the word [Three] in another; where Father, Word and Spirit are spoken of, it is
enough to justify the use of the word [Trinity] and to prove the thing.

Ib. [Mark this, A person dwell in the Saints not personally.] No, not so, as
to make the Holy Spirit and a Saint one person, both he dwell; but mystically, as in his
Spiritual Temple.

Pag. 34. [Saying, that the Godhead-light is not the Redem-

ption-light.] Subjectively that is, light or knowledge given to every man about the God-

head.

Pag. 35. [As God is, so is his light, and so is his Godhead,
not created, &c.] God's own essential light is, uncreated, and his very nature. The light that Adam was qualified with before the Fall
and which every man (as a man) hath a spark of since the Fall, was and is given from the
Creation, and by the things that are made. Read Rom. 1. 20. and believe.

Ibid. [In page 64. saying, Light without Scripture is no. e. Besides, or
light.] not according to Scripture, as is explained in that page.

Ibid. [Was the saving light made by that which was written?] I never said
[made] but made known it is by the Scripture, and there to be found.

Page 36. [As page 68. he faith, That God was, and is the I said not so,
Word, according to Joh 1. 1.] nor is it so expressed. Job 1. 1. But the Word was [and is] God, yet God the Father is not the Word.

Ib. [In page 70. faith, Christ is more in the Scriptures, then
in the Saints, which is false.] There is more of Christ's purity in the Scriptures, then in the Saints, yet is he greater then the Saints, and the Scriptures also.

Ibid. [In pag. 73. he faith, Christ speaking in the Scripture, Christ saveth
saveth by the Scripture, which is false, &c. by his life and
grace meritoriously, and efficaciously, by the Scripture declaratively, through faith, as
as a means of our application of him. All this witness is true.

Page 37. [Neither is there such a word written in the Bible, that say, men is saved by Scriptures ] Read Acts 14. with Acts
26. 22. and understand.

Ibid. [Doth that light (of Scripture) &c. darken mens minds.] Yes, by accident, (as the Sun dazzleth and dimmeth weak eyes) but of itself, and from the Spirit, it en-
lighenth mens dark understandings.

Ib. [He faith 75 page, Gospel-light never entered, never. i.e. By the
power & pr

duft of nature, read my 75 page to this end, &c.

Ib. [To this let all take notice, and consider whether of these
two (Contrary) they are to believe; the one saying, God shineth
in their hearts by Gospel-light; and the other faith, It never en-
tered into mens hearts.]
† Or what you will call him.

Ibid. [The Scripture speaks of no * such distinction as of a Moral Law, &c. And Ceremoniall &c.]

* Gross ignorance or wilful blindness.

But you know not what he stood in that, and by that &c.

to call it, whether that of works, or Christ's of grace.

not so, see my 90 p. Ibid. [He Speaks of three Covenants]

* These (mentioned, Heb. 8. in Scripture, as the Apostle to the Hebrews; In that he saith a new covenant, he maketh the first old.] two different Administirations of one and the same Covenant of grace; the one antiquated and out of date, the other in force:

see my 91 page.

* J. Naylor did. Ibid. [That which said, do this and live, promised life, and stand it. See my 104. page.]

* The moral Law, or decree mentions nothing of a Saviour: and that to be the Root of true Logue, in its believers.]

Rigour, and as a covenant of works formally is not a believers rule: but materially, or in respect of good things, and evil things forbidden therein, It is Christ's rule to every true Believer, and none of his Commandments, are grievous to the Regenerate heart, and part.

* Yet he sees more a soul is sanctified, the more he sees a so much in his Mote, to be a Mote; and a Beam to be a Beam.

Motes which was my expression (in my 117. pag.) that he sees more evil in a sin of a thought, a vain thought, then another will, or can see in a wicked oath, or blasphemy: and he will aggravate them in confusion, according to due circumstance, as a Beam.

* How boldly and fallly is groaned under it this spoken? When as (with one breath) Paul is both groaning and giving thanks about his present condition, Rom. 7. 24. 25. see it farther cleared in my 114. 115. pages.

* What will you make of bedient through faith those Scriptures? Rom. 4. 5. and chap. 5. ver. 8. 10. see my 120. 121. pages.

* Whom he calleth he justifieth as whom he called, * them he also justifieth.

Which he calleth sinners, them therefore he justifieth; He calleth sinners, that they may believe to their justification from guilt, to their sanctification from filth, and them he glorifieth, First in Titre, last in Possession.

* This Scribler would set the Law's justice of God at a difference

Rants here (if with the Gospel, &c.) you observe it) with his Pen, as if he understood neither Law nor Gospel.

Ibid.
Ibid. [The Righteousness of God, will not leave men disobe.* But till they
die, nor sinners, if ever * they come to mercy] come to mercy
death. Law. Justice set them free? Gospel. Justice indeed, for Christ's, the sinners like,
moved by mercy, absolves them; But the Justice of God unfurnished by men's best con-
formity to the Law, finds them guilty, binds them hand and foot over to condemnation,
and execution.

Ibid. [That Doctrine is accurs.* from God, which faith, the * Le-sinners
Justice of God's Law, finds men sinners and leaves men to] tremble (who
believe not on true Gospel. Justifying righteousness in Christ alone) not at this man's
curling, but at the Con. of God's Law. Gal. 3. 10.

Pag. 42. 43. [He concludes it had been better the Scripture. * It had been
had not been known or written. ]

For him that shuts our Scripture from being Christ's Organ, or the Spirits Instrument, and
means of Regeneration, that he had never known the Scripture, or written a word about it,
seemy 138. pag, and observe a mere forgery in this Answer.

Pag. 43. [ ] S. Saying, the Saints in Heaven hoped for * not at all, for
the perfection of their bodies: a the Resurrection, and again con-
tradicts * that saying, that at death they have a final perfection,
&c. separated from their bodies; which Bodies though they be perfectly redeemed already
by princes, yet not so by power : till the Resurrection.

Ibid. [* If people mind the Scripture, there is no such Do-
ctrine in it, a the Saints have not received the Redemption of
their bodies. ]

Let people turn to Rom. 8. 23. 24. 25. And preserve their eye-sight, or recover it,
if lost.

Pag. 45. [If any turne from the truth into any act of un-
cleanness : then they take that as a proof * against those that a-
bide in the truth. ]

It is proof sufficient a gainst absolute perfection in this life, from which none (had they it) shall ever fall, as did Adam, and
the Angels.

Pag. 46. [These are they that plead for a life in sin, while here: * Christ him-
and that say, the Saintes glorified in Heaven do yet * hope, &c. self expecteth
the final prostermination of his enemies, Heb. 10. 13. The Saints glorified may well hope
for the Resurrection of their bodies, when Death the last enemy shall be destroyed.

Ibid. [He speaks of a warfare (which yet he * himself ne-ve-
cam unto) * How then feels
he himself to
be sinfull, and hates the body of sin; so to desire and wait for the utter extirpation of
it in himselfe?

Ibid. [It is not * sin that is the Condemnation, but the light: * We must
which lets men see their sinnes.] pardon his Ig-
norance (who thus writes) for sin is the proper cause, and light but the accidental oc-
casion of mens condemnation.
* Here is a pretty subtlety, but they deny dwelling sin; and they that do not deny in-dwelling sin, denies godly sorrow.*

ambiguous terms; but know, it is one thing to deny pleasure in consent, love and obedience to in-dwelling sin, as do all humble godly-forswearing Saints, and another thing to deny that sin dwelleth, or remaineth in all the Saints upon earth, as hath been the Quakers Doctrine, the consequence whereof is to disclaim godly sorrow, for sin dwelling in them; for have they any cause to be sorry (as to themselves) for that which is not radically in them?

No legal ones Pag. 47. *He is setting up obligations*

* As they are ordered be faith, *Life and Salvation is promised* means of grace, to which God hath annexed his promise in their right order and use, not as meer duties done with a legal frame of Spirit.

* What seed? *Ibid. Page 47. *All promises are to the seed* but that one Seed Jesus Christ, primarily, Gal. 3. 16. and to all at Second Hand, who are Christ's true Seed. Gal. 3. 14.

* So let him *Ibid. *Who reads his Book, may see his proofs for Infant-Baptist way, and search tis me; By consequence, he would have Scripture speak &c.*

* This is as true as that the Holy Ghost is no Person.*

* with what equity or reason tis me, was either commanded, or practised.*

* He never undertook to prove the Lord's Supper, (of which R. H. is speaking) to be common to all.*

* S. Proves not that any thing which Christ instituted among the Saints only, was practised in the World among such who are not called.*

* Wast paper. *Pag. 50.*

* Wasted was not his express confession he is wicked &c.*

* This is a wide stretch, as any Christ shall witness against J. S.*

* P. 52. *What is this to the purpose, to prove the world must not their privilege. The Reader will here find much waste paper.*
Page. 54. [The Call to the true Ministry and Eldership is not by man, nor of man, but by the Lord, according to Gal. 1. 11. is vindicated and cleared in my 211 page.

Page. 54. 55.]
Page. 56. [When the Law of the Land ceases to maintain them which will come sooner than they expect, then may they beg their bread, or perish for want.]
Page. 57. [If he have not the same calling, by the same Spirit, as the Apostles had, he is no Minister of Christ.]
Page. 58. [God promised to teach his people himself, and this man holds forth that he intended it not, &c.]

Page. 58. [Which Spirit is immediate.]
Page. 59. [He separates between the words and the voice, or by voice Job. break]
Page. 60.]
Page. 61. [As if there were two righteousnesses of Christ.

Ibid. The righteousness of Christ is but one, by which all the Saints are justified.]

Ibid. Acts of holiness, &c. this is a righteousness of ours, admitted.

Ibid. Let men see his ignorance.]
Ibid. Though it be wrought by the strength of Christ in us, yet as to justification, Paul (he saith) would not be found in it. This mark again, Reader, canst thou see any thing here but ignorance?
then he may see a mystery of godliness in our doctrine, and a mystery of iniquity in yours.

Ibid. Mark again, What was the converting of many hun. None but your dread of souls by Paul, and many other works of God wrought by him but dung and loss; so J. S. holds forth, i.e. in the matter of you. Justification, this is ignorance indeed, &c.]
When you come, Ib. The Question is, what this honour is that he calls civil?

They were proved before in the whole discourse about swearing, from pag. 235, to 141.

When you prove your misunderstanding Scripture, are enemies to God, &c. but J. S. hath done nor, your conclusion may be true.

That is, none. Ib. He charges us, that we contradict our selves, which accusation we bear with as much patience as we do his former.

visible in your writings.

Wise and intelligent let him be, and not one of your Novices.

You neither know what you deny, nor what you affirm, but go to School (in time) to Mark 1. 1, 2, and know what that meaneth.

It is something to prove my servant is nothing &c.]

Ibid [J. N. doth not say the Letter is the Believers wit-

Where learnt you that the witness is in himself, but from the Scripture, see my 245, 246 pages.

Ibid [Joh. 5. 39. Doth say, the Scripture testifieth of him, but it doth not say, that he is revealed in the Scriptures, &c.] between testifying and revealing, in this case especially? You, and your whole Self love to contend about words.

Pag. 65. The Apostles of Christ did not preach what they bad gathered from Scripture.

Paul means, Alt. 15, and whence he had his Quotations, ver. 18, &c. ver. 22, 33, 34, 35, & ver. 40.

When the Scripture is found false, from whence I preach, then I shall be found a false Prophet.

I supposed you would pretend ons is false.]

to it, at least, who affix above a hundred Texts of Scripture to your warning to Under

Barrow: Did the Spirit bring every Chapter and Verse to mind? and did you read none of the Quotations before you wrote them? Did the Spirit teach you to misapply them?

Ibid. [Neither is this false Contradiction, to ask which of the Saints had witness of their souls union, to seek in the Letter, and yet to affirm the Spirit opens, and brings that which is spoken

Pag. 67.
(11)

Pag. 67. [Let J. S. first answer the Quere in plainnesse. The Quere
which is an honest Quere.] (not over honest, while put forth in dispragement of the Scriptures) was plainly answered in my first
Book, to this effect: The witness of a sinful union is not in the Letter only, but also
in the Counter-pane written in a believer's heart. See contradictions of Quakers pag. 21.

Ibid. [Who faith, the Spirit is in the Letter] See how clear

Ibid. [He hath also slandered * Christ to be imperfectly holy] * Christ was
none of the Pen-men, nor are the Secretaries of the Holy Ghost slandered, if judged infe-
ferior, in wisdom and holiness: to what they wrote.

Pag. 68. [And though we say the Saints teacher cannot be * The Scripture
removed into a corner, as * faith the Scripture: and that the
Saints will find their Teacher as they lye in their beds, both these
are true]

Ibid. [It is no contradiction to say, that every man is lightened
by Christ with the true light; * and yet to say, some men are living
in a natural condition.]

Pag. 69. [He that lighteth every man, &c. Is not base beggarly
scraps, as ]. S. it is.] Unfeeling to distinguish between the Light-given, and the Light-Giver.

Pag. 70. [I would know of him where the Gospel works, if not
in men's Consciences.]

Ibid. [He that can understand that Scripture. John 1. 5. Whether you
shall see the truth, &c.]

Ibid. [The rule of the Spirit of God is above the Scripture] Alas, this is above the Scripture: Yet the naked truth is, the Spirit of God lighteth
by the Scriptures. He is above his Rule, but the Saints (even as such) are under it.

Pag. 71. [Let him charge them * that are guilty (c. for
putting off that for redemption light, which is but old-creation
light.]

Ibid. [His whole Section I leave to be read in his Book] See my 274. pag.

Ibid. [Neither did we ever affirm, that Christ is not in the
Reprobate, and so is not in all] I understand not this non-
fence.
You must take [Ibid.] [Neither do we concerning justification contradict their word for ourselves.] It, who will not or cannot try their Doctrines by the Scripture Touch-Stone, and compare one of their sayings with another.

The Apostles [Ibid. [What would J. S, have said of John, who told them moveth to prayer, that they need no man to teach them]]

p. 27. is vindicated from these men, and cleared in my 41. pag. * I clearly.

Pag. 74. [Though God spake by G. F. to him (viz. E. Bor.) he writeth that * though this doth not contradict the teaching of the Spirit of God] E. B. had not all by the immediate teaching of the Spirit, and still your contradiction holds, as I have demonstrated it, in my 28c. 281. pages. or if you'll say, and it be your meaning, that God teacheth mediately here, to bring us to immediate teachings altogether in Heaven; and that outward teaching, leads to inward and inward to outward: while we are here, it will argue ingenuity, a conceit of truth, and an eating of former clashing expressions.

* Who gave man that light? Christ is naturally and carnal, but the light of man *]

Answer: E. B. for your self, and others.

* Who know, gave man that light? This is your ignorant Blasphemy.

Where, and whither? If it be moved at the Mouth by Alders-gate, let a room be built for it in the Land of Shinar.

Pag. 74. [He saith the Scripture was given by the Spirit for a Rule, this we desire a proof of by plain Scripture, till then we let him be ignorant and obstinate; deny it]

Let him be ignorant and Obstinate.

In your apprehension, who knew not what this is an absolute contradiction]

a contradiction is, and what it is not.

* Professing (I said) yet Moses example, cross him on the other.

It will hold, in your language, much more.

The thing shews it selfe; see my first Book, page 25.

Pag. 75. [And yet doth own Prayer in the Spirit, and who are moved by the Spirit morning or evening, or at meales, or other-

prayer (as to wise) each other duty) by the Scripture Rule, and according to it 1. Thes. 17. 18. Tim. 4. 4. 1St. 27. 35. Rom 14. 6.
(13)

Pag. 76. [And this is truth, let J. S. gather what he can from it.]
J. S. gathers, that you would engroffe the Spirit to your selves, which if it breath in your prayers, well; hee is sure it breaths not in your Writings.

Ib. [Speaking that which is not in the Spirit, we check.] You check the Spirit in others, and grieve the Spirit (where it is) in any of your selves.

Page 77. [According to the light of Christ Jesus in every man's conscience, which is but one in all.] This helps your nonfence, page 71. (rightly paged) but contradicts what was there delivered [Christ is not in the Reprobate.]

Ibid. By these words [No Law must be concerning Religion] we do not mean, that we should not have a Law according to Religion, but no Law to limit to, or from this or that manner of Religion. 

Pag. 78. [Wee are not they that would have any Magistrates to bind themselves from striking at offenders, who are truly able to judge of offences.] Agreed, and then all in my Epistle Dedicatory (charged with lies, flanders, presumption, arrogancy, flattery and cruelty) will stand good against your charge.

Ibid. and Pag. 79. [As for the rest of his Book (Sc. the Appendix) &c. His lies I do deny, from first to 8. Animadversion]. Here is all along, but your nay, against my yea: Whereof I give too home proof, for your patience to bear it. Let my Appendix be viewed and reviewed.

Pag. 79. [So that from the first of his Book to his last, his whole work is borne witnesse against not to be of God, but of the Devil] If R. H. (as it seems by the pottage of letters) listed himselfe to fight in the Front of the Pamphlet, and E. B. in the Rear, although they tos and racket my name up and down as a Tennis ball; from the beginning to the end, yet they do but beat the Aire, and strike at themselves, and hurt not me; For pag. 50. one faith, he pursues me not in every Argument; the other faith, from the first of my Book to the last, my whole work is borne witnesse against. How these things accord, let the Reader judge. Now R. H. and E. B. if you can receive the censure of a discerning Christian (of no inferior rank) it was this; All the reason of this your Book may be put into an Ege-shell, and for my part, I have no more taste of it (except in such few passages, where you are reduced to a better explication of your minds) then of the white of an Ege.

Pag. 80, 81, 82, 83. [Ab! J. S. against whom hast thou set thy self, &c] To all these four last pages (with many other passages in the book) it is the King of Heavens commandement; Prov. 26. 4. not to answer you a word.

FINIS.