







*The Vail Turn'd aside*  
O R,  
**HERESY Unmask'd**

Being a REPLY to a Book, entitled

*The Moderate Trinitarian.*

Shewing,

- I. The Author (Mr. Allen's) *immoderate* Dealing with the *Orthodox*, and his endeavouring to *betray the Truth of Christianity*.
- II. His specious *Pretences* of the Agreement between the *Orthodox* and others, about the *Trinity* and *Existence of Jesus Christ*, examined, and shewn, that the *irreconcilable Difference* still remains, proved out of *Scripture* and their own *Mouths*.
- III. Is shewn the *Worth and Value of Christ* in his two *Natures, God and Man*, so a fit *Mediator* between *God and Man*; which is *denied* by many in these *Days*.
- IV. Wherein is discovered, That no *Communion* ought to be had with *such as deny Christ in his Natures, Person and Offices*, and his *imputive Righteousness* for *Justification*.
- V. Is a Collection of the *grand Errors of Arius, Sabellius, Anthromorphits, Samosatzenians*, and others of old, and the late-revived *Errors of Socinus, Biddle, and Casinits and Socinians* of our *Days*.
- VI. Their *Craft* laid open, and *Errors confuted* by *Divine Testimony of Scripture*, and a *Warning* to all professing *Christianity*, to beware and take heed of those detestable *Errors and Heresies*.

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By Christop. Cooper of Ashford, a Lover of Truth.

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If the Foundation be destroyed, what can the Righteous do, Psalm. 11. 3.

This Witness is true; wherefore rebuke them sharply, that they may be sound in the Faith, Tit. 1. 13.

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*Daniel Coulter his book*  
TO THE

Christian and Judicious  
READER.

**A**S the Christian Religion, above all other Religions in the World, is the most excellent, as its first Founder and Author was the best and super-excellent Person of Heaven and Earth, even Jesus Christ, the Son of God, who assumed our Nature of a pure Virgin, and so was of the Fruit of David's Loyns, according as God had sworn with an Oath to David, That of the Fruit of his Loyns, according to the Flesh, he would raise up Christ to sit on his Throne, Acts 2. 30. He spake, as no Man ever spake like him, John 7. 46. in whom the Prince of this World, i. e. Devil could find nothing, (to fasten his Temptation on) John 14. 30. Who taught the Jews and Gentils the true way to Happiness, confirming his Doctrine by infallible Signs and Miracles which he wrought, and at length Sealed his Doctrine of Love and Salvation with his own precious Blood; and so having suffered Death for our Sins, rose again for our Justification; and being made perfect, he became the Author of eternal Salvation unto all them that obey him, Heb. 5. 9. leaving twelve chosen Apostles when he ascended on high, on whom he poured forth, at the Day of Pentecost, an extraordinary Measure of the heavenly and



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holy Spirit, whom he had before commanded to go into all the World, and preach the Gospel to every Creature, with a Promise of Salvation to them that believed, and a Threat of Damnation to those that believe not, Mark 16. 15, 16. who were commanded also to tarry in the City of Jerusalem until they were endued with Power from on High, Luke 24. 49. after which they did accordingly, propagating the Gospel in all Nations, amongst all Kindred and People confirming this Doctrine with Miracles wrought by the Name of Jesus, and bearing Testimony, by their own Sufferings, and Death it self. I say, as this Religion is the best and most excellent of all, by reason of its first Founder and heavenly Messenger, bringing Life and Salvation unto dead Sinners; so also hath it met with the greatest powerful Enemies, and worst of all. The Devil and all his Instruments that ever he could raise, have been set against Christ's little Flock, and they have prevailed in too great a measure over great Multitudes of People, yet not so as to wholly swallow up and poison all with false Doctrines; for Christ's Spouse hath, as it were, been hid in the clefts of the Rock, and secret places of the Stairs, Cant. 2. 14. and the Gates of Hell have not wholly prevailed against her, according as Christ had promised, Mat. 16. 18. But how sorely her spiritual Enemies have shot at her, and sorely wounded her, is too evident, both by Persecution and also by Corruption in Doctrine; for what they could not do by open Persecution and horrible Deaths, they have laboured more secretly to do by sowing Error and Heresies in the Minds and Hearts of multitudes professing Christianity: And tho' this hath been followed from the very primitive Times and Ages past to the height, yet the Devil hath not ceased here, but still goes on in this latter Age wherein we live, striving by subtil and crafty ways, not only to hold the Nations professing Christianity in Superstition and Idolatry, especially amongst the Babylonian Strumpet and pretended Mother Church; but more amazing and dreadful to consider, also to darken and corrupt the Minds and Understandings of those who have, in a great and good measure,



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measure, reformed from them, i. e. Romish Strumpet, also now again to corrupt the Minds of many of those from the Simplicity that is in Christ; so that not only another Doctrine or Gospel is preached and believed by some of the reformed Professors of the Christian Religion, but another Jesus, whom the Apostles never preached, is preached by some and believed in, whatever they pretend to the Jesus that suffered without the Gates of Jerusalem: yet I have, in this following Treatise, shewed it's not the same Lord Jesus the Apostles preached, as to his Nature, Person, Dignity and Offices, that they believe in and would perswade the Ignorant, died at Jerusalem: But quite another; one who, they say, was not truly God by Nature equal with his Father, nor truly Man of our Nature of the Seed of David and the Woman; that could not be, because that Nature was defiled, say they, and could not be a Sacrifice for its own Sin, much less for the Worlds Sin, or Sins of all the World. But,

1st. Pray, Christian Reader, consider, and be not beguiled, God's Word saith his goings forth have been from of old, from everlasting, Mic. 5. 2. and that he is the true God and everlasting Life, 1 John 5. 20. However, they quarrel with the Translation, it's that word thou and I must be judged by at the last day.

2ly. Consider, it's no where in God's Word said, Christ is a God by Office only, as Moses was to Pharaoh, or a made, created, deputed God, as they say, but the same to day, yesterday, and for ever, Heb. 13. 8.

3ly. As to their objecting those Texts that Jesus Christ was ignorant of the day of Judgment, which none but the Father knew only; and that he said the Father was greater than he, and than all, &c. consider, that as Christ is said to be Partaker of Flesh and Blood, and made of a Woman, Heb. 2. Gal. 4. it is true, as he so was Man, the Father was greater than he, but not as he was true God and eternal Life: In this case he saith, I and my Father are one, Joh.



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4ly. *As to the Manhood of Christ, have a care of being beguiled hereabout; for the very Jews themselves believed that he was a Man of the Seed of David, Job. 10. 33. and he himself owned it, Mat. 16. 13. and this was so commonly known, that the blind Man that sat by the way side, could cry out, Jesus, thou Son of David, have Mercy on me; thou Son of David, have Mercy on me, Luke 18. 38, 39. also when Herod demanded of the chief Priests and Scribes of the People, Where Christ should be Born? they said unto him, In Bethlehem of Judea; for thus it is written by the Prophet, And thou Bethlehem, in the Land of Judea, art not the least among the Princes of Judah; for out of thee shall come a Governor, that shall rule my People Israel. Now, mind these words, out of thee; therefore Mary was a Daughter of Juda, and Christ took of her Seed Flesh and Blood, it could not be evident, that our Lord sprung out of or else Juda, as saith the Scripture, Heb. 7. 14.*

5ly. *As to their Objection about her being part of the fallen Lump, and so was defiled. An effectual Salve is ready for this;*

*First, Because he was not begotten by Man, nor Adam's way of Begetting, but by the Power of the Highest over-shadowing the Virgin: This was the efficient Cause of his Generation, but not the material, as one well observes; for it was from the pregnant Properties of the human Nature in Mary he was formed Man, tho' the Holy Ghost effected it: By which Power of the Holy Ghost it was a holy thing, tho' of her Seed and Substance, Luke 1. 35.*

*Secondly, Was not God able to bring a clean thing out of an unclean? Yes, certainly, as well as to raise our corruptible Bodies in Incorruption, 1 Cor. 15. 53, 54. And he that sanctified Jeremiah before he came out of the Womb, he could and did as well sanctify that part Christ took of Flesh and Blood, of which the Children of Men partake; and so was it that he was made like his Brethren, Heb. 2. 17. yet without Sin, Heb. 4. 15.*

6ly. *By*



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6ly. By them, not another Jesus, only is preached, or at least communicated amongst Men, but also another way of Salvation, in respect of Justification unto Life, some supposing that Christ hath done little more than as a Prophet, to teach them the way to Heaven, and left them an Example to follow, in his Obedience and Sufferings; and a second sort say Christ hath partly made way to God the Father for them, in order to Justification, but not wholly, so as that they must, in Conjunction with Christ's Righteousness, have a Righteousness of their own to justify them, and so deny and make void the Satisfaction that Christ hath made to infinite Justice, wholly without us, and also his imputative Righteousness to be put upon us, and Justification by him alone, which is the very Rock upon which the Jews split themselves; for they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God; for Christ is the End of the Law for Righteousness to every one that believeth, Rom. 10. 3, 4. of this sort are those that deny Christ to be God and Man in one Person truly so, or they that deny him to be God by Nature; especially of whom, Reader, be thou aware of their Subtily and Deceit, for they will not openly and publickly disown Christ to be God and Man, and Justification by him, but carry on their Notions under a Mask and Visard, especially the Calvinists, tho' the Socinians are more plain. But those Men that do any ways manifest their Opinions, which is mostly by opposing the Orthodox Faith by human Speculations, pretend much to Scripture Words in those Texts seem of their side, as Biddle and the nameless Author of the four Letters, crying out against the Orthodox, as Persons that will not use their Senses and Reason, pinning their Faith on other Mens Sleeves, depending on the ancient Fathers, Creeds, &c.

1st. I would have the Christian Reader have a care here also, for we do not depend on the Fathers nor Creeds, no farther than they are according to the Scriptures,



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tures, and agreeable unto the Doctrine of Life therein contained, but are willing to use some of their Words for to distinguish the true Doctrine from the Errors that our Opposues hold, who carry on all under a Pretence of Scripture Words, yet intend quite contrary to the Intent of the Current of Scripture: Therefore, the Clause of one Substance, I suppose, was put in the Nicene Creed, to discover the Arians by, tho' Arius himself at last subscribed and sware to it deceitfully, (tho' many will not) yet some of late have also subscribed to the Church of England's Articles, that includes the three Creeds, tho' they believe not the Athanasius nor Nicene Creed, no more than they do the 1st, 2d and 5th Articles, which neither are excepted against, nor the 8th, that they subscribe too, which expresses, that the three Creeds ought thoroughly to be received and believed, for they may be proved by most certain Warrants of holy Scripture.

2ly. Beware of depending on Sense, for Faith believes above Sense, tho' we are not to lay by Reason and Sense; yet, since Adam's Fall it's poor and blind, tho' it may in some measure discern Temporal things, yet it cannot alone see the Mysteries of Divine without a Spiritual Guide, which is the Divine Revelation of the Word and Spirit of God; but the natural Man received not the things of the Spirit of God, for they are foolish unto him, neither can he know them, because they are Spiritually discerned, 1 Cor. 2. 14.

1st. Therefore, to believe that three are one, and one three, i.e. three Parsons are one God.

2ly. That Christ is Man of the Seed of David, and so below the Father, yet also God equal with the Father.

3ly. That Christ paid a full Price and Satisfaction unto God's Justice for Sinners, yet so, that the same are to be freely forgiven all their Debts, as we are taught to pray for, Mat. 6. 12. is that which the natural Man, with all his natural Speculations and meer Human



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Human Reason, cannot see nor believe, tho' God's Word hath declared it over and over again.

I know some will think it hard, that I say another Jesus than we believe in, is taught and communicated by some that I oppose; but yet it is so as I have proved in the following Treatise, not only so, but another Jesus than the Scriptures do declare apparent, by their own Confession, who say there is as much difference between their Christ and ours, as is between Heaven and Earth, Light and Darknes; by which it is plain their Rock is not our Rock, even our Enemies themselves, being Judges, Deut. 32. 31.

3ly. I know we are, by some, accounted as the Troublers of Israel, and as proud Diotrefes in the Churches, who love to have the Preheminence among them, because we refuse Communion with the known and open Opposers of Christ's true Divinity and Humanity: But let such know, who pretend to Charity as they do, this is a very uncharitable Construction and Reflection on us; for it's God only that knows the Heart, and he knows for what End we separate, and the Day is coming which will declare it.

4ly. As to that of Charity, I am so far concerned for some of those that I know are led into Error, that I hope I could do any thing through Grace that might conduce to their Welfare here and Happiness hereafter, if called to it; and if I could prevail by Writing, Preaching or Prayer for them, (all which I look on as my Duty) that they might be recovered out of the Snare they are fallen into, I should be exceeding joyful; and what greater Charity than to be endeavouring, if by any means their Souls might be enlightened with the Light of Life, and by that made happy for ever? though I do not judge their final and eternal State; no, that's none of my Work, but God's alone by Christ his Son, yet I do say their State is dangerous, who openly oppose such precious Doctrines of Christ's Incarnation and Salvation by him alone; and as one well observes, that a Papist, as a Papist, cannot be saved, i.e. upon those Principles whereon such lay their Stress of Hopes for Salvation: So may I say of others that believe

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believe not the Doctrine aforesaid, to wit, the way of Justification and Salvation by Christ's Merits and Righteousness imputively to us, with other things thereunto appertaining, wrought by him, as he is both God and Man: No Salvation is but in that same Lord Jesus; so if they do find Mercy, it must be by that way they do not now see, nor rightly believe in, and how they will be saved that do not believe in that same Jesus Christ, that the Scripture teaches us, is God and Man truly so, but openly oppose us thereabout; it concerns them to look into and take care about: I say, so far their State is dangerous, especially such as are the Brothers and Leaders into such dangerous Errors, as to deny the true Lord that bought them; for I make a difference between them and such as are ignorant and weak, doubting which to believe, hoping God will open their Eyes, that they may see farther into those Divine Mysteries and infinite Love to their Souls, for whose sakes I chiefly have taken all this Pains, and for the sake of those who seem to be of our Faith in these mighty Points, yet cannot get over some Stumbles that lie in their way about Communion, being a little pur-blind with natural Reason, together with the fair Pretences of our Opposers, and Glosses they put on some Scriptures, crying up Charity and Brotherly Union, when indeed they are not aware of the dangerous walking with those they are not agreed with about so weighty Points, as Souls, Life, Christ and Salvation: There were some, when the Foundation of the second Temple was laid, that came to Zorubbabel and to the chief of the Fathers of Israel, and said unto them, Let us build with you, for we seek your God as ye do, and we do sacrifice unto him, Ezra 4. 2. But those true Builders would not suffer them to meddle or join with them in this Work for all their pretending to be Seekers of their God, and they sacrificed to him.

Lastly, The Honour of the Great God, and the vindicating of his precious Truth, Dignity and Worth of my dear Redeemer, (I hope in pure Love to him, together as not to hide my Talent, wherein I might be an Instrument for the Good of some poor Soul or Souls)

hath



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hath engaged me in this tedious Work, who am so unworthy: And tho' I may meet with great Opposition, Trouble, Scorn and Derision from many for what I have done, as I have met with not a little Opposition in Writing, and Discouragement, yet so as I may honour my God and vindicate his Truth, I hope I shall be able to bear the Brunt, and defy all may be cast on my Name, Person or Reputation, thro' God's Grace assisting me, whose Cause I am well satisfied I am engaged in, how weakly soever I have managed the same, and however some may slight and undervalue what I contend for, yet it's my full Belief they will one day see otherwise, and own it to be Matter of Weight, tho' now some make out it's no matter to believe what Christ was, either God or Man, or both, or neither of both; they know not themselves, nor indeed can they, who have let go their first Faith, and deny him to be what the Scripture declares; and as the Matter is exceeding weighty, so it indeed requires a larger Capacity than my own to be engaged in it; and could I have found any, or prevailed with some I know, to have gone forth in this Task, I should willingly have been silent, and given place; and tho' some have hinted at these things of late, yet not gone through with the whole, as the Matter, I thought, required, I having some certain Knowledge of those Errors for many Years past, have thought meet to be the larger in discoursing some things. Once more I say I have no personal Prejudice against any of those Persons I oppose, so far as I know my own Heart; it's not against them, as Men, I write; no, I fight not against their Persons, but against their Soul-dangerous Errors, that roots up the Foundation of Faith, Hope, Christ, and Life eternal.

1st. If any thing in my writing this, have slipped from my Pen unbecoming Christianity, or contrary unto the Truth I contend for, impute that to my Weakness, for I am so far from thinking my self infallible, that I am sure I fail every day.

2ly. If any receive Light or Benefit hereby, thank God for it, and let him have the Praise, not me, who

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*who am less than the least of all, and unworthy of all; yet my Trust and Dependance is in Christ alone, who is all, and in all to every true Believer in him.*

*I should have said something more touching the Doctrine of the Trinity, Deity and Satisfaction of Christ, but hasting to have done, I only note one or two things;*

1st. *As to the Deity of Christ, the Jews well enough understood these words of Christ, Joh. 10. 30. I and my Father are one; they being a plain Assertion of his being God: This caused their Rage, who would have Slain him for bearing Witness to his own Deity; and although our Opposers acknowledge Christ to be God, but not the most high God, nor God by Nature, yet will pay Worship and Adoration to him, or at least some of them; but how they will escape coming under the grand Mark of those that know not God, I cannot tell, seeing the Apostle saith to the Galatians, Then when they knew not God, they did Service unto them, which by Nature are no Gods, Gal. 4. 8. And as Dr. Owen observes, the words, Most high God, first spoken of, Gen. 49. 18, 19, 22. denotes his Sovereignty and Dominion, and doth not intimate, that there are other Gods, over which one is over them all; for so they bring their Christ into the number of false Gods, and not the true God, that made the Heaven and the Earth, and then he must perish, as God's Word by the Prophet testifies, that the Gods that have not made the Heavens and the Earth, even they shall perish, Jer. 10. 11. and they that argue, that the Father only is the most High, and not the Son and Spirit, yet allow them also to be God in a lower Sense, make three Gods contrary to the Scriptures, Deut. 6. 4. and the Christian Faith, but Christ being set up from everlasting, before the Beginning or ever the Earth was, Prov. 8. 23. and in John 17. 5. prays (as Man) to be glorified with that Glory he had (as God) with the Father before the World was, shews us he is God*



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God equal with the Father, according to that Text,  
Zach. 13. 7. against the Man that is my Fellow.

2ly. As to the Satisfaction made by Christ unto the infinite Justice of God, the grand Opposer of this Doctrine was Socinus, in his Book (De Jesu Christo Servatore, (which Book I suppose was writ in Latin) in English the Title is) Of Jesus Christ our Saviour; which, as Dr. Owen saith, was writ in answer to one Covetus, a Learned Man, in which Book Socinus said, 'That Jesus Christ is therefore our Saviour, because he hath declared unto us the way of eternal Salvation, and confirmed it in his own Person, manifestly shewing it both by Example of his Life and Rising again from the Dead; and I affirm, That he neither made Satisfaction to the Justice of God, whereby we deserve to be damned for our Sins; nor was there any need he should so do.

These being the Words of Socinus, as translated by the Doctor, which is not only repugnant to Scripture and the Christian Religion, but also overthrows the way of Salvation discovered to us by infallible Revelation, revealed in the Scriptures, destroys the Love of God and the Attribute of his Justice, who (keeps Mercy for thousands, and yet that) will by no means clear the Guilty, Exod. 34. 7. it sets Mens own imperfect Obedience up in the room of Christ's perfect Righteousness, making him out to be but a small part of our Saviour or none at all, and themselves the Saviour of themselves; it, in a word, shuts Christ quite out of Doors, and robs God of his Glory, in ascribing that to our selves, which is his Work alone; besides, it justifies the Romish Church in their pretended meritorious Works, and Purgation from, and Satisfaction for Sin in a Purgatory.

Now, it's not against Socinus himself I write this, but for the sake of those that have of late rose up in this Nation, and corrupted many with his Notions, both  
opposing

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opposing the Deiry of Christ and the Satisfaction made by him; and shall their poor Sophisms, that are scarce understood by the greatest part of those amongst us, be received as sufficient Oracles to overthrow the Divine Oracle of God's Word? No, sure; yet, Reader, take heed, their Arguments are deceitful as well as their Errors, for they spring from a bad Fountain, as one observes; Satan is the Father, and Pride the Mother; and the Apostle said, their Words will eat as doth a Canker, speaking of those Errors, 2 Tim. 2. 17.

Last of all, labour after the inward Experience of this Benefit by Christ, for it's not enough for us to know, in the external Knowledge, of those things, tho' that is the Entrance into the way of Life, yet must we have a Measure of the Internal Work of Grace in our Souls, and by Faith, Application must be made home by the Spirit, of the Benefit of those divine and precious Mysteries: It's not enough to have the Head full with Knowledge, but the Heart must be filled also with the Grace of it. Oh, let us labour to have the Sense of this great Love of God, in sending his Son to work all our Work for us! for Christ's coming was not so much to procure Mercy, as it was to pay a Satisfaction to infinite Justice; yet the greatest Demonstration of Mercy, especially what he suffered, which was so Great and Ignominious, that the Sun in the Firmament, as it were, Blushed and hid it self, when there was Darknes over all the Earth at his Crucifying, whose Resurrection and Ascension was Glorious; and by which Everlasting Righteousness is brought in, and Sin made an end of; therefore look by Faith to the Blood of Christ to cleanse us from Sin, and as to know him that is True, is our Great Concern: So also it is to know that we are in him that is True, even in his Son Jesus Christ; this is the True God and Eternal Life, John 5. 20. it was that Paul, that great Apostle aimed at above all other things to win Christ and be found in him, not having his own Righteousness, which was of the Law, but that which is through the



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the Faith of Christ, the Righteousness which is of God by Faith, and to be made conformable unto his Death; See Phil. 3. 8, 9, 10. This will engage the Soul to obey God in Love, and hate Sin, which that it may be so, let us all seek God for, which is the desire of

*Thy Souls Well-wisher,*

From Ashford  
in Kent, May  
27. 1701.

Christopher Cooper.

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Mr.

# Mr. Allen's Immoderation Discovered,

And Non-communication with

## HERESIES.

### Section I.

**T**HAT Mr. Allen hath dealt very unfairly and immoderately with the *Trinitarians*, I shall prove by Arguments following, viz.

1<sup>st</sup>. In that he styles his Book *The Moderate Trinitarian*, and consequently himself so, when as his Arguments are all and altogether in favour of those who deny the Father, Son and Holy Spirit to be the one God, Co-equal, Co-essential and Co-eternal the same; and a gainst them that own the same, and see it their Duty to have Communion with none but such a Church, rightly stated in the Faith thereof.

2<sup>ly</sup>. From the very Signification of the word *Moderation*, which signifies measurable, temperate and to govern with Discretion, as also a *Medium* between two *Extreams*; but Mr. Allen's pleading for keeping up a Communion with such as we know are either *Arians*, *Socinians*, *Eutichyans*, or as bad, i. e. that deny our BLESSED LORD and SAVI-OUR JESUS CHRIST to be TRULY GOD, equal  
B with



with the Father, of the same Essence and Substance with him, touching his *Divine Nature*: *AND MAN* of the Substance of *BLESSED MARY*, i. e. *Flesh and Blood of our Nature*, as to his *Human Nature*, shews, that whatever he pretends to, is the contrary to *Moderation*, there being no Measurableness in it; for by the same Arguments that he useth to enforce us *Orthodox* to have Communion with such as he pleads for *Communion* withal: Who is it that own themselves *Christians* in any sense whatsoever but we may have Communion with? yea, let them own *Christ* in what sense soever they please, or as some of the *Jews* did, to be a *Man*, a good *Man*, and a *Prophet*, *Mat. 16. 14. Joh. 7. 12. Chap. 10. 33.* yea, let them own but *Christ* at all; nay, his Arguments allow of Communion with any; let them change *Christ's Ordinances* into *Mans Traditions*, or deny all outward *Ordinances*, as too many now in this our Age do, nay; if any own a *Christ* in a pretended high manner, as any *Arian* or *Socinian*, or the like, yet we must not break our Communion with them, according to *Mr. Allen's Arguments for Moderation*, as will farther appear.

3ly. *Christian Moderation* is to be endeavoured after in that way *God allows* only; but *God* never intended nor allowed *Moderation* so far as *Communion*, to be extended beyond the *Bounds* of his written Word, which doth prohibit Communion with those that walk disorderly, *2 Thes. 4. 6. 1 Cor. 5. 4, 5.*

Object. But if any plead this hath respect to *Manners only*, and not to *Points of Doctrine*;

I reply, All Disorders are included in *God's Word*, and a Prohibition of them; and such as hold them, are to be avoided, as we may see *Rom. 16. 17, 18.* Now, I beseech you, *Brethren*, mark them which cause Divisions and Offences contrary to the *Doctrine* which ye have learned, and avoid them, for they are such as serve not our Lord *Jesus Christ*, but their

their own Bellies; and by good Words and favourable Speeches deceive the Hearts of the Simple. This our Author mentions a part of, and but a part of, to serve his own turn only, putting it in the Front of his Book; but God's Word must not be torn asunder, to pick and chuse it after our own Fancy; for do but leave out the word *Not* in the Commands of God, that faith, Thou shalt *not* Kill, thou shalt *not* Steal, then it will alter the Sense so as if God said, Thou shalt Kill, and thou shalt Steal, &c. but to pass, it was Matter of Doctrine where the Apostle Paul, writing to Timothy, bid him take heed of, 1 Tim. 4. 16. Take heed unto thy self, and unto thy Doctrine, continue in them, for in doing this thou shalt both save thy self and them that hear thee: Compare this with Tit. 3. 10, A Man that is an Heretick after the first and second Admonition reject: Again, Tit. 2. 1, 2. But speak thou the things which become sound Doctrine; that the aged Men be sober, grave, temperate; sound in the Faith, &c. Also John speaks of many Deceivers, that many Deceivers were then entered into the World, 2 Joh. 7. 9, 10. What was their Deceivingness about? Indeed no other but the same is now, who confess not Jesus Christ is come in the Flesh; What Flesh? The Flesh of the Virgin Mary, being made of a Woman, and of the Seed of Abraham, even such as the Children are Partakers of; not Flesh from Heaven, or made out of a Divine thing from above, nor yet God changed into Flesh and Blood, like Men, but the same Flesh the Children partake of, even Adam's Posterity, Sin only and Filthiness excepted.

This was the Flesh the Apostle intended, and not that Flesh the Arians, Eutichyans and Mathem Cassen intend, that deny Christ our Lord to take his Human Nature, Flesh, Blood and Bone of the Virgin, or to be the natural Son of Abraham; yet, indeed, we must have Communion with them, according to Mr. Allen's Moderation, but Christ hath warned his Disciples and Followers, Mat. 24. 4. to take heed that no Man deceive them; or if any should



4. *Mr. Allen's Immoderation discovered,*

should say, *Lo, here is Christ, or lo, there, believe it not; for false Prophets and false Christs should arise, and shew great Signs and Wonders, that if it were possible, to deceive the very Elect:* But those that come and do not bring this Doctrine the Word of God declares of Christ, John bids us not receive him into our Houses, nor bid him God speed, 2 Joh. 10.

4ly. Mr. Allen's Immoderation appears in that, according to his arguing, the Church of Christ hath no Power to call any Person to an account for Matters of Faith, but all Heresies concerning the Faith in Christ, must be indulged; for if those Scriptures that speak of God the Father's Omnipresence, and the Oneness of Father, Son and Holy Spirit, as they are the *one true God*, must be left for every Person to interpret, according to his own Human Reason and Understanding, and they to be indulged in Communion, that interpret the same, one after this manner, yea, others after that manner, though never so *erroneous* and *contradictious* to other plain Texts of God's Word, and contrary to the Analogy of the Christian Faith: Then it will follow, that all Errors and Heresies, of what nature soever, may be allowed in the Church of Christ; neither is the Church then to reject a Man that is a Heretick, after the first and second Admonition, as the Apostle Paul commands, Tit. 3. 10. yea, this pretended Moderation of Mr. Allen's turns all true Church Discipline out of Doors, Head and Shoulders together, taking away that Power from her that belongs to her, to bind and loose, according to God's Word and Spirit, see Mat. 16. 19. Joh. 20. 23. neither shall any be able, after this manner, to find a true Church of Christ upon Earth.

If, as Mr. Allen pleads, we ought to have Communion with all nominal Baptists, that own a Christ in any Sense whatsoever, then we need not separate either from the Church of Rome, or any other owning the Name of Christ in the whole World; for Christ is the Foundation that all true Builders build upon; and if him, in his Power Divine and  
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*Satisfaction* given to infinite Justice for the Sin of Man, together with his two Natures, *Human* and *Divine*, of which the whole Christ doth consist, and the Work of Redemption wrought by him may be left out, and yet be enough to acknowledge him in Name only, then why need we make any Separation about *Baptism*, the Manner or Mode thereof? or about any other Matters of Religion, of far less moment than these Essentials we argue for? for other Foundations can no Man lay than that is laid which is *Jesus Christ*, 1 Cor. 3. 11. But as the Jews, those Master Builders did leave out the Chief and Head Corner Stone, *Christ the Lord of Life*; So do such as will not allow Christ to be what God's word declares him, even true God and true Man, over all God Blessed for ever, Rom. 9. 5.

5. Mr. *Allens Immoderation* appears in those many Reflections; He in his writing hath cast on those of the Orthodox and *Trinitarian Faith*, witness first his Preface, page 3. where he speaks of sparks of misguided and intemperate Zeal in divers well meaning Men, to set some Churches in a Flame, which like the Dreadful Conflagration in London, Burnt down to the ground many Famous (tho' not Parish) Churches: Again faith, all that have appeared in Print about this Subject, so far as he had observed, have cried out Peace and Truth; yet notwithstanding have filled their Buckets with Oyl, and threw them into the Flame. To which,

*I Reply*, if this be Mr. *Allens Censures* of his Orthodox Brethren, what Reason hath he to plead for Communion with them, seeing,

1st. They have Sparks of Misguided and Intemperate Zeal, that they do with, as the Romish Church did, what to liken his Brethren to those wicked, and to the abhorred Brood of the Whore of Babylon, that began and carried on that Dreadful Fire in 66, that burned so many Famous Buildings and Churches in that great City of London; yea, and worse, not Famous Houses and Churches of Stone and Timber,



but to set Christs *Spiritual Church and Temple all in a Flame*, not to burn Persons Habitations, but far worse, to *Inflame Men's Souls*, and Ruin the *Spouse of Christ*; Oh! what can be worse, yet he greatly pretends to *Moderation*, and would have all joyn in *Communion*, tho' so badly censured by him.

2ly. He seems to make us *Orthodox*, to be *Hypocrites*, that appear in Print, in vindication of that as we verily believe is the *GREAT TRUTH* of God; for, says he, they cry out *Peace and Truth*; yet notwithstanding have filled their *Buckets with Oyl*, and threw them into the *Flame*, thus he reflects on us, yet still pretends to *Moderation*.

3ly. He would feign, pag. 5. as if we *Orthodox* were *sadly divided and subdivided in our Thoughts and Sentiments about this Matter*. To it,

I Reply, Were it so, it doth not become a *Moderator*, and one of us, as he pretends to be, to set out the *worst*; but I know not of any substantial difference in either of us of this Faith, as to *Circumstances*, some may differ, so far as I know; but this is to *Paint* us out with as *Bad a Colour* as he can, tho' to do it, he puts the same on himself, who pretends to be *Orthodox* to; but indeed we are *much divided*, and far disagree with such pretended *Trinitarians* as himself is.

4ly. He seems to mark us out such as *Jehu like* set or run on *Young Men* that are likely to prove *hopeful in the work of the Ministry*, to lay before them the *eminent danger* they are in, if they *Communicate with such and such Persons*. The *Consequence*, he saith, is commonly the *breach of the Peace of the Church*; the first Onset of this he pretends to be from some *fiery Spirit*, heated with *Zeal in this Controversy* (amongst us,) and so comes *Jehu like*, &c.

Reply, This indeed is another sort of *Paint* of his, to *Paint* us withal, to look of a very *ugly Shape* amongst *Matthew Caffen's Disciples* and *Abbetors*; but, indeed, were it so, as in some Sense, I deny not but a *Watch-word*, yea, and *Arguments too*, have been set before such *young Men* by some of

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the Orthodox, yet, what Reason hath Mr. *Allen*, who pretends to write for *Moderation*, to find such Fault about it, or yet to resent it so ill, when he cannot but know how diligent some of *M. Cassen's* Party have been in gaining Profelytes to them; yea, and also endeavouring to keep Persons back from joining with us, if Words and Arguments would have done, as I could Instance of *D. Allen* himself? but he condemns others in that himself allows; and as we are in Conscience bound to earnestly contend for the Faith once delivered to the Saints, Jude 3. which Faith, this about the Messiah is great part of, whom we are commanded to believe in, and such as do not, are under the Wrath of God and Condemnation, Joh. 3. 18, 36. yea, they make God a Lyar that do not believe the Record that God hath given of his Son, which is eternal Life; and this is in his Son, as God, for he is the true God and eternal Life; not a God so called, and made, or deputed as Angels and Men, but was the TRUE God, see Joh. 5. 10, 11, 20. So shall we still labour to shew young Men and old too, as opportunity serverth, the Danger of abetting with, or abiding amongst such as err so deeply in the Foundation and Object of Faith and Worship: and let him call this a fiery Spirit that is heated with Zeal, or paint us out as he and they please, yet pretend to *Moderation, Peace, Love and Unity*; and so under that Mask endeavour either to keep them they have, or draw all others into that Snare and Labyrinth of Errors with themselves; for Peace and Truth must be kept joined together, or else the Golden Link of Christianity will be broken; let them follow after *Peace and Charity with all Man*, as much as possible, but let the Bounds of it not be stretched so wide in Church Communion, as to have Communion with *Darkness*. Oh! how have I known those of their Opinion, which deny the two Natures of Christ and their Abettors, cry out for *Unity, Unity! Peace, Peace!* yet will they go about to infuse it into the Heads and Hearts of Men and Women, especially



weak, that to know what Christ consists of, is such a *dark Matter*, as is impossible for Mortals to know, when, alas! they do but deceive the Hearts of the Simple; for it's revealed in God's Word very plain, and we are *commanded* to believe it, on pain of God's Displeasure. Again, another way have they, first fastening the Thoughts aforesaid; then will they put Stumbling Blocks before the Eyes of *Carnal Reason*, saying, How is it possible that Christ or Jesus can be the *most High God*, seeing there is but one *most High*? And how is it possible, say they, that the Father is God, the Son is God, and the Holy Ghost God, when there is but *one God*? And, say they, how is it possible that Jesus Christ can or could be both true God of the Father's *Substance*, and also true Man, Flesh and Blood of Mankind, when as he said, that the Father was Greater than *him or all*? and how could he take of our Nature, and not of our Sin? Alas! this is, indeed, a fine way to darken Council with Words without Knowledge, and to consult the Verity of God's Word by our *Human Reason* only; it's enough God hath so said and declared of him. Surely *Abraham's* Reason could not tell how God's Promise should be fulfilled in *Isaac his Son*, when he was commanded of God to offer him upon *Mount Moriah*; yet it was enough for *Abraham* to believe it, because God had so commanded. But to pass,

I fear their Errors have too much took with Young and Old, for I am sure they have endeavoured privately to bring in that which is *Heresy*, and dangerous to be sure, if not *damnable*.

5<sup>ly</sup>. in page 15. he complains against us, because of *hard bitter Words* that hath set good Men together by Tooth and Nail, yet about that which (he thinks) no material Difference is; yea, after he hath canted it too and fro, he feigns it *almost or quite lost*.

*Reply*, Very strange Moderation, to reconcile White and Black together, *Light and Darkness*! yea, very strange, that no material Difference is between

tween a Creator and a Creature! But as to bitter Words he blames us for, is strange also, that our *Moderator* should complain so much more of us, his *Brethren*, than of those he pretends to be not of.

I pass over many Passages, and come to the 33d page, though he *cast Dirt* all along, yet here he hath a long Reflection, and casts all the *Odium* his Brain could find out, setting it on to the Purpose, as he thinks, in that *silly*, yet *DECEITFUL Parable of Silver and Gold*: For,

1st. He applies the *Similitude* of Silver to *A.* that represents the *Orthodox*, as if they valued *Christ* and his *Redemption* of a lesser Nature than his *Casinite* and *Socinian Brethren* do.

*Reply*, This is very deceitful to apply to them the *Gold*, and us the *Silver*, as if we believed our Redemption to be comparable to *Silver*, and they believe it comparative to *Gold*, of more excellent Worth than we believe the Price of our Redemption to be, when all this time he knew *Matthew Casen* believed the whole *Christ* to be a *created Being*; tho' he says, the Lord from Heaven, yet was a *created Lord*, who had a Lord over him; so that his Saviour was not eternal from everlasting. Again, the *Socinians* believe *Christ* to be true Man indeed, but no more than a Man and a *Creature*; and this *Creature* died for Man: So both these look on *Christ*, the Matter of their Redemption, to be but a Man, or a *called God created*. We, *Orthodox*, tho' we believe *Jesus* took a Body of Flesh of the Seed of *Abraham*, yet do we believe he was from everlasting the true God and eternal Life, and that it was that eternal Spirit dwelt in that Body, by which he offered it up to God the Father, that made the Offering *efficacious*, and gave Vertue to all his Suffering: So that the Divine Nature certainly enabled and qualified his Human Nature; so that this Price he paid was of far more value than if he had been a created Being only, as our Opposits believe.



2ly. Mr. Allen, in that Comparison, paints us out like Bears; these are his words, says A. I am resolved I will be gone, and I will Print some Papers, and expose you; I will put a Bears Skin upon you, and, if I can, I will make all them in the Ship believe that you are a Bear indeed, and all the Dogs in the Ship shall Bark at you, &c.

Reply, This A. he sets to signify, the Athanasians or Orthodox, and we that are of that Faith, doth he thus paint out, as if we were so rigid as not to have common Society with them, yea, that we set as bad as Dogs at them, to bark at or disquiet them in this World, and perswade the World they indeed are not Men, but Bears, or else as bad: What, to liken us, or paint us out so cruel, as to set Dogs, or as bad, at our Opposits! yea, to perswade others that they are Bears indeed, which are some of the most Savageest and Devouring Beasts of the Field, which, to please Mens Fancies, are sometimes baited by Dogs; yea, I have read in History, that amongst the Cruelties inflicted on the Christians by the Heathens, they sowed up some in the Skins of wild Beasts, and then worried them with great Dogs: But it seems our pretended Moderator spares not to liken us to those cruel Blood-thirsty Heathens. What, all this and much more from Mr. Allen, and yet pretend to Moderation! Yes, so it is, pray look over his Parable of A, B, C, and you will see how he paints us out to be, which shews no Moderation at all, but it's contrary, to be great Immoderation, for there he makes us out also to endeavour to hinder others of all their Peace and Comfort.

6ly. In page 34 he is still at his old Work of Painting, and saith, how that we threaten Excommunication, and to expose them in Print, and to perswade every Body, if we could, that our Opposits are Bugbears, no Christians, worse than Papists, and as bad as Atheists, such as deny the true God and Lord that bought them, &c.

Reply,

Reply, 1<sup>st</sup>. As to *Excommunication*, our Author need not have put in, for he joined and agreed to an *Excommunication* against *A. Robins* and *John Smith*, the one an *Elder*, the other a *Teacher* of a Congregation at *Biddenden* in *Kent*, for Matters of Controversy and Principles they held, being of the Orthodox Faith, and in Conscience, could not bear to indulge those Errors longer in the Church, as others would have them to do, was the Ground, whatever they do pretend to the contrary, of that *Excommunication* against them, which was drawn up in their Elders absence, and agreed to by *D. Allen* and others; *M. C.* and *D. Allen* both handed it: And this was before any Church-Admonition had been given, which ought to have been first towards the least Member offending: And *Mr. Allen* was appointed to read it openly, and this a little before or a little after his Book for pretended *Moderation* came out. Now, it was more than threatened by them; for it was agreed unto and handed by *M. Caffen*, *D. Allen*, and others, and openly published by *D. Allen's* Mouth at one of their Meetings, as I am told. Now, where is this *Charity, Love and Forbearance* that they speak of or pretend to.

2<sup>ly</sup>. As to his Bugbearing of it, let that pass, only take notice it comes from a pretended *Moderator*.

3<sup>ly</sup>. As to exposing them in Print, we do it not to expose them as Men, but to expose their Principles, which we believe are desperate, dangerous, and indeed as bad Errors as many of those the *Papists* hold; and therefore, tho' he paints it out unlike a *Moderator*, who should have made the best of it, and not the worst; yet it's evident, that Christians are to bear their Testimony against all Evil, let it be in point of Doctrine or Practice; witness Christ himself, who blames the *Jews*, or *Scribes* and *Pharisees* amongst them for teaching for Doctrines the Commandments of Men, *Mat. 15. 9*. And the Apostle *Paul* writes unto the Church at *Philippi*, to  
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beware of the *Concision*, or those that were Maintainers of the legal Ceremonies of the Law, as Circumcision, &c. whom he stiles *Evil-workers*, &c. *Phil.* 3. 2. also the Apostle *Peter*, writing to the Saints, informs them, that as there was *false Prophets amongst the People*, so there should be *false Teachers amongst them*, who should privately bring in damnable *Heresies*, even denying the Lord that bought them, see *2 Pet.* 2. 1. Therefore it's not unlawful for Christ's Ministers to write or Print now against those Errors that now too much abound, yea, and sharply reprove those do maintain them, yea, it's their Duty so to do, for the Good of poor Souls, and the Vindication of the Honour of God, and Christ Jesus their Lord, and no Breach of the Bounds of *Love, Charity and Moderation*.

7ly. Again in the said page, he seems to lament the Case of Difference, as if those that should strive together for the Faith of the Gospel, do strive to wound their Brethrens Reputation, representing them as the worst of Men.

Reply, Indeed much more lamentable it is, to see those that pretend to be Orthodox, write and print all they can against those hold that Faith, and thereby deceive the Weak and Ignorant: For this doth our Author, who stiles his Book, *The moderate Trinitarian*, yet reflects, casts all the Dirt and Odium he can on us he calls *Brethren*: Indeed it's to be lamented, that any Man, pretending to *Christianity*, should deceive himself, and fall out with those hold the same he pretends to believe, and lamentable for any to sign that Faith in open Court; they do not believe, as some have done of our Opposits; and much more lamentable it is, to strive to preserve the Dignity of Men of their Faith, but impeach the Honour and Dignity of Christ, their Lord and ours, and deceive others Souls by this pretended *Charity and Moderation*. Plain-dealing certainly in common is the best, much more in the things of God and Christ, about Matters of Faith: And as  
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to his Charge it self, I know of none do strive to wound the Reputation of any Man, as Men, no farther than they are necessitated thereto, in Vindication of Truth and God's Honour, and not their Persons, but their Errors we would wound.

But what Reason hath our Moderator to complain, when see how he strives to wound and blast Mr. Taylor's Arguments, page 36, and Reputation too; see more page 39, where first he compares his Book to one of those fiery Bombs, charged with such Matter, that in whatsoever Church it falls, and fires, that Church is in danger of being rent and torn in pieces, ---- that every Body ought to set to their hand, ---- to prevent the fatal Consequences of so mischievous a thing.

Again page 39, he reflects on Mr. Taylor, as if he were one of those would do all Mischief to their Brethren, tho' in doing it they mischieve themselves, and as if he, and others with him, would put out one of their own Eyes, rather than their Neighbours should enjoy both theirs, &c. which shews what Immoderation our Author useth against us, who he pretends to be one with in Faith.

6ly. Mr. Allen's Immoderation appears in his wrong Resentment of the Case on both sides, as if the Trinitarians and Unitarians were very near agreed, yea, that no material Difference doth remain between Orthodox and others: He pleads for Communion with all, see page 15. colume 2, where he saith we are unanimously agreed in the Unity and Undividedness of the Divine Essence; ---- then saith, Well, thus far are we come, looking for the Difference, but finding none, &c.

Again in page 17, saith the Difference remains in a narrow corner, and is not about Substance, Matter or Properties, but only about a certain Manner or Mode of Subsisting. This he states as concerning God the Father in the 1st place; 2ly in Chap. 2. Sect. 1. he there pretends we are all agreed about the Person of Christ, who he is; Sect. 3. as to his Offices, (he feigns) we are agreed about, and as if there were but little difference



difference between us, about the Honour and Worship that is due to Christ, &c. also about the Holy Spirit; he darkens Counsel with Words without Knowledge.

*Reply,* To all this, I shall here pass with Brevity, because afterwards shall have occasion to treat more particularly of in the Answer: But,

1<sup>st</sup>. Certainly a vast Difference is between us, because those that do not own Christ to be most high God, do exclude the Son out of the Essence of the Father; or thus, they that do say God the Father only is most high God, excluding the Son, as all the *Casinites* and *Socinians* do, are at a vast Difference from us, and we not agreed so high as Mr. Allen pretends, for we believe Father, Son and Holy Ghost is the only one most high God.

2<sup>ly</sup>. As to the Person of Christ, we vastly differ; some denying Christ to be God of the Essence of the Father; and in that Sense the express Image of his Father's Person; and also deny that he was Man, and took our Nature, do deny that Person the Son of God, that God hath in his Word revealed to us to be the Christ.

3<sup>ly</sup>. As to his Offices, we still as much disagree, seeing some do deny the Priestly Office of Christ, in that they deny he offered up himself as a propitiatory Sacrifice to the infinite Justice of God, or that Christ did give Divine Satisfaction to infinite Justice for us, which is a grand Error of the *Socinians*; and I cannot see how the *Casinites* can escape falling in to the same, seeing they believe Christ not to be from Eternity, nor equal with the Father, as God, but had a God over him, and was a made Being: Then, if Jesus Christ was not very God nor eternal, he could not be infinite, but finite; and if so, how could a finite Being give an infinite Satisfaction, according to their Principle? then are they of *M. C.* Faith, as deep in the Dirt, as *Socinius* and his

his Followers are in the Mire ; and we Orthodox are at a vast odds with them in these.

4ly. As to the *Honour and Worship* that is due to Christ, we greatly differ about, because some of them, and Mr. Allen himself will not allow Christ to take and receive the same Honour is due to the Father for his own ; but *Christ's Honour and Dignity is put upon him, he receiving it of the Father ;* 2ly, all *Homage and Honour he takes or receives of Men, is for the Father :* Others that do allow of *Divine Worship* to be given to the Son, and yet believe him to be not truly God, cannot escape clear of *Idolatry*, being no less to *Worship a created Being* with the same Honour is due to God alone ; for he will not *give his Glory to another, nor his Praise to graven Images*, Isa. 42. 8.

5ly. As to the *Holy Spirit*, we differ as much about ; some of his *Socinian Brethren* allow it to be no more than *the Power and Inspiration of God* ; nor will they allow that *essential Holiness* to be inherent in the Spirit, as in God himself ; and others of *Cafen's Faith*, are of the same Mind in many things, both excluding the *Holy Ghost* to be most High ; for when they speak of the most high God, they do intend the *Father only*, excluding the Son and *Holy Spirit* ; so that if they do allow of the Son to be God, and the Spirit to be God, yet say the Father is the *most high God above them*, then they make three Gods, one greater than all, and two lesser ones ; but this is so contradictory to the *Orthodox-Faith*, that they abhor it as *Blasphemy*, saying, There is but one God most high, blessed for ever ; and what *Communion* can be had with those dark *Errors* ? let all *Christian People* judge ; and how unfair hath the Author of this contradictory *Moderation* done by us ? so to paint us out as bad as almost could be, yet at last to tumble and toss the Matter about till he feigns no difference is, but that we are almost reconciled in Principles ; yea, that we differ only about the *Mode and Manner of the Father's subsisting*, when all is but a Tale to please the Ignorant with-  
al :



all; what deny Gods Omnipresence as *Biddle*, and *Christs very Being*, in denying the two Natures of his *Being*, and deny his *Satisfaction* in his *Priestly Office*, deny the *Honor and Worship* is due to him, as God and the Holy Spirit, *Excellent, Subsisting*, and Godhead, and yet say, we be agreed in all material Points?

O horrible to consider the deceit of Evil ways!

7. *Lastly*, Mr. *Allens* Immoderation appears in that, he to reconcile as it were, *Light and Darknes* together, and colour over the blackness of their *Errors*, whom he mostly strives to vindicate, hath quoted many of the Words of Orthodox Men that have Writ upon this Subject, about the *Trinity* or the *Person* of Christ, to wit, Mr. *Wright*, Mr. *Monk*, Doctor *Owens*, Mr. *Preston*, who hate and very eminently Write against those grievous *Errors* that troubles the Churches, yea, he Cites, the *Athanasian Creed* and *Nicene Creed*, taking part of the Matter as he saw good, and as it were, Paraphrasing on it, till he brings it to his Sense, or in favour to the corrupt Notion of his own, or otherwise to prove indeed that we agree about these things, to wit,

First, *That there is but one God, and he is not to be divided in Substance.* And

Secondly, *That the Mode of subsisting we only differ about.*

*Reply*, To this I say these Orthodox Men he quotes are as opposite to him as Light to Darkness; however he sets a gloss on the Matter, they believing that Father, Son and Holy Spirit is this our most High God, but the *Unitarians* and *Socinians* do exclude the Son and Holy Spirit from being Most High God.

*Secondly*, As to those Orthodox Men, they do not beleive the Father is the Son, nor the Son the Father, nor the Holy Ghost the Son, yet not so divided, as to become two Natures or three Natures, Essences or Beings, being still there is but one, the Father in the Son, and Son in the Father, according to the Scrip. *Joh. 14. 11. and Joh. 10. 30. I and my Father*

are

are one, 1 Joh. 5. 7. These three are one; yet still there is three in Person, yet one in Essence: These three are one, is such a great Mystery, as Mr. Allen and the Unitarians; with all their Human Reason; cannot understand; for we vastly disagree hereabouts, not in Manner or Mode only, but in the Subsistence, Nature, Power and Eternity of the Son and Holy Ghost; therefore his quoting them does not at all help him out of his *Labyrinth* of Error, but plunges himself thereby farther into Difficulties, and shews his unfair covering over the Sore, that Men may not see the Putrifaction within, like unto the Scribes and Pharisees of old, whom our Lord Jesus reproved, Mat. 23. 25, 27. that made clean the outside of the Cup and Platter, but within were full of Evil: And as the whited Sepulcher appearing beautiful outward, but within were full of dead Mens Bones, and of all Uncleaness.

Next a word or two to shew what true Christian Moderation is, seeing it's not found in Mr. Allen's Book, but the contrary.

1<sup>st</sup>. Then, in the Negative, true Moderation is not to bear with evil things in it self, or others, where it's concerned with. For,

1<sup>st</sup>. The Great God of Heaven and Earth cannot bear with it in his Creatures, to wit, Mankind; therefore the Evil of Sin was the Cause he turned our first Parents, Adam and Eve, out of Paradise, and the Cause that he brought the Flood of Waters upon the old World, and rained Fire and Brimstone upon Sodom and Gomorrah; yea, he could not bear with the Angels that sinned against him, but cast them down to Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment, See 2 Pet. 2. 4, 5, 6. And if God doth this, and yet is merciful, full of Pity, long Suffering and Compassion, towards his Creatures, being good to all, and his tender Mercies over all his Works, Psal. 145.



8, 9. who shall say of him that he acts immoderately towards any.

2ly. Men that are Christian Men ought not to bear with Evil; the Godly of old were blamed for it, if they did, witness *Eli*, the Priest of God, was highly reprov'd for bearing with his two Sons in their Wickedness, and suffered the Judgment of God in this Life, because he *restrained them not*, 1 Sam. 3. 13. compared with Chap. 4. 18. also how was a King of *Israel* reprov'd for letting go a Man whom God appointed to utter *Destruction*? 1 Kings 20. 42. not only so, but the Lord said, by the Prophet, unto him, that *thy Life shall go for his Life, and thy People for his People*. Again *Paul*, and the rest with him, would not give place, by Subjection, to the Circumcision-Preachers, no, not for an hour, see *Gal.* 2. 5. and the Church of *Ephesus*, tho' blamed for leaving their first Love, yet they were commended in that they could not bear them which are Evil, and for that she had tried them, which say they are Apostles, and are not; but had found them Lyars, *Rev.* 2. 2. And again, the Church of *Thiathira* was reprov'd by the Spirit of God, for suffering that Woman *Jezabel*, to teach and seduce God's Servants.

From all this and much more, it's plain, that tho' *Moderation* be a *Medium* between two differing in Circumstances, Spiritual and Temporal, yet when any *Fundamental* Points of the Christian Religion is struck at, and the *Foundation* of true Faith, as Christ, being the Object, is so strongly opposed in his Power, Dignity, Worth and Value; no such *Medium* is to be used here, respecting Church-Communion, God never allowing any Affinity, Communion or Joying with those Nations or People that came not up to those Terms and Bounds he hath set for his Church to be governed and ruled by, either in the *Old* or *New Testament*.

2ly. In the Affirmative, *Christian Moderation* (tho' I find the word *Moderation* but twice in Scripture,

Scripture, the first is *Joel* 2. 23. where it speaks of God's giving his People the former and latter Rain moderately; and the second is *Phil.* 4. 5. where the Apostle saith, *Let your Moderation be known unto all Men, the Lord is at hand:* Which latter implies Christian Moderation) and hath respect to that Christian Spirit ought to be in those professing Christianity, from whence this Moderation springs, as from a Stock or Root; so that to carry it humbly, and meekly to all Men, as if it be possible to gain some, or recover those out of Error and Snare of the Devil, who are taken Captive by him at his Will, if God peradventure will give them Repentance, to the acknowledging of the Truth, *2 Tim.* 2. 25, 26. yea, it is not to render Railing for Railing, nor to give opprobrious Language to our Enemies, and those that have injured us, but if possible to live peaceably with all Men; yea, as we have opportunity, we must do good unto all, especially to those of the Household of Faith, *Gal.* 6. 6. And what greater Good can we do than Soul-Good, to endeavour to shew Persons their Sin and Errors, concerning God and Christ, the Fountain of their and our Life, temporal and eternal? But what Concord? what Peace can there be between those that fear God, so as to believe all the Scripture testifies of him and his Son Jesus Christ; and those that will not believe no more than their Human dark Reason can comprehend? what Peace can there be between those differ so vastly, as *Heaven and Earth, Light and Darkness*, as *M.C.* hath said, tho' his Followers, I have heard, wash it off very favourably when they could not deny it. Indeed, Christian Moderation, as a Fruit of Love, and so of the Spirit, is very excellent; but this doth not lead Persons to abbet and agree with that the Spirit reproves, if from thence it flowed; then would the Spirit contradict it self, which cannot be; nor doth this Christian Moderation hinder the Church of Christ from doing her Duty, in purging out those *Corruptions and Heresies*, that the Spirit of God, by his Apostles, have



before told us of, that in the latter times some should depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils, 1 Tim. 4. 1. and that as there were false Prophets also among the People, even so there shall be false Teachers amongst us, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction, 2 Pet. 2. 1.

3ly. Christian Moderation is to bear with, out of Love;

1st. To those weak in the Faith, that are yet young in the Practice of the Gospel, and are not yet able to bear strong Meat, I mean, such as do not publickly nor privately oppose the Foundation-Points of the Gospel, that are willing to learn and be farther instructed of their Elders and Brethren of the Church.

2ly. Also we ought to bear with those strong in the Faith in some things, yet out of Conscience, may differ from us in Circumstance, as about things indifferent, as Meats, Drinks or Apparel: In some Cases herein, we that are strong ought to bear the Infirmities of the Weak, and not to please our selves, see Rom. 14. and Chap. 15. 1. where the Apostle hath respect to things indifferent only, as of eating of Meats, esteeming of Days one above another, &c.

3ly. Also those that, thro' the Weakness and Frailty of the Flesh, and Satan's Temptation, are over-taken in a Fault at an unawares; to such we ought to use Moderation and Christian-Entreaties, to restore such an one in the Spirit of Meekness, Gal. 6. 1, 2.

4. So also are we to moderately endeavour in Love, to gain those that run into some great Error, either in Life and Manners, or in Point of Doctrine: And herein we Orthodox, may have all almost failed so often, passionate Speaking and high Words have arose about the precious Truth of the Gospel, as well as amongst our Opposits; but then shall we run farther into an Extream, as to let such

such alone at rest in the Bosom of the Church, because the Matter may be blameable in the *Manner* of doing amongst some : No sure, such as do not only deny the Truth, respecting God and Christ our Lord, but go on in Disputes and Debates wherever they come, to set up a false Faith in the true *Object*, or a false *Object* instead of a true, and teach Men privily so, are to be purged out as old *Leaven*, lest they *Leaven* the whole Church ; and this is to be done without the Breach of the Bounds of Moderation, see 1 Cor. 5. 7.

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## Section II.

*Mr. Allen's Description of the Holy Trinity examined, and a vast Difference between the Orthodox and the Casnites, Unitarians, &c. still remains ; and first of God the Father.*

OUR pretended Moderator, in this of his Description of the Trinity, represents the Case of our Believing (at each hand) thereabouts very unfair, and indeed disingeniously ; and besides the real Truth of the Matter, casting, as it were, a dark Mist on that side of Belief the Orthodox are at, and setting a fine *Gloss* or *Paint* on the other side of Belief, that the *Casnites* and other Opposers of the *Trinitarian* Faith are at, painting them out bright and clear, and us of the *Trinitarian*, dark and black.