

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 & contraremonstrantium 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.

In omni corpore politico
vel ecclesiastico
co necessaria
est potestas
Judiciaria,
Que proportionem
respondit illi corporis
Animalis facultati, que
Noxia depellit
Synod. Direct. p. 114.
d. Magnum est Probrum
quod inter filios
dei locum habent Porci
et Canes.
Zanch. T. 2.
e. Quibus ablati tollitur
torum.
f. Tibia Paralytica vel
ergo laborans vera
quidem est Tibia

prefage, that England would be Babylon in the close. In every Body, whether Naturall, Politick, or Ecclesiasticall, there is a power of disburdening it selfe of that which is unprofitable, or Noxious; for lack of which, the sincere part may be infected: It is my Prayer, that God would put into the heart of our Cyrus, to set up the hedge of discipline, in the Church, and curbe the insolent daffronts of such as grumble to let the Children eate their own bread, except they may prophane the banquet with their unhallowed lives and Persons.

Parliament and Synod,] here is a second ground to answer your grand querie, *Whether England be Babylon?* For a Parliament and Synod are the State and Church Representative. If they be gold and silver, though the commonaltie be some of them drosse, our feare need to be the lesse Math. 21. 42, 43. When the builders reject Christ, and great men in office, God doth either overturne them, or the Nation. If we have not forgot our Logick, it tels us, that parts are either principall or lesse principall, the Principall are the head and heart; if these be found there is no great perill; lesse principall as finger, hand, foote, which though taken away the whole still retaines its old denomination. The defect therefore that kills is not in integrall parts but essentiall, A man may live though his Arme or Legge be Paralyticall, syderated, or mortified with a Gangreen.

Twiss. Vind. Gratiæ contra Armin. Errat 8. §. 12. p. 39. in 40.

Q. 8. *Whether the saints and Servants of God ought not to declare the Church of England to be indeed no Church of Christ, but a Daughter of Babylon?*

God forbid, rather let our Names be blotted out of the Book of Life; then God should thus reject his people; I see your distempered Argument is now at the height, therefore I will expose it to view, and then cut its nerves asunder: the summe of all that hath been spoken or hereafter perhaps shall be spoken, may be reduced to a Prosyllogisme and a Syllogisme.

The prosyllogisme runnes thus, Rome is Babylon,
S. John bids us fly from Rome,
Ergo from Babylon.

The Syllogisme is this;

An incurable Daughter of Babylon is to be departed from,
But England is an incurable Daughter of Babylon,
Ergo to be departed from.

I deny the Minor, and answer to the Predicate, and to the Deter- *N. τὸ ἐλαφ-*
 mination of it: That shee is neither a Daughter of Babylon, nor *τὸν ἀπορ.*
 Incurable: Let England be taken here, not *καταρρησικὸς*, but *κα-*
εὖος, for the noble part and most principall; not for the degene-
 rate part of the Commonalty.

Ob: But you will say, will it not be granted, That she was a
 Daughter of Babylon in Queen *Maries* daies.

Sol. The relation may be taken away from the Subject, while
 the subject remaines, as though she might be a
 Daughter of Babylon in *Q. Maries* daies, yet she
 may be a Daughter of Reformation in *Q. Elizab-*
eths daies and in ours. That you may see how eas-
 ly 'tis to play the part of an Opponent, I will
 frame an Argument *ἡ τὸ βλαδιον* or by way of Re-
 crimination.

Incurable Authors of Confusion in Church and
 State, are to be declared *Babylon*, for so the name
 Imports, according to your own judicious observa-
 tion of it: But such were, and such may be the *A*
anabaptists, or *Catabaptists*, if we believe the Com-
 mon opinion, *Ergo*, they are to be deserted.
 I leave you to distinguish betwixt the Germane
 and Brittain Anabaptists, and Time to verify the
 Premises.

*a Manere potest Materiale
 sublato formali Melanct. Log.
 Membrum Christi posse esse
 membrum meretricis nullam
 in se continet auzaiou.*

Twiss Vind. Grat. p 94.

b 722 M.P.Q. 15.

*c Anabaptista nuper nati, e-
 tiam Turpiter docent conjun-
 gem debere descendere a Con-
 jugo abhorrente a Secla Ana-
 baptistica, & alicubi per se-
 ditionem pepalera Legitimos
 Magistratus. Melanct. Loc.
 Com. p: 188. in 80. This
 may induce the Judicious
 reader warily to observe
 that remarkable passage dis-
 covered by M. Tickell. An-
 tiq. 4. concerning M.D.*

Q. 9. Whether a bare forsaking of the Nationall Church, and a verball *καταλυσία.*
declaring against it, is a sufficient witnesse bearing for Christ? And
whether Gods People ought not to hold forth a true Baptisme and Church
Worship?

To this I answer, *Non sumus Milites sed Piscatores*, What we em-
 brace not by our gathering, is, for the present, reputed as a refuse.
 No other Power is given to the Church, besides the Key of Do-
 ctrine and Discipline, such as are unworthy, are they not exclu-
 ded by these? Where the word of God is Purely taught, the Sa-
 craments Purely administred, a People that Honour God by Pub-
 lique Profession, and dishonouring him not by their Conversati-
 ons, There is the Church (saith *Luther*) whether they be few in
 number or many; And from such, in regard of Christs spirituall
 Presence, and Residence, it is dangerous to separate: Trouble not
 your selfe any more with a Notionall Nationall Church, already

a. Non Insciamus multa esse vitia in nostris Ecclesiis Avaritiam, superbiam, inhospitalitatem &c. neq; Magistratus admodum solliciti sunt ut hac vitia ab Ecclesiis Christi tollantur, sed omnes quae sua sunt Querunt. Zanch. T. 2. p. 78.

b. Lex sine Executione est Campana sine Pistillo. Buc. Chronologi

answered Q. 3. Zancheus is contented to a confesse, and so the Prophets, what they cannot remedy: There are many vices (saith that good man) in our Churches, Covetousnesse, Pride, Inhospitality, which is a matter of greatest grief unto us; but above all, the remissiones of inferior orbes, in the State fabrique, refusing to redresse sundry enormities, such are Carding, Dicing, Drunkenesse, Swearing, Sabbath breaking, Acts of Hostility to Religion; while all seek their own, few or none the things of Christ.

Thus farre Zancheus.

Hold forth a true Baptisme.] What is that, Anabaptisme? An unscripturall unwholsome Ceremony, Erroneous in regard of the Forme and Subject: First of the Forme, for sundry are Rebaptized with a threefold demerision, which is Popish, as is related by Sleiden: others are Rebaptized only in the name of the Lord Jesus, contrary to his sacred Institution, who commandeth to Baptize in the name of the Father, Sonne, and Holy Ghost: And though you may tell mee of some in the Acts that were Baptized only in the name of the Lord Jesus, Acts 19. 5. These places are not to be understood of the forme of Baptisme, but of the End and Scope of it; for the whole Vertue and Efficacy of Baptisme, is contained in Christ, because he only doth bestow what Baptisme signifieth; It is the nature of some to Innovate, as the Arrians that Baptized *In nomen Genitoris, geniti, & spirantis*: and the Eutychians, that Baptized not in the name of the Trinity, but into the Death of Christ: By the name of Christ, we may understand his Doctrine, and take the words not exclusively, but inclusively, as though they Baptized in no other name. You suffer little Children to serve the Divell too long, we engage them in their Infancy: If Infants have the spirit of God, which is the root of all Graces? If they have been Martyrs for Christs sake? If he take them up into his Armes, and blesseth them? If he accepts of Hosanna's sung by them? If they were heretofore under the same co-

c. Baptizant Eutychiani non in Nomen Trinitatis, sed in Morte Christi solum. Euseb. Ecc. Hist. l. 7. p. 376.

Arriani Baptizant in Nomen Genitoris, Geniti, & spirantis, Voce Pater, Natus Corpore, Flamen ave, tota Trinitas in Baptismo Christi, se vid. praeuit. Til. p. 884. de Bap.

d. Ab Apostolis recepit Ecclesia Tradicionem Baptizandi parvulos Orig. cap. 6. ad Rom.

Quod universa tenet Ecclesia, nec a Consiliis Institutum sed semper retentum est non nisi Apostolica autoritate Traditum esse Creditur. Aug. de Bapt. Prav. l. 4. Cont. Donat.

venant

venant of Grace and Faith with us *Rom. 4. 11.* If you cannot prove when, where, how, they were expunged out of the Covenant, it will be your best way to put them out of the Popish Limbo, and to give them a place in the Kingdome of Heaven.

Q. 10. Many zealous Ministers ignorant of the times and seasons, be not in danger of fighting against God, and ought not they to search into the Book of the Revelation?

A. There be many times mentioned in Scripture, therefore it had been fit to have distinguished them; there is a Time of Birth, & a Time of Death, Times of Warre, & Times of Peace Times of Ignorance, and Times of Knowledge; that distinction which we are most to regard, is the Times of Law and Gospell *Heb. 1. 1.* The ^a Old time lasted 4000 years, the New, till the consummation of the World; (so called) because after this there will be no Change in Doctrine or Worship to the Worlds End: It is a Learned Ignorance, not to pry into those things, which our great ^b Master hath no desire we should yet understand, *Acts 1. 7.*

Search the Revelations; yea and all the Scriptures, yea and why not Daniel, of whom ^c Sleidan saith, he is studiously to be read and understood, especially because of our afflicted times: But what Points would you have us study? Is it the Saints Carnall Reigne with Christ a Thousand years? a Thing that I heare of late, hath much tickled the fancy of sundry of your followers; But when Christ comes, shall he come with a glorified body, or an unglorified? If he come in a glorified body, he is unfit for our company; if with an unglorified, He is like to be Crucified amongst us. But the Heavens must retaine him untill the restitution of all things.

What if this Thousand years be already past? may not Christ be said to reigne, when Constantine a Christian Prince reigned? and Satan be said to be bound, when his ten Persecutions were ended? and let loose again, when the Turk and Pope grew great, Anno 1300?

Pareus speaking of this Chapter, tells us, it is the summe and Recapitulation of all the rest: It is said that the soules of the Saints reigned with Christ, not their bodies; if it be so, our inquisition need to be the lesse, though it be a doctrine of Separation. Or is it the Rise or Ruine of Antichrist: As for his ^d Rise, it is commonly held to be in the time of Boniface the third, in the reigne of the Emperour Phocas the Paricide; others say, An. 755. when as

cum Phocas Imperator Bonifacio 3. Romano Primatum Concessit.

the Pope became not only universall Bishop, but a Temporall Monarch.

As for his Ruine, some determine it at the yeare 1672. others draw it forth longer, till the yeare 1866.

e Moulin.
Accomplisht
Prophec.

pag. 378.

I perswade
myself (saith

Luther) The

day of Judg-

ment is not

far off, it will

not be absent

full 300

yeares longer

Luth. loc. com.

C. i. de Verbo

Dei. By

whose ac-

count there

are not 200

yet remai-

ning.

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Aretius in this Poynt is worthy to be noted, who tells us, we are under the 6th Viall: when as Euphrates shall be dreyed up: For as Babylon was took by Cyrus, by divercing of Euphrates to make way for his Army; so now for sundry years together, hath the Popes Euphrates been dreyed up, viz. his Trading by Indulgences with many Nations, that a way may be made for the Kings of the East (that is, heavenly minded Princes) to Conquer him.

England, saith he, Bohemia, France, are turned from him; What if it should come to passe, that the light of the Gospell should break forth into Italy and Spaine? His Highnesse great and just preparations against Spaine, may through the good hand of Providence, accomplish this Prophecy: Sorry I am, that any that pretends knowledge in the Revelations, should disturbe his Highnesse in so Famous and Religious a work: and had I opportunity I should not faile to animate the Valiant Fleet, with some promises of Successe, fetched out of this divine Oracle.

Q. II. Whether the Parish Ministry in their standing and acting as such, be not found to take part with Babylon? &c. Is it not to make Idolls of them?

I referre the Reader to the word Parish, Babylon, confuted before. This Crambe must needs be Tedious to the Reader, as well as the Respondent; you have repeated Babylon, as oft as Homer doth his *Σκηνή*; above Twenty times before you have absolved your second Page. Ministry in their standing and Acting, Their standing and acting at all, is, I feare, an Eye sore and burthen to you: for I am easily perswaded, you abhorre them as much in the Prædicament of Substance as Scituation; It is not the People that make Idolls of them, but your selfe, and your Party, the 1 Cor. 8. 4. The word in the Originall is *εἰδωλολατρία* which signifies nothing; and who desires to have that signall function Annihilated and Vilified, more then an Anabaptist? The truth is, while you strike desperately at all, you make others tremble to strike at any, be they never so culpable.

Peter a misleader, and Barnabas misled.] If such men may mislead, and

and be misled, and not only be Passively seduced, but Active seducers, Why may no Mr P. be in danger of shooting at Rovers? except some of his Disciples Vouch for his Infallibility? An Error that hath been objected unto them by none of the Orthodox.

Preferments.] I will not say such a mortified man as your selfe aime at them, *Gloria potius Contemnenda dicitur, quam contemnitur.* But I am Sorry that you should harbour this grosse opinion, That the choycest of our Ministers oppose Reformation upon Carnall, Sordid, Dunghill Principles; Here if ever, it were necessary to take notice of your boldnesse, and to give you *Convitiū Resorbendum*, but I forbear; *audacia* is a morall vertue taught us in Ethicks, Divinity sure will teach it us much more. *Phil. 4. 11.*

Q. 12. Whether the greater number of People in the Parish Assembly are not in danger of Eternall Damnation, through their high Presumption they are in Christ and Regenerate in Baptisme?

A. If they be, for the most part, they may thank themselves; either they have better Teachers, or may have, But that God in Judgement doth sometimes make them like People like Priest. We tie not Regeneration to the time of Baptisme, it may be as well before and after, as in *eodem Articulo*, yet there is an Analogy between them, *Titus 3.5.* See the Confession of our Faith by the R. Assembly, *The Efficacy of Baptisme is not tyed to that moment of time wherein it is Administred; It admits into the Church, but makes not Members: It Conferres not the first grace, but confirms it: The Seale of the Covenant makes not a Covenanter, but declares him* *Windelinus.*

If Pharisaicall Spirits, and Morall honest men, will think there is more in the outward Seale, then there is: If being ignorant of Gods righteousness, they Labour to establish their own Righteousnesse, *Rom. 10 3.* I suppose Baptisme is not the cause: For if Circumcision may become Uncircumcision, *Rom. 2.5.* Then also Baptisme may become no Baptisme, and hereupon they may be reputed no better of, then for Heathens and Publicans.

Q. 13. Would it not be a Praise-worthy deed, to declare the Sin of their Predecessors, in declaring the People to be borne againe in Baptisme? and should they not informe the Godly they are in no visible orderly Church states? and should they not give a Plaine deniall to administer any Ordinance of Christ to the common multitude?

A. There is very little in this Querie to be dissented from, I

with promiscuous Administration of Ordinances as well of Baptisme as the Lords Supper were repented of, and that by an Edict of State? But I would know, what you intend by supposed Christnings, in the Close of the Query. If you oppose that Ordinance as supposititious, I shall God willing discusse that poynt with you at farther leasure.

a Henricus
Septimus Im-
perator Ger-
mania vene-
nata Hostia
infectus, dix-
it Monacho
Domine, &c.
Eunc. Chr.

Shall God make Inquisition for blood of Bodies and not soules?] Yea verily, and as for all Antichristian Ministers, and Prostitutors of Gods Ordinances to a prophane Rabble, I wish (in Mr Latimers phrase) the State would make *Quondams* of them: I believe the a Emperour Henry the 7th was not the first nor the last, that was Poysoned by the Sacrament: The Lord Pardon this Crying sinne to England, and let the Godly Reader say AMEN.

Kas. 1. do-
ids.

Q. 14. Justifying the sprinkling of ungodly prophane and popish children; and though they refuse to sprinkle them themselves yet strengthen the hands of them that doe.

a Placuit de
Infantibus
quoties non
inveniuntur
Certissimi Te-
stes absq; ullo
scrupulo Re-
baptizandos
Concil. 5.
& River. de
Bapt. §. 55.
b Incuria illa
idcirco neuti-
quam potest
excusari, qua
promiscue &
sine discrimi-
nine admit-
tantur ad bap-
tismum qui-
cunque & a
quibuscunque
offeruntur.
Amel. c. c. 1. 4.
c. 28.

A. We justifye it not any more then Civilians do justifye Clandestine marriages; *fieri non debuit, factum valuit*. But this Answer doth not satisfie you, for (say you) this may defend any act of will worship, as well as that; but you cannot make baptisme to be will worship, seeing there is a command for it; I suppose the ground of this answer was tooke upon this account, that Baptisme in no case was to be Reiterated, which (with submission to better Judgements) I doe not altogether allow. For it was enacted in the Councell of a Carthage, that if any Children doubted of the certainty of their Baptisme, when they came to age they might be baptized; And Leo saith, that cannot be counted an iteration which is not known to be done before. This onething I desire my reverend bretheren to take notice of, that the sprinkling of prophane mens Children promiscuously may prove justly scandalous: *Ameſius* in his cases of conscience tells us, that that carelesnesse whereby all are admitted to baptisme, hand over head, whoſoever, whensoever, and presented by whomsoever, cannot be excused: and *Calvin* also in his Epistle to c *Knox*, tells us, that nothing is more preposterous, then to offer to insert such into Christs body, whom we cannot hope will ever be his Disciples.

c Lib. Ep.
Calv. p. 112.

[Strengthen the hands of them that doe] I doe suppose here is some reflexion cast upon your Antagonist: But whose hands hath he strengthened? Nay hath he not weakened the hands of M. R. and M. H. and prosecuted them upon his own charge, and brought up

up from
miscar
least all
contrar
not
rers of
Popish
lous, an
they w
pure o
man c
I refer
ther th
dispos
Coven
Father
of God
Q.
State an
Sie, V
mixed
on, you
alone.
Tares f
Comet
Pain
varnili
dissipa
with a
Zion) I
cheekes
and sup
Church
your se
are the
some have
They are
vertues,
want for
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up some of his own members, for witnesses against their promiscuous dealings, when not one of your party did afford us the least assistance or encouragement; If there be any man that acts contrary to any Law or Act, now in being, oppose him and spare not; The times are strict enough, and you want not some favourers of yours, to be their judges. I never heard or knew of any Popish children baptized amongst us, and yet the parish is populous, and of a great extent: nay I retort, were they Popish Children they would not be baptized; & though you and I could wish that pure ordinances might never be polluted; yet there is no mortall man can chuse but now and then an Hypocrite will tast of them: I referre you to Apollonius, d Spanhemius, Rivet, Calvin, to try whether the immediate unrighteousnesse of the parent be sufficient to dispossesse the Child of his right to the ordinance, seeing in the Covenant of grace the Sonne shall not beare the iniquity of the Father, nor can the unrighteousnesse of man make the covenant of God of none effect Rom. 3.

Q. 15. Likeness of the Jewish nationall Church Babylon, old Romish State and painted Jezebell.

Sir, was there ever any congregation in the world, that was not mixed? If you will not preach but to an unmixed Congregation, you must with Aesius, get a ladder and climbe up to Heaven alone. Hypocrites make no confusion, you cannot discern all Tares from Wheate, many times they excell others, and as a Comet may make a greater Blazing then a fixed starre.

Painted Jezebell,] If England had any Romish paint or old varnish, the heat of Gods fiery tryall and his angry breath hath dissipated it; her face at present is rather furrowed and rough cast with adversity, then levigated & garish by prosperity. Alas! (like Zion) her teares for the late desolations, are scarce wiped off her cheekes, and can any man think shee can have an itch to painting and superstition. M. R. tells us, his Highnesse is Jehu, if then the Church State be Jezebell he will speedily overthrow it: nay you your selfe seem to tell us such a thing in your Epistle, your words are these; Shee hath painted her face with more art then Jezebell, or else some have lesse zeale then Jehu, who having no great power on his side. They are Jehu and they are not, they have his vices but not his vertues, no not *Umbram virtutis*: this similitude will never run current, for it hath but one foote instead of foure; you may do well to think more candidly of his Highnesse and of the Church of England.

*Soboles ex
sanctis & piis
Atavis proge-
nita (quamvis
Apostata fue-
runt Avi &
Parentes) ad
ecclesia corpus
pertinent. Cal.*

*Βασιλοῦς
Σαωταῖν.*

*a Qui sum-
mum princi-
pem cui debe-
tur obsequium
dedecore affe-
cti Dei majestati
cujus est ima-
go vivens ac
spirans, contu-
deliam infert.
Bodin. de
Rep. l. i. c. 10.*

*Spirit in sequi
spirit in Olym-
pum. Scalig.
xvi. Intra 3
adeses Δ6
Eu 3 Blaw
σφμύσιν.*

land.

land, and to charge others to be afraid to speake evill of dignities: But I shall have more opportunity to defend them, in the next ensuing Queries.

Q. 16. Whether the mystery of iniquity did not worke mainly to bring the Saints back to Moses killing Doctrine, his rudiments and shadowes? and whether the Apostle did not bend himselfe against the way of confounding the grace of God with mans workes, and Moses old Law with Christs New Testament Ordinances?

A. What doe you meane by Moses Lawes? is it the Morall Judiciall or Ceremoniall Law that you are offended with? till you speake out, I will take you in the best sence, and be so charitable as not to think you an Antinomist; Is there any man amongst us that stands up for ceremonies? or is there any against all Ceremonies? for without them it is impossible that the ordinances should be administred. Take this rule from Godly Greenham; a man whose counsell the Brownists afore time were forced to take; whatsoever separates man from God, or one man from another, that is an abrogated ceremony: But on the contrary, whatsoever joynes man to God, or man to man, thats in force. If any be ceremonious in the former sence, Sir tis you, and your pretended Church, which for her ambition and singularitie may come neere to Babylon, for if a man have not a new marke in his forehead, he must not pray nor receive with you, though he may give as fair markes and evidences for Heaven as any of your Tribe, yea and farre excell them; the Apostle tells us Tit. I. II. That a minister must not be *divisive*, not selfe willed, inflexible, contumacious, had you harkened to some overtures or peace, made by some speciall friends to you and me, you had not prostituted your reputation a sacrifice to publique fame, nor extorted a line of contradiction from me.

Q. 17. Whether the mystery of iniquity be not promoted and upheld by Humane and Serpentine wisdomes with worldly power and policy, exalting the creature above the Creator?

A. There is a mystery in this query, whether it be a mystery of iniquity I know not: sure you desire with the *Sepia* to lye hid under your own inke, are you against all wisdomes, or against all serpentine wisdomes? Serpentine wisdomes is commended by Christ to his Disciples; would you not have us wise enough to describe what designs are a brewing? Perhaps by worldly power, you may meane the head of the state; and if so, it is Serpentine wisdomes

wisdom indeed for all men to labour to defend a *Publique Head*; as for naturall parts, we honour them as Gods gifts, yet we will not Idolize them: parts without grace, is like a Jewell in a swines snout.

Q. 18. God hath laid by many Instruments, he will choose most unlikely instruments in mens account, even the younger Bretheren, as David among the Sonnes of Jesse, wheether there are not many good men like to be deceived, who looke as Samuel did on Eliab; or some prudent men to be the only prime instruments for Gods worke, which will not be done by power or might.

A. Sir, in this you deale (me thinkes) rather like a States-man, then a Minister: I wish you to remember *Funcius* his *Motto*: to open this we must have recourse to the 1 Sam. 16. 6. and it came to passe when they were come, that he looked on Eliab, and said, surely the Lords anointed is before him: I will not say point-blanke who is Eliab and who is David in your account: But I beseech you submit to those in Authority, least you bring this Nation to a Babylon of confusion indeed. The Greeks have a Proverbe *μη κινειν κακον εν κειμενον* not to disturbe a bad stone well placed, for feare of demolishing the whole fabrick; how much lesse a good stone, a Corner stone; that seekes not to oppresse but to cherish Godlinesse in the highest spheare.

Q. 19. Whether the Faith and Prayers of Gods people, were not as the Chariot wheeles to the great worke of God in this Nation? and wheether by leaning to mans Power and Policy, they be not turned aside to crooked wayes.

A. Except some of your Church pray more, I shall not account them Saints; Let them deale more in Piety, lesse in Policy, or else they will not deserve the name: Let us leave saith *Etantius*, to Governors their Government, to Rich men their Riches, to Wise men their Wisdome; so we keep close to Christ, it will be well with us in the meanest condition.

Q. 20. Whether the continuance of diverse Godly men in Babylon, be, not an occasion &c.

It is well you acknowledge some Godly men to be amongst us: no marvaile if you are mistaken in your account, when Eliab was in his: God (no doubt) hath many Thousands in England: Every knee that hath not bowed to Baal, every mouth that hath not kissed him.

Fly out.] Privation presupposeth a habit; would you have those fly out that are not in?

ἡ βεβαιότης.

a Subtraxit

Judeis immo-

rigeris Pasto-

res Prophetas

animarum: su-

stulit Reges

Tutores Corpo-

rum, & con-

servatores

Tranquillita-

tis publice,

Iude res ipso-

rum. Caperunt

magis magisq;

persum Ire,

Religio Con-

cidere, Sectæ

irrumper.

Tunc nulla

pax domi, sed

Horribilis Va-

statio. &c.

Ασκήσις.

Τεμπύριον

ἀνέκμαστον.

Q. 21. Whether the Antichristian Ministry in the Nation, which de-
rive their Church state from Rome, are not found committing fornication with the Kings of the Earth?

A. Christ signifies anoynted: Those that would pull down Magistracy and Ministry are Antichrists, because they oppose the Lords Anoynted, not with a *Materiall*, but with a *Spiritual* Unction. I seldome find any persons murmuring against *Aaron*, but they mutemure against *Moses* also.

Give me leave to quote here a Passage of *Buxtorfes* Epistle before his Hebrew *a Lexicon*. When the People of *Itrael* (saith he) were refractory and Perfidious, God resolved to cast them off, and to ingraffe the Gentiles: He then takes from the disobedient Jewes the Prophets, who were the Pastors of their Soules, and Kings the Protectors of their Common-wealth, and conservators of publique Tranquility; After that, all things were worse with them: Religion fell, and Sects and Schismes broke in upon them; there was no peace at Home, but horrible Confusions. &c.

Q. 22. Many found willfull Apostates.

A. Apostacy is a Retrograde motion from Religion; it is either Totall or Partiall, of Malice with *Julian*, or of Infirmitie: who these be, I leave to you to determine: I think many Anabaptists persecute that light, which first they professed, and oppose that Ministry, that brought them to a state of Grace (if they have any) more then the gracelesse Commonalty.

Qu. 23. In Babylon was found all the Blood of Saints.

A. I am sure, if Anabaptists be Saints, there is not a drop of their blood yet spilt amongst us, there is as yet no violent Persecution (thanks to the Powers above.) *Austin* tells us of Three sorts of Persecutions, that shall befall the Church; the first Violent, the second Fraudulent, the third both Violent and Fraudulent: Men will sow the Lyons skinne and the Foxes tayle together, to act their Part against Christ and his cause; But then the Ministers of Christ shall (as *Luther* saith) be either in Heaven or under Heaven: In which place I would willingly leave you, and sublimate your thoughts, as Christ did the Sonnes of *Zebedee*, from puzzling themselves about a Temporall Kingdome.

Thus Sir, as multiplicity of businesse would allow me, (besides personall infirmities) I have endeavoured to give satisfaction to your Queries: If hence either you or others may be admonished, I am sufficiently rewarded; True friendship saith *a Cicero* doth ad-

admonish and is admonished : If we will be the Sonnes of Truth, we must consider what it speaketh, and trample upon our own credit, yea and other mens too, if either be any way an impediment unto it.

a Vera amicitia monet & monetur; Cuius Aures Clausæ sunt Veritati ejus desperanda salut. Cicero.

Had I not feared the Insolency of some of your own party, and the Proximitie of the danger to some of my own flock, I should not have put forth this defensive Armour : And as for the end I proposed to my selfe in entring the Lists of Controversy with you, I solemnely Professe I never aimed at Victory, but the Truth; and rather at the Conversion of your Person, then the Subversion of your Queries.

THE A O Σ.

Anti Queries proposed to the Author of the Queries.

Q. 1. **W**Hether you doe not revive old Heresies, specially those of the Donatists, in severall branches which they held ?

1. That the Church was only in a corner of the Nation.
2. That it was fit to Rebaptize such as were orthodoxly Baptized.
3. That they had a Church without spot or blemish.
4. That the efficacy of the Sacrament depends upon the Minister.
5. That the Magistrate hath no authority in matter of Religion.
6. That all other Assemblies were prophane, except their own.

Q. 2. Whether you are not one of the least of those that follow the Lambe, not in your fained *μελωσις*, but in regard of your bitter expressions against the Church of God, calling it *Antichristian*, *Babylon*, *Jezabell*, &c. whereby you have made your Arrows *τὰ βέλη τὰ πειραγματικά* Eph. 6. 16?

Q. 3. Whether you have not pleased the Papist, in this booke, as much as displeased the Orthodoxe ? and so made sad the heart of the righteous, whom God hath not made sad ; and strengthened the hand of the wicked, that they should not turne from their wickednesse ?

Q. 4. Whether M. Lat mer, in his fourth Sermon, did know what an Heretick was, when he calls the Anabaptist by that name, as such that oppose verity, as well as unity ? And whether also the Martyr Philpot did well to say (in the Book of Martyrs) that the Anabaptists were a sort of men stirred up to hinder the reformation of the Gospell ? And if so, whether God will not remove every pricking Brier, as well as every grieving thorne, from the house of Israel ?

Q. 5. Whether had the Anabaptists enjoyed the same liberty in the Kings time as they doe now, it would not have been looked upon as an unspeakable favour ?

Q. 6. Whether *Auxentius*, one of the *Arrian* Sect, were not the first that opposed *Pædobaptisme*? And whether *Agrippine* of *Carthage*, were the first of mortalls that brought in rebaptization?

Q. 7. Whether it becomes *Anabaptists* to pull down publike places of worship, and to disturbe a Godly Ministry, and so to draw upon themselves the guilt of other mens sinnes?

Q. 8. Whether disputation be a convenient way to determine differences of this nature, Except authorized and managed by the publike Magistrate? For (saith *Luther*) Heresie is the scourge of divine wrath: as a carnall sword in their coats was the plague of a carnall people, so is the Spirituall sword amongst Christians: therefore it is not to be overcome (saith he) by wit and learning, but by prayer and fasting.

Q. 9. Whether Christ did ever authorize any to Baptize but a Minister, or one extraordinarily qualified? And whether you concurre not with the *Papists* in suffering others to Baptize?

Q. 10. What shall become of Infants under the New Testament, seeing according to your tenets, they neither believe nor are to be Baptized? *Mark*, 16. 16.

Q. 11. Whether you hold it unfit, that such pious Ministers as preach the Gospell, should live of the Gospell?

Q. 12. Whether it be lawfull for a Pastor to be circumforaneous? And to take care of severall Churches at a remote distance, except he can shew Apostolicall institution? And whether this doth not justify the *Papish* and *Prelaticall* Clergy, in their large Commenda's of one man to plurality of Benefices?

Q. 13. Whether *Davenants* question (*mutatis mutandis*) *An Iesuit: pontifici possunt esse boni subditi*? may not as pertinently be demanded, concerning some others of your party, that are of the same bitter, subtle, and implacable spirit?

Q. 14. Whether those that seem to desire the coming in of the Jewes, doe not only erre in Politicks, but also in Piety? The eares of some men being more open to novelty then truth: and the spirit of men more prone (in this present juncture of time) to sedition then subjection.

Q. 15. Whether *Saint Austin* were not a man of incomparable meeknesse, & of a Lamb-like spirit indeed, who did often intercede with the Magistrates, in behalfe of the *Donatists*, though bitter Enemies to him and the truth?

Q. 16. Whether those men that talke so much against *Babylon*, would not do well to fight against it? I meane *Babylon* mysticall, not phantasticall: and whether it be not madnesse for us that have so many enemies abroad, to spend our time in darting one against another at home? The words of *Lucan* are not impertinent to unfold our case

*Cumq; superba foret Babylon spolianda tropheis
Bella geri placuit nullos habitura triumphos.*

FINIS.

Reader, take notice that in p. 9. l. 27, 28. The heart of *Cyrus* &c. are *M. P's* words. l. 30. for *Rhetorick*, read *Rhetorius*.