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THE PAPER OF THE
O R
A BUCKLER for the
Church of England



Against Certaine Queries
Propounded by

M^R PENDARVIS

(late Lecturer of Wanting) called

Arrowes Against Babylon.

By way of Reply to the most Remarkable Passages
contained in them, and an addition of
severall Anti-Queries in the Close.

By WILLIAM LEY Minister of the Gospell
at Wanting in Bark-shire.

*Ecclesia dum Contemnitur, profect; dum Leditur vincit; dum Arguitur
intelligit; Tunc fiat cum superari videtur. Hilar.*

*Zechar. 3. And he shewed me Joshua the High Priest standing before the
Lord, and Sathan standing at his right hand to resist him. v. 1.
And the Lord said unto Sathan, The Lord that hath chosen Jerusalem
rebuke thee, is not this a Brand plucked out of the fire? v. 2.*

OXFORD

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To The Right Honourable
COLONELL SIDENHAM
one of his Highnesse Councell of State.

SIR,

Having offered A Sacrifice of praise to God, for that great deliverance which was wrought for the Ministry, in preventing the subtile designs of such, as would have subjected the Gospel to the Law: In the next place I waited for an occasion, whereby I might shew my selfe gratefull to the Instruments that procured this liberty for us, and broke the snares from off our feet, while we were almost sinking under the burthen of legall triall.

And Sir, though it graciously pleased his Highnesse to grant a publique and seasonable redresse, (for which we stand dutifully engaged to his Highnesse) yet in particular, you were the happy Medium whereby the first dawning of deliverance approached; For in my first addresse your answer was no lesse Accurate then Cordiall, while you resolved to Crush the designe before its full birth, and to make it *finem operantis* if not *operis*: and indeed (blessed be God) you made it *finem* every where *is every where*; an end of the Artifice, as well as of the Artificer; To you therefore (Worthy Sir) I presume to dedicate this ensuing Discourse: It is a Buckler both for Church and State, against some Arrows lately darted at us by M. P. who hath attempted to prove, our England Babylon, and our Ministry (not to say Magistracy) Anti-Christian: I know Sir, it is safer to contend in words, then deeds, And that the Arrows of the tongue are more blunt, then the Arrows of the Feild, yet I favour the peace of Jerusalem so much, that I would not willingly have her shot at in a Type.

I will not speake so boldly, as to say, I dare take up all the Arrows he hath shot against England in my skin; I leave the Reader to judge of the issue. Yet I hope by vertue of this Buckler, I have vindicated the cause of Church and Common Wealth, and placed them, *ἐξω βαλόν*, out of all perill of being endangered by his Quiver. If this be not enough, the Author is willing (upon so great an interest) if need require, not only to interpose his Buckler, but expose his life, and to become a publique Sacrifice.

The Lord ever preserve this Church, and Common Wealth, and make you yet farther instrumentall, to accomplish his manifold, and glorious ends, which is the prayer of

Your Honours Humbly
devoted Servant in Christ,
WILLIAM LEY.

To the Author of the *Queries.*

SIR,

YOU have presented the world with *Queries*, and whether you desire a Solution of them, or a compliance with them, will soon be decided, by your Acceptation or rejection of this ensuing Answer. Had the first part of your Booke been Correspondent with the two last, I suppose you had deserved encouragement: But seeing your *Arrows against Babylon*, are indeed prepared against *England*, I stand amazed to think how *England*, that is so farre distant from it in place, and so lately distant from it in Affections, should so soone be crept to *Babylon*, by a Retrograde Motion, her Rulers and Watchmen not aware of it, and the *Primum Mobile* of the Nation, at this houre, preparing a formidable Army against it.

Me thinks the Tendernesse of the subject calls for a moderate hand; it is the Church of God, and who can expresse, how cheary we should be in giving her a bill of Divorce, or instigating others to give it, before shee be manifestly Proved to be an *Harlot*, yea an obstinate one, whom no admonition or conviction can cure.

But I will cast aside the speech of *Babylon* for the present, till I meet with it againe in your papers, and view the Type of it, which is *Egypt*, as your first query doth unfold it selfe.

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Your Honours Humbly
 devoted servant in Christ
 WILLIAM L'EY.

VV

Whether Israels going into Egypt, their Bondage, and their deliverance, were not Typicall? And whether Td. *Διδ.* this hath not been confessed by all the Godly *μενον.*

party in England, &c.

Ans. 1. Though Symbolicall Argumentation by Types and Figures, be like a Feather in a Souldiers Cap, more for shew, then for service; yet if we distinguish Types into Necessary and Arbitrary, there will be some just occasion for this present query.

This Type is mentioned by the holy Ghost Revel. 11. 8. Spiritually called Sodom and Egypt: It is also acknowledged by *a* Luther, *b* Whitaker, *c* Paræus, and sundry other famous Divines. We grant you therefore, that upon the same account, that we hold Circumcision to be a Type of Baptisme, we doe receive this of Egypt to be a Type of Rome: but of this briefly, because we allow it, and *ὡς ἐν τύπῳ*: only observe by the way; as there is but one Egypt Literall, so there is but one Mysticall: for what is true in the Type, is also true in the Antitype.

We now agree like sundry travellers at our setting forth, if we part hereafter upon the roade, it shall be upon Sober and Religious Grounds: for I hope you count it with me, a main branch of our Christian freedom, to keep no man company, farther then he is, or if rightly informed would be, a companion to the Truth.

Q. 2. Whether the Church of Rome, and principally the Head of that Body, the Ecclesiasticall Powers, the Pope, with his Cardinalls be not Mysticall Babylon? Revel 17. and whether those Characters may be applied to any Church whatsoever as to the Church of Rome?

Ans. 2. That the Church of Rome is Mysticall Babylon, I suppose an ingenuous Papist will not deny: but that the

Regibus Terra, Illa quidem es, Quam in Spiritu sacer vidit Evangelista, illa eadem inquam es non alia, sedes super Aquas multas. Petrarch. Ep. 16, & Berk. Evid. p. 62.

particular Characters, laid down by the holy Ghost, to describe Rome, are as applicable to any State whatsoever, no ingenuous Protestant will grant: for all know the nature of individualis is to be incommunicable: and that that chapter (*Revel. 17.*) doth set forth one individuall State, though not one individuall Person, is the mind of all Interpreters: A man at one time one, (saith *Wollebius*) but in succession of time an order of men, in the same state succeeding each other.

b Jewell
2 *Thess.* 2.

c Fox ei-
κασμοί in
Revel. c. 13.
p. 270.

d *Plutarch*
calls it
ἐπτάλοφον:

Rom. Probl. Hills?

e Hebr. Latine.

Græc.

Angicè.

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2 40	M	ο	70	α 1	Man	160 after the	Greek
7 70	A	μ	40	τ 300	of	200	
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3 300	S	ς	6	ν 50	ME	46	
				ο 70			
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I suppose the name λατῆν according to *Wollebius* his Account to be most Authentick, for μ according to *M. Fox* signifies 41 & so amounts to 667: & as for *Bellarmines* Cavill that it should be wrote λαπν it is easily answered, seeing *Romanus* is in Greek Ρωμαῖν as well as λατῆν Latinus, let the Reader observe, that though it agrees in all Languages, yet the number is found out most variously, and excellently in that Character, wherein the Evangelist wrote his Prophecies.

λατῆν, about fifteen Hundred yeares agoe? Saint John in this

Antichrist (saith b Jewell) shall be one estate, or Kingdome of men: and he alone that stops his comming is the Roman Emperour. I will not name unto you Jerome, Chrysostome, Bernard, &c. But c M. Fox, whom I hope you will the rather own, because you honour him with a Quotation: he therefore in his Comment upon the Revelations, is point blance against your Hypothesis, for saith he, besides this one, there is not, nor can be any City in the World, unto whom all the symptoms and accidents can agree, that are described *Revel. 17.*

But to argue, hath any other State a situation upon d Seven

Hills? The Names of them are so well knowne, that I need not mention

them: Hath any State Scarlet Rulers beside Rome? Had any ever to great power over the Nations, as Rome both Heathenish, & Popish hath had? Hath any a golden cup of fornication? Is any drunk with the blood of Martyrs? Doth the number e 666 agree to any in all Languages, save to her? which *Irenæus* understood to be

this number is thought not only to point at his name, but also to hint at the time of his rise, and Continuance ^f *Rev.* 13. 18.

But to examine your quotation of *Rev.* 17. and consider the precedent verses, as helps to expound the subsequent, especially the 8, 9, 10, 11. vers. f Reynolds
against Hart
p. 214.

The Beast it was, is not, shall be, and shall ascend:

The Beast,] By this name is meant a Prophane state, viz. the Romane Empire.

It was,] Heathenish in S. Johns time.

Is not,] It is not at the time of this Prophecy, what hereafter it shall be, when once it is destroyed by the Goths and Vandalls.

Shall Ascend,] The Pope shall Ascend, (*id est*) the Church shall swallow up the Empire; and what the Romane Empire was, that now the Romane Popedome is.

It is not, and yet it is; a Riddle not to be unfolded, without distinguishing the various state of the Beast, which retains the Authority, though not the name of the Roman Emperour. If every corrupt State might be called Babylon, then the Spirit of God would not have said *It is Not*, for at that time the Asian Churches were corrupted, which was infallibly known by our Evangelist *John*, *Rev.* 2. &c. Yea Rome it selfe was corrupt some Centuries of yeares, before it might be called Babylon apparently, even (according to the Judgement of some) till the Councell of Trent, which sate down in the Chayre of Pestilence, and established iniquity by a Law. Papismus, pro-
ut a concilio
Tridentino su-
it confirmatus,
est perniciosus
Haresis
Amel in Caf.
Conf. de
Q. an Pon-
tificii sint
Heretici? l. 4.
c. 4. Cos. 1.
fol. 121.

We have tryed the *Revelations*, Let us also see *Daniel* and *Paul*, that in the mouth of two or three witnesses every truth may be established: for what *John* discusseth Graphically, that doth *Daniel* Typically, and *Paul* Topically, according to the Received opinion.

Dan. 7. 8. The fourth Beast is the Romane Empire, and the little Horne (saith *Jewell*) is Antichrist.

So 2 *Theff.* 2. 3, 4, 7. Who is he that exalts himselfe above God, but he who calls himselfe a God, and blasphemously preferres his own Canons above the Word of God? who is he that letteth Antichrist from sitting on the Pinacle of pride, but the *Romane Emperour*? Who being taken away by *Phocas*, gave him occasion to raise his Ambitious Plumes upon his Masters Ruines: Now if any man, after so cleare evidence held forth to the state of the question, whether such Characters as these may be applyed to any State? shall refuse to give in his Assent, I leave him to be censured by an

an higher Judgement then mine own, and that is Gods, and his own conscience, *Titus* 2. v. 10, 11.

Ob. Perhaps it may be objected by some, that the Scripture speakes of many Antichrists 1 *Joh.* 2. 18.

Sol. To it I answer, That Antichrist is tooke in a twofold sence; either Largely, or Strictly. 1. Largely for *Ebion* and *Cerinthus*, &c. 2. Strictly for Christs grand enemy the Pope: whom *Paul* calls *ὁ ἀνδρῶν ὁ ἀμαγνίας*: and *ὁ υἱοῦ τοῦ διαβόλου*, 2 *Thess.* 2.

Or with *M. Fox*, Antichrist may be taken either { 1. Personally. or 2. Figuratively.

1. Personally, for any, or every person, that opposeth Christ: in which sence *M. P.* cannot say but himsele hath been an Antichrist, if he ever opposed either Nature, person, or offices of Christ.

2. Figuratively or Politically, so it sets forth one State or Kingdome, or City, constituted under one Head, with divers Members. As there may be many petty Lords in a Nation, yet but one Lord Paramount, so there may be many petty Antichrists, yet one only by way of eminency: for as *Moses* his serpent swallowed up all other Serpents; and as the greater Fishes of the Sea swallow up the lesse; So this grand Antichrist hath carryed away the Bell, that is, the noyse, and denomination from all the rest.

Sunt multi Antichristi, sed unus promissus est Antichristus, quem scriptura filium perditionis nominat 2 *Thess.* 2. *Arct. loc. com* p. 375. *καὶ ὁ ἐχθρὸς*, or by way of excellency, there is but one Antichrist, but in generall all Haretiques may be called Antichristian. *Wolleb. Alsted.*

Q. 3. Whether the Church of England (the Nation considered as a Church with the parochiall congregations) be not a daughter of that Babylon, and whether her ministry in point of ordination the Offspring of the Pope? Whether she hath disclaimed that Church State? Whether the grossest corruptions in *Q. M.* dayes be not maintained? whether some new pieces added to the old Garment, Romish baptism &c.

Πολυετήρις vel *F. P.* Interrog.

Ans. 3. Sir, in this query, you have heaped up severall of the like nature, most of which might have been spared, had you vouchsafed to have read *Jurdivinum* of the ministry of England; to which Booke, but that I favour the simple Reader, I might justly referre you: I shall speake somewhat to the most of them, yet briefly, because many of them have been handled before, by sundry eminent Authors.

1. To the first I answer, that a Church may be called National

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shall in two respects. 1. Either because it hath one nationall officer, worship, or place of worship, such a nationall Church we are far from asserting. 2. Because particular congregations agree solemnely in Doctrine and worship, under one civill Government: examples whereof you may find in *Act*. 8. 1. and 15. 4, 22.

2. To the second objection, I answer that the word *Indegetus* in the originall signifies a borderer, and in this case the name remains amongst us upon a civill account, and we doe acknowledge, that the bare dwelling in a Parish maketh not a person a Covenanting member. Secondly, we may not allow but much dislike the unequall division of parishes, that it should confine the Church, like a rotten parke pale, and we expect a speedy redresse therein; yet Churches in the New Testament are distinguished by the respective bounds of their dwelling; as afore is proved. Thirdly, Governours and governed must dwell contiguously, that mutuall offices may be the better discharged, and that they may meet together in one place, and not be forced to travaile farther then a Sabbath dayes journey, except necessitated by some extraordinary occasions.

3. To the third objection I answer, that England is not a Daughter of Babylon, either by way of generation, regeneration, degeneration, or imitation. Our Church State (though Rome with the Gibeonites speaks nothing but antiquity) is much elder, then to be beholding to Rome for its plantation; for if we enquire at what time Religion came first into England *M. Fox &* *a Gildas* tell us, that Britaine received the Gospell in the Emperour *Tiberius* his reigne, and that it came not from Rome, but *Jerusalem*. *Jewell*, *Theodoret*, *Flacius Illericus*, say that *Paul* himselfe planted us, as he came by *Spaine*. It is mostly received that *Joseph of Arimathea* was sent by *Phillip* from *France* to *Brittaine* about the yeare of *Christ* 63. and to this *b Tertullian* attesteth in his book against the *Jewes*. *c Origen* (that lived in the second Century) tells us, that *Brittaine* had consented to the faith, and so also *d Chrysostome &c.*

So that it is a fallitie for *Rome* to challenge the conversion of us, and no lesse absurditie for us, to derive succession from them. The faith continued here from *e King Lucius* to the comming of *Austin* the Monke, whom *Gregory* sent hither 600 yeares after *Christ*, and when he came he found here divers Pastors, and learned men, that opposed the pride of *Austin*, the Popes Ambassadour.

4. To the fourth objection, we say that the ordination of

B

Ministry

*a Gildas p. 13.**b Britanno-**rum Inac-**cessa Loca sub-**duntur Chri-**sto. Tertull.**contra Judaeos.**c Hom. 4. in**Ezech.**d Hom. quod**Christus sit**Deus.**e Lucius Bri-**tannovii Rex,**Christianus**fuit tempore**Elutherii Ro-**mani Episcopi,**quod successit**feliciter usque**ad tempora**Dioclesiani**Par. Eccles.**Hister. p. 165.*

f Bur. Iren.
p. 183.

Ministry came not from the Pope, or the Church of Rome; it is Apostolicall not Apostaticall; and yet should we grant it any time did passe through the Church of Rome, this will not make it Antichristian; hath not the Gospel also passed through the Church of Rome? distinguish therefore of the difference betwixt passing through and from the Church of Rome. I never doubted saith M. Burrows of the call of our Ministry, though something was superadded that was sinfull There is now another way of ordination then by Bishops, which in a short time will supplant the old, though we be silent; Episcopall Ordination is like an old nayle driven off and Cashiered by the succession of a new.

5. To the fifth objection, that the Church State was never disclaimed, I answer that the Bishops themselves never did give subjection to the Sea of Rome, as may be found in the oath *Ex Officio*, and you might easily have remembred what the Parliament and Synod did in taking *Prelacy* roote and branch.

6. To the sixth objection: that the grossest corruptions are not yet disavowed, is a meere Cavill: for they consist either in Doctrine or worship; the grossest corruptions in Doctrine are first, either concerning the Popes Headship, which was put down in Henry the eight's time, and in Q. E. in K. J. and K. C. we acknowledge Christ to be the only head, and deny that absurd distinction of naturall and ministeriall, visible and invisible. Or secondly, concerning Christs carnall presence in the Sacrament, or concerning justification by workes, Purgatory, for the denyall of which Articles our Martyrs lost their lives. As for worship amongst us it is pure and simple and unpermixed, as in the Apostles dayes; We have no Masses, Crosses, Altars, Surples, nothing spoken in an unknown tongue, you might have done well to have specified the corruptions, before you had reformed us for them; and whereas you say some pieces are added only to the old garment, I answer, you are mistaken in the termes, for what you call the old garment is the new peice, and what you call the new peice was the old garment of England. It is true, that halfe reformation & a peice doth never satisfie a zealous spirit. But for a man in contempt to call that halfe Reformation & a peice, which is more then he or his Fathers have seen, yea & would have rejoiced to have seen, argues a supercilious & ungratefull spirit.

7. To the seaventh objection, wherein you cry out *Romish Baptisme*, I answer, that you cannot either directly or obliquely, shew it

is Romish, except you meane Saint Paul brought it hither with him from Rome. Is it Romish in regard of its institution; or in regard of its materiall or formall part? Is any thing added or diminished in the word of command, or the word of promise? or is it Romish in regard of the subject to which it is communicated? doe we use any superstitions and ceremonies before it, in it, or after it? Is there any Salt, Creaime, Spittle, exorcismes used, or doe we administer it to Bells, or any irrationall creatures? Tell me Sir, when you call it Romish doe you meane a Baptisme by the Common-Prayer booke, and formes. This in England is penall and perillous; Or doe you meane Infant Baptisme? if you doe, I can assure you it was in use while Romane Pastors suffered Marydome for Christ, and I intreat you, if you can, to name Century of yeares from Christs time to this one wherein it was not administred to them.

8. To the eighth objection, whereby you enquire whether the Characters forementioned in the second Querie do not in like manner appeare upon the Daughter, the Nationall Church of England; I say perhaps you had forgotten the second Querie before you wrote the third, for where I beseech you shall a man find your markes, the Popes, Cardinalls, Arch-Bishops, Bishops, in England, where any blood of Saints that dyed formally as Saints, and not rather upon a civill account? If you know any other markes, as Jesuites, Fryers, Masses, Indulgences &c. either at New Castle, or in the West, or any other place, it would be reputed good service to the State to discover them: we know none (we blesse God) we find none, if this be the body of Antichrist, it is a body without a member, and so a contradiction in the adject. If you had a minde to save Babylon mysticall from the fury of the Nations, and to doe Rome some speciall service, you might have done well to have consulted with Bellarmine, and he would have directed you rather to Germany then England, by the name *Euklyon*, wherein by our Learning, if you are a good Arithmetician you might have found out the number 666: but this is but a slender stick to reare Babylon upon, without a general concurrence of all other characters.

Q. 4. Whether it is not the duty of all Gods people in the nationall Church and in the Parochiall pretended Churches together with their Church Ministry, to come out of Babylon and to separate &c.

A. Candid Reader, be pleased to referre these opprobrious

*Eodem modo
sat tractatur in
Baptismo, &
consecratum
sacrificans in
os Infantis
imponit &
Satanam E-
migrare jubet
& in aquam
ter immergit
Infantem &
oleo Pollicem
intingit, pectus
& humeros
illius illinit.
foris & in-
tus campanas
lavant. Sleid.
com. l. 21.
p. 366.*

termes. *Parochiall*, pretended *Church State*, whensoever they shall againe accurre unto their proper place. 2. 3.

To separate,] separation implys a guilt either in our selves or others, If you say the fault be in our Church, then it is either corrupt in circumstantialls or substantialls; if in circumstantialls the Church is still a true Church: if in Substantialls, either in Doctrine or in Worship: but ours failes not in either of these. And therefore M. Perkins justly reproveth such as depart from us as *Schismaticall*.

Church Ministry,] where would you have Ministers to be but in the Church, where Christ hath placed them 1 Cor. 12. Ephes. 4. If you mean a Nationall Church, Gildas will tell you they were erected before Popery began. And as for the Ministry, there are Commissioners chosen in every County, that may sit to refine the Sonnes of Levi; if this worke were done thoroughly and no cloud of discontent raised against active spirits, I believe the face of the Church would shine like the Spouse of Christ, and not be disfigured like the Daughter of Antichrist.

Come out of Babylon, Revel. 18. Isa. 52. Jerem. 51.] did ever any Prophet serve the Jewish State as M. Pendarvis serves us, bid them come out of Babylon at that time when they were not in it, and tell them they were in Babylon when they were already out of it? your warrant here resembles that of the High Priest to the Officers, that were sent to fetch the Apostles out of prison, whereas indeed they were out before.

There was much false worship and Idolatry in Israel, yet a good Prince was still an effectuall organ and instrument of reformation; our Godly Josiah and victorious Deborah did cast out Antichrist with all most all his trumpery, so that like Dagon & like Jezebell there was nothing left but some few monuments of his ruine; And let none thinke that Queen Elizabeths reformation was Hipocriticall, for though some state consciences did wheele about with the times, yet there was abundance of Gods precious people in England, in King Edward and Queen Maries dayes: for besides all those that were burnt, all that were imprisoned, all those that submitted with Peter for feare, all those that fled into corners, there was no lesse then 30000 banished as b Strada relates in his History of the Belgick Warres; adde to this what our grand Parliament hath done, and see whether we have not cause to sing that

Εὐαγγέλιον Revel. 2. 3.

Q. 5. Whether the strange and wonderfull providences of God in the late

b Strada de
Bell. Belg.
l. 2. p. 71.

late Warres in England, Scotland and Ireland, have they not cleared the call to the Saints to come out of Babylon &c.

*Ἀπερσισ-
νυτον.*

Ans. 5. David lays it down as a marke of prophaneffe and a signall of ruine when men regard not the workes of the Lord, nor the operation of his hands, Psal. 28. 5. wicked men looke upon Providence by parcells, the Godly joyne past and present together, and make a golden chaine of them; as it is with words in a sentence, if we disjoyne them and forget precedent and subsequent we can make nothing of them, so in Providence, except all passages be match't together we loose the beauty & benefit of all.

Scottish Presbyter eminently overthrown,] what have you to do with Presbyter, is Presbytery overthrown? did God as eminently appeare against Presbytery as Royalty, and Episcopacy? (poore men) if they had not adhered more to a King then Christ, more to Royalty then Presbiterie I believe they might have been as happy as our selves: but what say you to Independency, is not that a Horne of Babylon? for had Independency been beaten as well as Presbytery I doubt you would have been of Gallios mind, not to have cared for any such thing: but what though the Scottish Presbyter act no lesse remissly for his Government then many of your Profession for no government, yet is he to be acknowledged for the first opposer of superstition and Episcopacy; for when King James intended to conforme the Scottish Church to the English by imposing Bishops upon them in the yeare 1609, the Scots opposed it, whereby some endured banishment, others imprisonment, and now they appeared the first in Charles his dayes to oppose both Tyranny and Antichristianisme. The heart of Cyrus is to give liberty to build Gods House, and to his people to walke in their light, it is well he gave them not liberty to build Castles in the ayre, or to cook up a^b messe of all Religions with Rhetorick: as liberty is the most pretious thing in it selfe, so the corruptions of it are most noxious, tis pitty that the grace of man, as well as the grace of God should be turned into lasciviousnesse, I dare affirme he never gave them liberty to walke by any other light, then that of the Word and of the Prophets 1f. 8. 20. Liberty may be opposed two ways, either by our selves or others; by our selves, when we stop the eare of Conscience and will not be perswaded: By others when unlawfull things are obtruded upon the conscience: his Highnesse hath given his word he will not oppresse you, provided you doe not intangle your selves by dealing courly with your

*a Jacobus
Rex Britan-
nia An. 1609.*

*conformat
ecclesias Sco-
tia cum An-
glicanis præ-
ficiendo iis
Episcopos con-
tra intentibus
plerisq; Scoto-
rum Theolog.
Andreas Mel-
vinus erudi-
tissimus Sco-
torum in arce
Londinensi
detineretur.
Buchol.
Chronol.*

p. 778.

*b Archima-
girus omnis
generis edulia
in unum con-
jecit Lebetem,
id quod Satan
hiscæ temporibus
moliri vi-
detur Synod.*

betters

selves by dealing courtesly with your betters; but who gives security to the orthodox in the mean time, that you and your party shall not oppress them? Was it not Tyranny in you, to cut off one of your own Disciples Eares, and not suffer him to heare on both sides. Though truth give liberty to errour, yet errour is so ungratefull it will not give liberty to truth, as is made cleare by that notable Instance of M. Tickell in his additionall Antiqueries, who shew us you surfeit of liberty, although you hunger and thirst after more, you seem in this case to be like persons diseased with the *Ephiasstes*, they think some body oppresseth them, when alas tis nothing but the grosse humours of their own blood: never was there lesse restraint, never more liberty of conscience in any state then this, wherein a man may be as Godly as he will.

Dixi Judas -
10 oppositio
paris Autho-
ritatis.
 Q. 6. Hath not God cast the false Church state and worship, roote and branch out of the hearts and affections of very many of his people?

A. 6. Reader I pray thee joine to this Query what M. P. hath said in his Ep. ded. where he saith, the maine pillars of Babylon the Archbishops, Bishops, with the grand supporters are fallen and gone: a distempered man when he hath spent his Coller, at last imbraceth milder conclusions: Thus we oppose Luther indulging his passions to Luther moderate and sober againe, and so we must doe you, for these doe innervate & confute your grand objections. Observe, he sayth Romes maine pillars are demolished, that many, very many of Gods people have cast out false worship, will not very many and good carry the denomination by all Rules of Logick and reason. I argue thus, where the maine pillars of Antichrist are demolished, where very many of Gods People are resident, there is Jerusalem and not Babylon: but thus it is blessed be God with us; we leave therefore the Author to find out his Babylon in another place: the truth is Scripture names two Babylons, the one Reall, the other Typicall, he deviseth a third a Babylon, Hypertypicall, which will prove more chargable for him to raise, then it was afore time, to Semiramis, inso much as he hath not a parcell of ground, but an Aery non Entity, to build on.

Allegoria non
ex legentis
voluntate sed
ex scribentis
Authoritate
intelligenda.
Hieron. In
Gal. 4.
Non est funda-
mentum sed
Diabolica
Illecebra, si a
fundamento
Allegoria se-
paretur Luth-
cum Fabric.
 Blush to say their Congregations are true Churches. They blush to say that Parishes are true Churches, but not their Congregations, it seemes the Orthodox are modest, the Heterodox impudent, I am either grossly mistaken, or else you have as much cause to blush

blush at your own members, as any Pastor whatsoever, that hath had a gathered Church in England.

potest, quod quisquis ipsis charus est etiam si aliis delictis abundet, & adversus se habeat Argumenta scelerum, tamen in pretio habetur. Athanas.

Matter and Forme,] The matter of the Church are persons called; the forme, an union with Christ and his members: No man need to be ashamed to own such

Q. 7. Whether the endeavours and tedious labours both of Parliament, and Synod, for reforming Nationall Church Discipline, hath not proved like the washing of a blackmore white?

A. 7. They have not been in vaine, neither in respect of themselves nor others; I am perswaded they have been instrumentall to save Thousands; And are your exercises and performances saving? if they be, this liberty proceeded from them, and what good you doe, or have done, proceeds from them as Concauses; I am almost confident, that if all Presbyterians, Independants, Anabaptists, were drawn out, they would make the strongest part of the Nation, and as Anabaptists are not Babylon in your Eyes, so neither is the Presbyterian or Independant (so called) in our opinion or in the Eyes of God: But if it should prove otherwise in the Muster, say, what is the Reason the Nation is more Reformed? Are not the pernicious names of Distinction the cause? whiles some are this way others that way, Christ himselfe seemes to be divided: We have amazed the ignorant poore people of the Land, who seeing so many differences in the way, are resolved to lye still and perish under affected ignorance, rather then to runne the hazard of a laborious and disunited knowledge.

catholicus cognomen &c. Casaria & Pontificia factionis Nomina Byzantium Turcis dedere, dum de Guelfis & Gibellinis certamen. Sleid. com. l. 14. p. 223. Nomen Remonstrantium & contramonstrantium Synodus perpetua oblivione delendum censet Synod. Droærec. p. 323.

Rejected the ordinance of Excommunication,] True the ordinance hath ceased, and for this cause the Church (though it be a Church) may be said to be weakened in her nerves, and sinewes: without this faith *Austin* the Church will be a Swine-sty & a kenell: and were there not liberty granted by Christian Magistrates to suspend and excommunicate, I must ingeniously confesse this Arrow in time would pierce my Buckler; and though I should not say with this, England is Babylon for the present, yet I might sadly

prefage

b Hinc Hæresis convinci

habeat Ar-

*Avaxbæ-
Dor.*

a Sicubi audi-

eris eos qui

dicuntur chri-

stiani non a

domino nostro

Jesu Christo

sed a quoquam

aliò nominari,

scias non ec-

clesiam Chri-

sti sed Anti-

christi esse

Synagogum.

Hieron. contra

Luciferum.

Nos Lutherani

Calviniste non

dicimur

sed eum Pact-

ano dicimus,

christianus

mibi nomen

b Porcorum

Furra &

Colluvies ra-

bidorum ca-

num. Aug.