

## Section IV.

*A Collection of many Errors, held since our Saviour Jesus Christ was on the Earth.*

I Come now to give a brief Hint of some of those Persons and their Errors and Heresies, since our Saviour Christ was upon the Earth, with the End and Death of many of them.

1st. *Simon*, called *Simon Magus*, was the first we have any Record of, that opposed the Orthodox Faith amongst Christians, whom we Read of, *Acts 8. Which had before time used Sorcery, and Bewitched the People of Samaria, giving out that himself was some Great One, to whom the People gave heed from the Least to the Greatest, saying, This Man is the great Power of God; of whom it is said, verse 13. Simon himself believed, and when he was Baptized continued with Philip and wondred, beholding the Miracles and Signs which were done; and afterwards would have purchased the Gift of God with Money, verse 20. of whom Eusebius writeth, that he dissembled unto Baptism, Book 2. Chap. 1. he strived afterwards to withstand Peter; but Truth and the Divine word shining from above, prevailed so, that Simon fled and came to Rome, who through his Inchantments of Satan was counted for a God amongst the People there, having his Picture set up between two Bridges upon the River Tiberis, having this Roman Supercription, *Simoni Deo Sancto: To Simon the Holy God.* This *Eusebius* out of *Justinus* asserts of him, *Book 2. Chap. 13. and out of Irenus, of one Selen a Harlot he had to his Mate: So Notorious was this Simon, that Eusebius saith of his Actions and Followers.**

ers, if might not be committed to Writing, neither with Modesty be uttered of Chast Lips, being the Father and First Author of all Heresies: He Taught the World was made by Angels, and not by God: He slighted the Law of *Moses*, as being not from God, and Blasphemously denied the Holy Ghost to be a Substance, but a bare *Verbe* or *Operation* herein, agreed with those in the late Age, and now revived Errors, that believe the Holy Ghost to be but the *Power and Inspiration* of God, see the Four Letters to a Friend: Also this *Simon* denied the Trinity, or three Persons to be one God, see *Rosses View of all Religions*, page 184: and Dr. *Owens* Preface to his Book in Answer to *Biddle*, page 3. so also agreed with the *Socinians* that believe Christ to be a *Man*, a *Messenger*, *Minister*, *Servant*, and *Creature* of God, see the Book of 4 Letters to a Friend, page 4.

2dly. The Second sort I find that Erred amongst Christians, were certain *Pharisees*, after they believed in Christ, Taught Circumcision, and the Observation of the Ceremonial Law, as necessary to Salvation, to whom the Apostle would not give place by subjection, no not for an *Hour*, see *Acts* 15.

1. 5. 24. *Gal.* 2. 4, 5.

3dly. *Himeneus* and *Philetus*, who said, That the Resurrection was already past, and thereby had overthrew the Faith of some, 2 *Tim.* 2. 17, 18. Also there was one *Alexander* mentioned with *Himeneus*, 1 *Tim.* 1. 20. causes me to think all three were Guilty, of whom it's said, Their words will Eat as a Canker or Gangrene, which if not looked after in time, groweth incurable, 2 *Tim.* 2. 17. those mentioned, 1 *Tim.* 1. 20. are said to be delivered to *Satan*, that they may learn not to Blaspheme. Indeed such is the Nature of Heretical Doctrine, if it be not stopped in the beginning, --- it will run over the whole Body of the Church, and corrupt the same, as the Apostle saith, *Gal.* 5. 9. A little Leaven Leaveneth the whole Lump. Thus we see how early Error crope into the Church, and the care

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the Apostle took to purge out the same, contrary to the zealous pretence of many now, who under the Notions of *Love and Unity*, Indulge the Errors that have been of Old, concerning the Foundation of Faith, Grace, and Works; looking for *Justification*, partly from their own works: But cannot Christian Duties be *Exercised* without the Truths being *Violated*? As for that of Charity or Love, we are commanded to extend it unto our very Enemies, but Unity cannot be in spiritual Matters, without a *Uniting in Spirit*, and of the Spirit of Grace: Now that Holy Spirit of Grace cannot *Unite* two things of a contrary Nature, as *Corruptions, Errors, Heresies*; for these things are Ranked amongst the things of the Flesh, *Gal. 5. 20.* amongst which are *Idolatry and Heresie*, these being contrary unto the Fruit of the Spirit, can never Unite together; and some of those Errors we contend against bring in *Idolatry*, in allowing Divine Worship to be given unto a *Creature*, which is only due to the *Creator*, and those deny Christ to be true God, and true Man, and the Spirits Allsufficiency, go beyond those denied the Resurrection, in *Error and Heretical Doctrines*; for they deny that Way and Means, by which it was Effected, *i. e.* as Christ was God and Man, he was capable to lay down his own Life, and to take it up again, *John 10. 18.*

4thly. But to return, the 4th Heresie I find is that of *Phygelus* and *Hermogenes*, who forsook *Paul*, *2 Tim. 1. 15.* and as *Meredeth Hanmer* in his *Chronographie* joyned to *Eusebius*, page 564. saith they made Shipwrack of their Faith, and as he takes it out of *Abdias Babilonicus*, saith also that Jesus was not the Son of God, and *Dorotheus*, saith *Phigelus*, was Bishop of *Ephesus*, and followed after *Simony*, page 538. of *Eusebius*, and both these two were of the Seventy Disciples of our Lord, and brought in false Doctrine, according to the said Author, denying the Divinity of Christ.

5thly. *Cerintus*, with one *Ebion*, whom Dr. *Owen*, makes out to be the 2d Head of Error and Heresies, denying the Deity of Christ, and in his Preface to his Answer to *Biddle*, page 4 saith, Both denying expressly the Deity of Christ, asserting him to be but a meer Man, even in the entrance of the Gospel, being confounded by *John*, as is affirmed by *Epiphanius's Heresie*, 51. This *Cerintus* Lived in the time of *John* the Apostle, and spread his Heresie in *Domitian's* time, about 62 Years after Christ, see *Ros.* page 189. and *Eusebius*, page 565. It's also Storied that the Apostle *John* going to a Bath where *Cerintus* was, would not go in or tarry with the other, saying, Let us depart from hence, lest the Bath fall, so went away Un-bathed: So Zealous were the Apostles and their Disciples, that they would not Communicate in word with the corrupters of Truth, saith *Polycarpus*, as Quoted by *Eusebius*, lib. 4. chap. 14. and *Cronogre* page 567. and these two, i. e. *Corintus*, and *Ebion*, Lived both in the time of St. *John*, against whose Errors, at the Intreaty of the Christians of *Asia*, he wrote his Gospel, beginning of it with the proof of Christ's Divinity.

6thly. The *Nicolaitans* and *Gnosticks* would not have God to be the Creator of this Inferior World, but the Angels, That in faithful Men were two Souls, one Holy of the Divine Substance, the other Common to Man and Beast. They held also two Gods, the one Good, and the other Evil; and held Jesus Christ to be two distinct Persons, that Christ descended into Jesus, when he was Thirty Years Old, and were of a Beastly Life, not fit to be Named, see *Ros.* view of Religions, page 188. and *Eusebius*, and the *Cronog.* page 567.

7thly. *Carpocrates*, who lived in the time of *Saturinus*, and *Basalides*, both which are Recorded as Hereticks, one of which Budded out of one *Meniander*, the follower of *Simon Magus*. This *Carpocrates* Lived in the Year of Christ 104. Taught that there were two opposite God's, That the Law and  
Good



Good Works were needless to those that had Faith, ---and Taught that Christ was a *meer Man*, begot of *Joseph and Mary*, that only his Soul Ascended into Heaven, ---denied the Resurrection, and that the Body should be saved, Lived loose, had a *Punk*, or *Mate*, called *Marcellina*, &c. see *Eusebius*, lib. 4. chap. 6. and *Ross* page 189.

8thly. The *Valentinians*, so called from one *Valentinus* an Egyptian, who Lived about a 100 Years after Christ, Taught that *Christ's Body* was *meerly Spiritual*, and came down from Heaven, passing through the *Virgin* as through a *Conduit* or *Pipe*, made God the Author of Sin, and denied the Resurrection of the Body, holding that only the Soul was Redeemed, see *Eusebius*, page 570. and 568. and *Ross* page 191. these Errors are there Named with abundance more.

9thly. The *Marcites*, *Calabraseans*, and *Heracleonites* were such as are Recorded for Hereticks. *Marcus* Lived about a 115 Years after Christ, his Schollars called themselves *perfect*, --- they denied Christ's *Humanity*, and the Resurrection of the *Flesh*, and instead of the *Christian Trinity*, they held a *Quartanity*, they Baptized not in the Name of Father, Son and Holy Ghost, but in the Name of the Father Unknown, of the *Truth* the Mother of all; and of *Him* that Descended upon Jesus, and used the Magical Arts: *Cotarbatus* held but one Person in the Deity, called by different Names, and Divided Jesus from Christ, as the *Nestorians* did afterwards, *Heracleonites*, whose Father *Heracleon*, Lived about 100 Years after Christ; they held two Beginnings, that it was no Sin to deny Christ in danger of Life, so the Heart believed; and *Eusebius* faith, these denied the Resurrection, and that Christ suffered not indeed; and that *Marcus* the Head Heretick run away with another Man's Wife, see *Euse. Crono.* page 571.

10thly. The *Ophites*, *Cainites*, and *Sothites*, the first of which Worshipped the *Serpent*, and Taught that the *Serpent* that deceived *Adam* and *Eve* was Christ,

Christ,--denied the Resurrection and Christ's Incarnation: The Second sort were called *Canites*; because they Worshiped *Cain* as the Author of much goodness to Mankind, and *Esau*, *Core*, *Dathan*, *Abiram*, and *Judas*, who betrayed Christ, saying he foreknew what happiness should come to Mankind by Christ's Death; therefore betrayed him: As to the Third sort, they Worshiped *Seath Adam's* Son, --- Lived mostly in *Egypt*, denied the Resurrection, made Christ who was Born of the Virgin to be *Seth*, called so in the beginning of the World, and *Jesus* in the latter Days; and that the Angels knew Women Carnally, with many other whimsies, see *Ros.* and *Ensebius*.

11th. Passing by some, I come to *Credon*, and *Mercion*: The first of these, as *Ros.* tells us, Lived but 110 Years after Christ; yet the latter, who professed and maintained *Credon's* Doctrine at *Rome* 133 Years after Christ, refining some Points, and adding some of his own Fancies. *Credon* Taught there were two contrary God's, the one a God of Mercy and Pity, the other of Justice and Severity; also denied the Resurrection of the Flesh, and the Humanity of Christ, affirming that he was not Born of a Virgin, nor Suffered but in shew: *Mercion* was *Credon's* Schollar, whose Opinions he preferred to the Orthodox out of spleen, because his Father, Bishop *Mercion* Excommunicated him for Whoredom: He also held or Taught two contrary God's, and denied Christ's Incarnation of the Virgin; therefore blotted his Genealogy out of the Gospel, affirming his Body to be from Heaven, and denied the Resurrection: He Lived in the time of *Justinus Martyr*, as *Ensebius* saith, who wrote a Book against him, he met *Polycarpus*, and said to him, Knowest thou us? *Polycarpus* replied, I know thee for the first begotten of Satan, see *Epiphanus*, *Ensebius* and others.

12th. *Apellus*, *Senerus* and *Tavianus*, The first flourished about 150 Years after Christ, amongst other things, Taught that there was but one Chief God,



God, and another Fiery God, who appeared to *Moses* in the Bush, and made the World, gave the Law, and was *Israels* God; also said Christ's Body was Compact of the *Elementary Substance*, appeared in the *Shape* of a Man, which was left behind when he Ascended; every part thereof returning to their former principles: *Severus* Lived about 156 Years after Christ, who was Contemporary with the aforesaid *Apellus*, used the Company of a Strumpet; yet hated Women, Taught the abstaining from Wine, denied the Resurrection, the Old Testament and Prophets, said the World was made by Certain Power of Angels, *Tatianus* is said to be a bad Scholar of a good Master *Justin Martyr*; and Lived about 142 Years after Christ, his Disciples held that *Adam* was never restored unto Mercy after his Fall, Condemned Eating Flesh, the use of Wine, and denied that Christ was of the Seed of *David*, see *Ross* and *Eusebius*.

13th. *Montanus*, whereof the *Montanists* are so called, he Taught in *Phrygia*, his followers being ashamed of his wicked Life and unhappy End, they were afterwards, from the Country where he was Born, and his *Heresie* spread, called *Cataphrygians*: He Blasphemously held himself not only Inspired; but the very spirit of God, they Confound the Persons of the *Trinity*, affirming the Father Suffered: Authors say, he with two Women that followed him Hang'd themselves: This *Heresie* began 145 Years after Christ, and lasted above 500 Years, see the above cited Authors.

14th. *Alogiani* and *Ateman* denied Christ to be the Word, and consequently denied him his Divinity, as *Ebion* and *Corinthus* had done before, they rejected St. *John's* Gospel, and the Revelations, as not written by him; His follower was one *Berillus*, a Bishop in *Arabia*, who taught that Christ was a meer Man, and then became the Word of God. *Ateman* took Christ but for a bare and Naked Man, and was as *Ross* saith, a Prophane Person,

son, and Lived about the the Time of *Severus* the Emperor, 160 after Christ.

15th. *Theodotus*, and the *Milchisedireans*, *Barsadanist* and *Neototians*: The first of these Lived 170 Years after Christ, a *Turner* by Profession, and Taught that in the times of Persecution we may deny Christ; and in so doing we deny not God, because he said Christ was *meerly* Man. *Melchisederians* were so called, for believing that *Melchisedec* was not a Man, but a Divine Power, Superior to Christ, and Christ they held to be but a *meer* Man, *Barsedanist* renewed the whimsey of *Aeones*, by which he overthrew Christ's Divinity, and denied the Resurrection of the Flesh: The *Neotians*, so called from *Neotus*, Born in *Smyrna*, Taught that there was but one Person in the Trinity, which was both Mortal and Immortal, in Heaven God *Impartable*, on Earth Man *Partable*; also said that the Father, Son, and Holy Ghost Suffered in the Flesh: he Lived 140 Years after Christ, and Buried with the Burial of an Afs, and his City *Smyrna* overthrown Eight Years after.

16th. *Sabellius*, *Beryllus*, *Samosatenus*: The first of these was *Sabellius* the Disciple of *Neotes*, and an *African* by Birth, his Heresie began to be known about 224 Years after Christ, and held there was but one Person in the Trinity, whence it followed that the Father Suffered: *Beryllus* was Bishop of *Bestra* in *Arabia*, and denied Christ to be the Second Person in the Trinity before he was made Man; *Origen* Confuted him, --- *Samosatenians*, so called from one *Paulus Samosatenus*, who said that Christ was a *meer* Man, and had no Being till his Incarnation, and held that the God-head dwelt not in Christ, any otherwise than in the Prophets of Old, by Grace and Efficacy; and that he was only the External, not the Internal Word of God, and did not Baptize in his Name; for which Cause the Council of *Nice* rejected their Baptism as Invalid, and this Man was Intollerably Proud and Ambitious, having a great Guard before and



behind his Person, see *Eusebius History Chap. 29. page 139.* This Heresie under the Name of *Samoſatenus*, broke out about 232 Years after Christ, and hath continued in the *East* parts ever since, as *Ross* saith page 202.

17th. *Arius* who was Born in *Lybia*, yet a Priest of *Alexandria* hearing the Bishop *Alexander* Treating Curiously about the Holy Trinity, thought he had maintained the Opinion of *Sabellius*, set himself against the Bishop and said, That the Son of God had a beginning of *Essence*, and that there was a Time when he was Not; and that God was not always a Father, That the Son was not from Everlasting: --- Being called before the *Emperor*, he submitted unto the *Nicene Councils Creed*, and Swore too: His deceit was to carry a Paper in his Bosome of his *Heretical* Opinion, and when he came to the Book, he would Swear, That he thought as he had written, meaning as it was writ in the Paper in his Bosom; his End was Lamentable: For going from the *Emperor* in Great Pomp after this Oath he had taken, through the Streets of *Constantinople*, he was taken with a Fear and Laske, went to a Jakes House and there Voided his Guts: This Heresie broke out 290 Years after Christ, and overrun a great part of the Christian World, see *Eusebius Crono. page 580.* and *Ross View, page 205.*

18th. The *Eunomians*, *Macedonians*, and *Apollinarians*, The first of these Lived about 331 under the *Emperor Constantius*: Held that the Son was no way like the Father, neither in *Essence*, *Power*, or *Will*; yet the Holy Ghost was Created by the Son, and he Baptized in the Name of the Father Uncreated, the Son Created, and the Holy Ghost Created by the Son: The *Macedonians* held that the Holy Ghost was a Creature, and the *Servant* of God, but not God, --- but a Power Created by him. This Heresie was maintained 312 Years after Christ, The *Apollinarists*, so called from *Apollinaris*, a Presbyter in *Laodicea*, divided Christ's *Humanity*,

manity, saying, he Assumed Man's Body, but not the Reasonable Soul of Man; because they said it was supplied by his Divinity: This was 350 Years after Christ.

19th. The *Anthropomorphites*, *Nestorians*, and *Eutychians*, The first of these were Monks Inhabiting the *Desarts* of *Egypt*, which said Monks held that God the Father had a Body, and was like Man: These Lived in the time of *Chrysostome*, An. Dom. 402. The *Nestorians*, so called from *Nestorius* a German, was made a Bishop of *Constantinople*, and for his Cruelty was called a *Fire-brand*, he held that in Christ were two distinct Persons, to wit, the Son of God, and the Son of *Mary*, That the Son of God Descended into the Son of *Mary* at Christ's Baptism, and dwelt there as a Lodger in a House, and made the Humanity of Christ equal with his Divinity, this was about 400 Years after Christ, see *Ross* page 215. The *Eutychians*, so Named from *Eutyches* Abbot of *Constantinople*, who Lived about the time that the *Britains* sent for the *Saxons* to assist them against the *Scots*: *Theodosius* the Younger being Emperor about Anno. Dom. 446. He maintained that Christ consisted of two Natures before the Union, but afterwards only one, to wit, the Divinity which swallowed up the *Humanity*, and that his Body was not of our Substance, viz. That the Word did not take from the *Virgin Human Nature*; so confounding the Properties, and that it was the Divine Nature of Christ Suffered and Died, according to their Doctrine, see *Ross* and *Eusebius*.

20th. *Pelagians* were so called from one *Pelagius*, a *Britain* by Birth, and a Monk at *Rome*: These Taught that Death was not the Wages of Sin; but that *Adam* should have Died, tho' he had not Sinned, That his Sin was only hurtful to himself, and not to his Posterity; denying *Original Guilt* and Corruption; That *Children* take it not of their Parents, That Man after the Fall had free Will



100 *Of the setting up of Mahometanism,*

to do Good, and that by our good Works we obtain Grace, &c. see *Ross* page 214.

But it being almost endless to Cite all the Authors of Heresie, I have briefly over-run them skipping some; and Note further, that *Ross* saith this *Eutychian* Principle aforeCited, over-run many Countries, for one *Jacobus* a Syrian, holding the same Opinion with *Eutychus*, drew all Syria into their Heresie, 575 Years after Christ, till at length Sprung up *Mahometanism*, 589 Years after Christ, *Arianism*, having Infected most of the Eastern Churches, together with other Errors that had spread abroad, at last it came to this Head of *Mahometanism*, as *Ross* writes page 162. thus.

‘ *Mahomet* the Arabian, being assisted by *Sergius* a Nestorian Monk with some other Hereticks and Jews, about 600 Years after Christ: He was Chosen General of the Sarazen and Arabian Forces, and then became their Prophet, to whom he Exhibited his Impious Doctrine and Laws, which he pretended was delivered to him by the Angel *Gabriel*, &c. again saith, page 176. *Arianism* had Infected most of the Eastern Churches; therefore it was no wonder if they received *Mahomet's* Doctrine, which was grounded upon *Arius* his Heresie, again page 179. saith, This Sect of *Mahometanism* is so made up of Christianity, Judaism, Gentilism, &c. that it abates the Edge of any of these Nations from any eager desire of it's Extirpation, &c. and hath lasted above above 1000 Years, page 177.

Thus it coming to pass, that either in this Head of *Mahometanism*, or the Apostatising Church of Rome and Papal Power, which began also as I gather, about 600 Years after Christ, were the sum of these Errors Comprised, for thus Dr. Owen writes page 5. ‘ That Heresie being as it were the Flood of Waters that pursued the Church for some Ages, speaking of *Macedonius*, *Nestorius*, and the *Eutyches*, The First denying the Deity of the Holy Ghost, the Second the Hypostatical Union of the two Na-

tures of Christ, and the Last confounding them in his Person, and page 6. speaking of the Pride of *Paulus, Somofatenus*, and his *Blasphemous Errors* in denying the Son to be any thing more than a Man, faith, 'In some space of time these Men being decried by the general consent by the residue of Mankind, professing the Name of Jesus Christ,--- Satan perceiving himself at a loss, --- he puts on it by the help of *Arius* and his followers, another Gloss and Appearance, with a pretence of allowing Christ a Deity, though a subordinate Creature made Divine Nature, which in the fulness of time assumed Flesh of the Virgin &c. (Note here *M.C.* may well deny the Name of an *Arian*, seeing he disallows of the word Assuming Flesh of the Virgin, which *Arius* did not) but Dr. Owen further faith, page 7. 'It is Incredible with what speedy Progress, like the breaking out of a mighty Flood, it overspread the Face of the Earth, it is true indeed, it had in it's very Entrance all the advantages of Craft, Fraud, and Subtily; and in its carrying on, of Violence, Force, and Cruelty, and from its beginning to its end, of Ignorance, Blindness, Superstition and Prophaneness, &c. faith further, God purposing to revenge the Pride, Ingratitude, Ignorance, Prophaneness, and Idolatry of the World, which was then in a great measure got in amongst the Professors of Christianity, by another more Spiritual, Cruel, Subtle and lasting Mystery of Iniquity, caused this abomination of *Arianism*, to give place to the Power of the then growing Roman Antichristian State, about the 6th or 7th Century of Years, since the Incarnation of the Son of God, &c.

So that these two, i. e. *Mahometanism*, and *Antichristian Rome*, having as it were swallowed up these Errors in their own Bowels for a time, which have spread themselves over the Christian World a long Season, except the Church of Christ in the Wilderness, which all could scarce shear clear of all; So that from the 600 Years of Christ for divers A-



ges since, we had little Noise of those Errors that defiled the Primitive Churches in their *Virgin State*, who were as Beautiful as *Tizrah*, Comely as *Jerusalem*, and Terrible as an Army with Banners before. I say there was little Noise of those Errors, these two Heads having swallowed all down till of late; BUT *Satan's* policy was not wanting still, to contrive a Way and means to subtilly overthrow all Christs Offices, and the whole Benefit of Christs *Mediation* in the *Apostatized Church of Rome*, setting up the several Orders & Offices of *Popes, Monks, and Priests*, with their *Sacrifices* of the *Alter*, *Offering* up of the *Holt*, *Intercession* or praying to *Saints* and the *Virgin Mary*, to *Interceed* for them, *Meritorious Works*, prayers for the *Dead Saints*, and *Pardons* from the *Pope*, which are all directly against the Offices of Christ and his satisfaction only, under other *specious* pretences carried on by them; but when we come to the Year of Christ 1517. or thereabouts, when the Reformation was begun by *Calvin* and *Luther* and others, and Light a little began to break forth, *Satan* seems to set the Old Errors on foot again, and the Errors that had been swallowed down concerning the Person of Christ, now are Vomited up amongst those that did Reform, afresh to Poyson them in denying the Person of Christ, some of them Living first at *Helvetia* and *Geneva*, at last Nested in *Poland*: The Leaders of those that opposed Christs Divinity, most of them had first separated from the *Papacy*, amongst which were *Gregorius, Blandrata, Petrus, Statorius, Franciscus Lismanus, Franciscus Laelius Socinus, Faustus Socinus* of *Sene*, the Latter of which was Born in *Decem. 153.* a Noble *Italian*, a Man of great Skill and Parts, as *Dr. Owen* writes of him, page 22, of his Preface to *Biddle*. This *Socinus* getting his Uncle *Laelius Socinus's* Books, became a strong Opposer of Christs Divinity, writing many Books, amongst which that Book *De Jesu Christo Servatore*, which is to say, of *Jesus Christ our Saviour*, Printed 1594. written with

with all the Strength, Subtily, Plausibility Imaginable, and about which he was like to loose his Life, see Dr. Owen, and whether it was that or another Book I cannot yet justly determin; but one was against the Satisfaction of Christ, and from that Book did *Valentinus Smalcus*, take the whole of what he has delivered about the Death of Christ in his *Racovian Catechism*, as saith Dr. Owen. This is that *Socinus* that maintain'd Christ to be but a Man, and denied Christ's Satisfaction for us to God the Father, from whence those that follow his Doctrine are called *Socinians*, and sometimes they are called *Antitrinitarians*. These Errors spreading so that they came into England, following, as it were, the Reformation from Popery with this Poyson: So that we have an Account in Dr. Owen, of one *Puccius*, with whom *Socinus* Disputed at *Basil*, came to *Oxford* before that, and afterwards also returned from *Basil* to *England* again, and was cast into Prison for a Season; but being Released returned to *Holland*, and from thence by Letters Challenged *Socinus* to Dispute, and went a Thousand Miles into *Poland* to make it good: He held amongst other things, That Man had power to believe without the Efficacy of the Grace of God, and wrote a Book in *Poland*, which he Stiled, *The shut Bible* and of *Elias*, wherein he denied all Ordinances, until *Elias* should come and Restore all things.

But at last up starts *John Biddle* in *England*, and writ a *Catechism*, compiling much of it out of the *Racovian Catechism*, wherein they, with *Socinus*, not only deny the Deity of Christ; but also denied Christ's Satisfaction for Sin, and Justification by his Righteousness, but that we are Justified by our own. A Collection of which Errors Dr. Owen Compacts together in page 680. in the latter end of his Book in Answer to *Biddle*, which in substance are these following.

1st. That God is a Spirit that hath (as they say) a Bodily shape, Eyes, Ears, Hands and Feet, like to



104 *An Account of John Biddle's Heresies, &c.*

us, see Biddles Catech. page 9. 2d. Catechism page 4.

2d. That God is in a Certain place in Heaven upon a Throne, where a Man may see from his Right Hand to his Left.

3d. That there he Conjectures what Men will do here below, not knowing what we will do, see Biddles First Part page 14.

4th. That God hath Passion, sometimes he is Afraid, sometimes Grieved, sometimes Joyful, sometimes Angry, sometimes Repents, &c.

5th. That Christ is not true God, tho' Dignified with the Title of God, and became the Lord after he was Born of the Virgin, and now is made a Spirit in Heaven.

6th. That the Holy Ghost is a Principal Angel.

7th. That Death did not enter by Sin, nor was Mortality actually caused by Sin.

8th. That Christ is a Saviour only, because at the Resurrection he shall Change our Vile Bodies.

9th. That we shall be saved from Sin and Wrath by keeping the Commandments, and so have Right to Eternal Life.

10th. That Christ was not the Eternal Son of God, so Revealing the Mind and Will of God, but was taken up into Heaven, and there Taught the Truths of God, as Mahomet the Impostor pretended he was.

11th. That Christ gave a new Law, and Corrected the Law of Moses as a Prophet.

12th. That Christ is to be Worshipped, not because he is God, but because he Redeemed us, and that one that is a meer Creature may be Worshipped with Divine Worship.

13th. That Christ cannot now in Heaven hear the Prayers, and understand the desires and Hearts of Saints here on Earth.

14th. That Christ did not as a Priest give up himself an Offering to God for us in his Death, nor made Reconciliation for our Sins, but Died that we might turn our selves unto God, and leave us an Example.

15th. That Christs Righteousness is not imputed unto us for Justification.

16th. That the wicked after the Resurrection shall be Consumed, burnt up Body and Soul, and not Remain in Torment. See Biddle's Catechism page 135. who wrote his Book, or at least was Printed Anno 1634. and was answer'd by Dr. Owen, An. 1655.

This Biddle is accounted by those have viewed his works, a Rank Socinian and Anthropomorphite Sowing his Errors here in England, and beyond-Sea, in the United Provinces, his Catechism being carryed over there: For he stiles himself Master of Arts of the University of Oxford, and lived in England, and did not argue only against the Deity of Christ, and the Holy Ghost; but also was corrupt about the very Being of God the Father, and Satisfaction of Christ our Lord made for poor Sinners, see Dr. Owens Epistle Dedicatory; and tho' I had not the Racovian Catechism by me, yet those that please may take a View of Dr. Owens works, in Answer to both the Racovian and Bidlian Catechism: The Latter Catechism, I having by me, which I find to have the exact Blasphemies and Corruptions in it, that the said Dr. Relates, and I have Collected a few Heads of; also it hapned that a Friend of mine lent me a Book while I was writing this, of one John Crellius, who Stiles himself Minister of the Racovian Church, which said Crellius Dr. Owen mentions in his Book in Answer to B. page 49. for there is no Date to this Book of Crellius, but Lived before Biddles time, I suppose Dr. Owen's knowing of such an one; and indeed this Man, to wit, Crellius, endeavours with all the Skill and Subtilty Imaginable, to prove that only the Father of our Lord Jesus Christ is the most High God, resting sundry Texts of Scripture from the true Sense, by Paraphrasing on them and Exposition, contrary to the general Sense and Harmony of them all, and this Book is in English; whence I observe, that it having pleas-

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ed the Almighty to cause the glorious Light of his precious Gospel to Shine forth wonderfully here in *England*, who were before darkned with the *Mystery of Iniquity* of the Romish Church for a long time: But now Light appears, *Satan* that Grand Enemy of Mankind, was early at work, to raise up Instruments to sow *Tares* amongst the precious Seed and Wheat of God's Word, and to corrupt the Minds of Men with so great a *Vail* of Ignorance, as to deny those weighty Points of Salvation, and the Foundation it self, the Lord that Bought them, witness *Biddle*, *Crellius* and others before and since, amongst which was those called *Familists*, *Ranters*, *Quakers* and *Nationalists*, who all undervalued our Lord Jesus Christ, in respect of either of his Natures, Person or Offices, one sort supposing him to be manifested in their Flesh, *i. e.* within them in a Light, instead of his partaking of our Nature, and Flesh of the *Virgin Mary*, and Ascending into Heaven in that Nature: For they either deny Christ to be a real Man without them, Blasphemously fancying him to be only God manifest in their Flesh; or else make his *Human Nature* with the fullness of the God-head in it, to be but a *Type* of God, and be manifest in the Saints; and to according to their wicked Imaginations his *Human Nature* was to be laid aside, after he had offered it up upon the Cross without the Gate at *Jerusalem*, contrary to *Acts* 1. 1, 2, 3, 9. But against these, that worthy Servant of Christ, *John Bunnyan* of *Bedford* wrote a Book Intituled, *Some Gospel Truths opened, according to the Scriptures*, --- manifesting that Christ our Lord consisted of two Natures, a Divine and Human, &c. Printed in the Year 1656. about 46 Years ago. These People called *Quakers*, or at least some of them, still deny Christ to be God, Co-Creator with the Father. And,

2dly. That he had not a Created Human Soul, like the Error of *Apolinarius*, who said Christ was without a *Humane Soul*.

3dly. That they deny Christ to have in Heaven any Bodily Existence without us, for one *George Whitehead* saith, 'Dost thou look for Christ as the Son of *Mary*, to appear outwardly in a Bodily Existence to save thee? --if thou dost, thou mayst look until thy *Eyes drop out*, before thou wilt see such an appearance of him, indeed they believe that Christ hath not an outward Body, Glorified at God's Right Hand.

4thly. That they say Christ's Body that he Suffered in, was not of our Nature, but a more purer one, because ours is defiled and filthy.

5thly. Yet say that the Blood of Christ shed on the Cross when the Soldiers Pierced him, was no more then the Blood of another Saint.

6thly. They deny Justification and Sanctification by the Blood of Christ outwardly shed, saying, That 'if it is our duty to forgive without a Satisfaction received, and that God is to forgive us as we forgive them, then is a Satisfaction totally excluded. These are *William Pen's* words, as Quoted by *G. Keith*, and *Solomon Eccles's* Letter, Inserted by the said *G. K.* doth evidently manifest they deny the Imputative Righteousness of Christ to Saints, as by what he hath wrought for us without us, see *Mr. Keith's Narrative* from page 14. unto the 27. in which they revive the Errors of *Arians*, *Socinians* and *Apolinarians*, yea, and also agree with the Errors of one *M. C.* who is of the Mind with them that Christ did not take Flesh and Blood of our Nature; because that was Defiled with Original Guilt.

Which said *M. C.* I now come to write of next, who with one *W. J.* received and sucked in.

1st. That Error *i. e.* That Christ took nothing of his Body, Blood, and Bones of the Virgin *Mary*, but the Original of it was the Word of God, which he then believed to be God, the Second Person in the *H. Trinity*, even the Eternal word which Changed into Flesh, and so Died: This was the first Error of *M. C.*

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tho' he was before a owner of, and Baptized into the Orthodox Faith; yet in the Year 1653. as Dr. Wright thinks, did publickly, in a great Aſſembly held at London, openly Declare and Diſpute the aforeſaid Error, That Chriſt took nothing of his Body, Blood and Bones of the Virgin Mary; but that the Eternal word Changed into Fleſh and ſo died, this was it our Beloved Brother Wright oppoſed him in and about; accusing the ſaid M.C. of Blaſphemy, this was it he, i. e. M.C. received (as he then declared at that meeting) of a Man coming to him in a *Leathern Doublet*, as he was ſtanding on a Green in *Horſham Fair*, which put him to a *non plus* for the preſent, the Account of it is in Mr. J. Wright's Book page 7.

And this Doctrine was it he was afterwards confirmed in, for which he and one W. J. and others were ſo confident about, that a Circle was drew by them round about; in the middle they all ſtood, and ſaid, That that Circle ſhould be witneſs againſt them, if they departed from that true Chriſt, which they now were Confirmed in.

In this firſt falſe Opinion W. J. lived and died in, after all this and much more, to Confirm his Erroneous Doctrine, M. C. at a Meeting at *Alisbury*, where he found he was charged hard with Blaſphemy, in ſaying, That the Eternal Word could Change into Fleſh Blood and Bones and really Die: He ſubtilly then deſired, that they would not run hard upon him, ſaying he was now in a doubt, and did not know what Chriſt's Original was of, alſo confeſſed it to be Blaſphemy, to ſay the *Eternal Word* could Change and Die, as before: yet notwithstanding he had often been ſo confident about affirming it, that he ſaid, *If he were deceived, God had deceived him*, yea, ſo certain was he about it, that as if an Angel from Heaven had declared it to him, when alas! it's questionable whether it was not ſome Evil Spirit in Human Shape appear'd to deceive him, or elſe the Craft of ſome *Intriguing Jeſuite*, or *Popiſh Frier*, or one of the *Artian Stamp* ſent

sent by the Whore of Babylon, that Sea-Monster, who had long before swallowed down all Heresies and Errors, now seems to Spue them out, as a Flood, amongst the Reformed, if possible, to Drown the Church with the Deluge of Error and Schism, as before she had cast out a Deluge of Persecution.

But how horrid is it for to consider, that for all M. C. aforesaid confidence about knowing the true Christ, now should near 20 Years after, say he knows not what Christ's Original is of; but is in a doubt about it, and says it's Blasphemy to say as he before had affirmed, but this did not serve his turn, so to remain in a Doubt, but of late Years hath espoused another kind of Opinion about God and Christ, and that he still abides in, to wit.

1st. That God the Father distinct from the Word and Holy Ghost is the most high God, and is confined to a place, not Omnipresent, but in Form and Shape.

2d. That Christ considered, as he was the Word of God, John 1. 1. Albeit that he was God, yet he is not of the uncreated Substance of the Father, but God made him a Creature only, i. e. That Christ our Lord is a God by Deputation from the Father as Magistrates and Judges are.

3d. And that this Created Son, distinct and separate from the Father, was made Flesh in the Virgins Womb, not by taking Flesh of her, but that the Matter, viz. the Word was Turned into Flesh in Mary's Womb: So was not properly at all of the Seed of Abraham and David, as God's Word and Oath declares, see Rom. 1. 2. Heb. 2. 16. Acts 2. 30. compared with Psalm 132. 11. in which Seed God hath promised to bless all Nations, Gen. 22. 18. Gal. 3. 8. which Seed saith the Apostle is Christ, verse 16. he taking the Seed of the Woman, and so of Abraham and David on him, and this is it that God Threatned the Serpent, should bruise his Head, meaning the Seed of the Woman, Gen. 3. 15. which carried a promise in it to all that lay hold of the same by Faith, all which

M. C.



*M. C.* deny's, in denying Christ to partake of the Fleshly Seed of the Virgin, and by plain and undeniable consequence, he also holds three Gods, in denying the Father, Son, and Holy Spirit to be one God, or denying the Son and Holy Spirit to be God by Nature, of one Essence with the Father, these Errors are undoubtedly Charged on him, see Mr. *J. Wrights* Book, and those several Printed Papers handed by several *Elders, Messengers, and Brethren* of the Orthodox Society, Meeting at London in the Years 1693. 1696. 1699. and that Printed by a single Perion 1700. by one who well knew the said *M. C.*'s Opinion in time past, having been a considerable time himself led away by his Errors, but since reduced out of them again, also witness that Dispute at *Smarden*, between some *Londoners* of one side, and *M. C.* and *D. Allen* on the other side, which was Anno 1699. many being present, and do remember *D. A.* Disputed against Christ's being Essentially God, and *M. C.* against Christ's Numan Nature, denying he took of the Substance of *Mary*, a Body of Flesh and Blood, since which he hath not made it appear to any that he is of another mind, nor repents of what he hath held: His Errors have spread into many Churches, in *Kent, Sussex, and London*; but especially in *West Kent*, for in *East Kent*, many as I am told have held *Socinianism*; yet where *M. C.* hath come, he hath privately prevailed with some to leave that and Embrace his; which as one well observes, is nothing but a Fardle of *Mahometanism, Arianism, Socinianism* and *Quakerism*: For *Mahomet* never denied Christ to be a Man, but speaks Honourably of him, calling him, the Word and Spirit of God, the Servant of God, the Saviour of those that trust in him, the Son of a Virgin, begot without the help of Man, see *Ross* page 105. neither did *Arius* deny Christ's Humanity, but his Eternity, nor did *Socinius* deny both his Humanity and Divinity, but Christ's Divinity only, firmly owning that Christ took, or was made of the Seed of *David*. All *Quakers*

kers do not deny that he had once a Body he took of the Virgin, tho' they say it was swallowed up in Death, and laid aside, tho' some deny him to be Co-creator with the Father; but *M.C.* I think exceeds all before him; none ever yet denied both Natures, that I find in any *History*, but he hath, as it were Comprised a little of several Errors into one *Labyrinth*.

Now Consider all these I have Cited, amongst which *Casinites*, and *Socinianism*, and *Quakers*, are the Head evil Error, being most dangerous, who can any longer plead for *Communion* with those that strive to Promote and Maintain these Corrup, Evil Notions, that destroy the Foundation of the Christian Faith, denying the true Christ and Lord of Life in his two Natures, Threefold Offices, and *Satisfaction* for us, and who ever pleads for *Communion* with these that either deny or offirm, contrary to this Faith, of Christ's being come in the Flesh, even our Flesh, and is God by Nature, upon the Arguments of *Love*, *Peace* or *Charity*, Condemns himself if he separate from either Church, *Papal* or *Episcopal*, *Quaker*, or other whatever that own the Name of Christ.

Three or Four things I have more, (tho' my Pen is tired) I would lay down.

1st. As to the End and lamentable Death of some Opposing the Orthodox Faith.

2d. To Note the Persecutions.

3d, Deceits they have used to carry on their Erroneous Opinions by.

4th. To answer a few Objections.

*First*. Then to say but little more of the Lamentable end of some of those Head-Brochers of Heresies, the Judgments of God many times falling upon them, as it did on *Simon Magus*, *Arius*, and Proud *Paulus Somasatenus*, *Arius* denying Christ to be Co-eternal, and the other the real Divinity, saying, that he was a *meer* Man: These with *Nestorius* and others, all Died miserably, as *Ross* and *Ensebins* *History*



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story relates, and since the Reformation 1562. in Poland and other Countries, sad Judgments did overtake some, as one *Gregory Blandrate*, an Italian, Physitian to the King of Poland, in Principle a Header of the *Unitarians*, was found with his Neck broke in his Bed, by what Hand none could tell.

2d. One *Lismaninus* another *Antitrinitarian* Drowned himself in a Well, being before convicted of double Dealing.

3d. One *Franciscus David*, who opposed the *Invocation* and *Adoration* of Jesus Christ, believing him to be but a Man, Died miserably in Despair.

4th. One *Adam Nuserus*, who was an *Arian*, then Turned *Mahometan*, fell into Miserable Horror and Despair, and so Died.

Secondly, But to pass these, as many of their Ends were lamentable so were their Persecutions toward the Orthodox, both Miserable and Horrible, which amongst Christians was began by *Arius*, and one *Eusebius* of *Nicodemiah*, against *Athanasius*, accusing him with all the Notorious Crimes could possibly be Imagined, sometimes Incensing the *Emperor* against him, sometimes got him Bannished, and sometimes by false Accusations would have took away his Life, had not the Providence of God brought their wickedness to Light, as in the case of their Accusation about his cutting off *Arsenius*es Hand, and using it to work Magick and Sorcery, which afterward appear'd to be a Forged thing out of Malice against him: *Athanasius* being called before the Council, shewed *Arsenius* with both his Hands on to their great shame, whom they thought to be far distance; yet after this by false Accusations raised against *Athanasius* he was forced to fly for his Life, and all from those pretended Christians, who denied Christ to be God equal with his Father, see *Socrates* Book 2. page 245, 246, 256.

3dly. Several others were Banished, as *Paulus* Bishop of *Constantinople*, and another *Arian* placed in his Room, by the means of which the *Arians* caused an horrible slaughter, above 3000 persons were slain about placing one *Macedonius* in his Room, who was a wicked *Arian*, after which the said *Macedonius* so prevailed with the *Emperor*, that he procured the Overthrow and Destruction of the Church, in Banishment, Persecuting, and horribly Torturing of those that cleave to that clause of one Substance in the *Nicene Creed*, (to wit, That Christ was of one Substance with the Father) The Violence (saith *Socrates*) was no less than that of Old towards the Christians in the Ten Persecutions, see *Socrates* page 271. For many endured Sundry kinds of Torments, often Racking and Dismembering of their Joints, Confiscating of their Substance, some dying under the Hands of their Tormentors, this was their practice throughout the Cities of the *East*, especially at *Constantinople*.

4thly. Further *Socrates* relates the account of *Athanasius*, who had felt the smart of it himself, in his Apology wrote in defence of his flight, declaring the behaviour of the *Arians* in this sort at *Alexandria*, they sought them out to Execution, the Soldiers besetting the Church unawares to them in their Worship, *Athanasius* narrowly escaped with his Life, after which they put the Virgins into Prison, the Bishops were Bound and led by Bands of Soldiers, --- the Christians were violently lugged out of their Houses, --- after this the People being gathered together, to Fast and Pray to God in a Yard, one *Gregorius* the *Arian*, that was placed in *Athanasius*'s Room, sent a Captain with a great Troop of Soldiers, all in Armor, with naked Swords in their Hands, who run upon the People as they were Praying on the Sunday, causing a great Fire to be made, and he made the Virgins to stand nigh the burning Flames, in order to cause them to confess the *Arian* Faith, but when they would not yield he Stripped them, -- he Buffeted them, --- Torturing 40



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Persons, by Scourging them with Palm Twigs, whereof some Died, the rest with the Virgins were Exiled.

5thly. Again *Socrates*, page 283. relates the Cruelty of *Macedonius* against those that owned the Clause of One Substance, cruelly Tormenting them who refused Communion with them in the *Arian* Faith, forcing their Mouths open, and the Sacrament in against their Wills, and forcing every one into their Communion; if they refused, then Scourging, Imprisonment, Torturing and using Women Inhumanly was their way; yea, such kind of Torment was invented for Women, as was never heard of before amongst *Pagans*.

6thly. *Socrates* writes Book 4. page 324, 325. in the Reign of one *Valens* the Emperor, about 378 Years after Christ, the *Arians* began again to Persecute the Christians that were for the Clause of One Substance, Scourging and Imprisoning them, and Eighty Godly and Religious Men, who went to Interceed with the Emperor for themselves and their Friends for ease. But the Emperor concealed his displeasure until he privily had commanded them into Hold, and then on Board a Ship, as if they had been to be Banished; but the Mariners having a Charge what to do, when they were got a good way off at Sea, Conveyed themselves out into a Boat and Fired the Ship, so Burned the Eighty Godly Men in her to Ashes; but by reason that I hast to have done, I cannot inlarge, only I Note farther, how that Dr. *Owen* gives an Account p. 3. in his Preface of his Book in answer to *Biddle*, of the Rigidness of *Socinus* against those did not fall in with his Sentiments, professing that he would not own them Christians; also that one *Franciscus David*, with whom he Disputed about the Invocation and Adoration of Jesus Christ, was cast into Prison by the Instigation of him and one *Blandrata*, where the poor Man died miserably.

The third thing is the Deceit and ways to deceive by, these Men have taken.

1st. *Arius* with one *Ensebius*, by means of an *Arian* Priest, who had acquaintance and familiarity with the *Emperor's* Sister, got in Favour with the *Emperor*; so that the said *Arius* was to subscribe unto the *Nicene Creed*, and then to be preferred, which he deceitfully did, forming a Faith and Recantation writ in a Paper, which he delivered up unto the *Emperor*, and so deceived him as well as others by this dissembling Trick, by which means *Arius* got so far in Favour with the *Emperor*, that he returned to *Alexander* by the Commandment of the *Emperor*, to receive his former Dignities: By this Trick of Subscribing did the aforementioned *Euzoius*, *Arius's* Companion, get off from Exile into the Church, with several others, as *Ensebius* Bishop of *Nicodemia*, and *Theogris* Bishop of *Nice*, both *Arians*, all subscribing that which they believed not, see *Socrates* page 243.

2dly. *Arius* after all this, coming to *Alexandria*, there making sad work, getting *Athanasius* Banished, the Citizens being grieved thereat, Complaint being made it came to the *Emperor's* Ear, he called *Arius* the Second time before him at *Constantinople*, to give an Account of those Tumults he had made, demanding of him at last, whether he would Subscribe to the *Nicene Creed*, he readily complied and Signed it the Second time, the *Emperor* marveling at this, put him to his Oath, to Swear he believed as was there written, but *Arius* being deceitful, falsely Swore to it; but the Craft he used, was to put a Paper wrote with his own Opinion in it, which he had then put in his Bosom, under his Left Arm, and so Swore he believed as was written, meaning as written in his Bosome, not that which he had Subscribed unto: But now the Judgment of the great God took him before he was got out of the City, dying miserably in a Fakes House, there voiding his Bowels, see *Socrates* Book 2. page 250.



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3dly. One *Petrus Statorius* and *Blandrat*, together with one *Lesmaninus*, were three Head Leaders of the *Antitrinitarians*, denying the Father, Son, and Spirit to be one God; yet being Examined did *Subscribe* the Orthodox Faith, contrary to what they truly believed, these with sundry others in *Poland* that did the same by this deceitful way, they privily carried on their Erroneous Opinions to the corrupting of many in those Parts.

4th. The way many now of late have taken, hath been just after this manner, Subscribing to the Church of *Englands Articles*, (as those that are Preachers are required to do by Act of Parliament), not believing as therein is exprest; yet they outwardly seem to give their approbation unto it, and Subscribe their Names, in order to enjoy that Liberty the King and Parliament Grants to those do Believe and Sign the same *Articles* which the Law requires, being all of them, except those that are excepted by the Law-givers, which was never intended to the *Arians* or *Socinians*, or those that deny the Doctrine of the Trinity, and Christs Divine and Humane Nature, or believe it in any other Sense than there is expressed in the 1, 2, 5. and 8. *Articles*, in which are laid down concerning, *First*, The Faith in the Holy Trinity. *Secondly*, Concerning the Word or Son of God. *Thirdly*, Of the Holy Spirit, declaring plainly.

*First*, ' That there is but one Living and True  
' God Everlasting, without Bodily Parts or Passion;  
' of Infinite Power, Wisdom, and Goodness,  
' the Maker and Preserver of all things, both Visible  
' and Invisible; and in this God-head there be  
' Three Persons of one *Substance*, Power, and *Eternity*,  
' the Father, the Son, and the Holy Ghost.

*Second Article*. ' The Son which is the Word  
' of the Father, begotten from Everlasting of the  
' Father, the very and Eternal God, of one *Substance*  
' with the Father, took Man's Nature in  
' the Womb of the Blessed Virg<sup>n</sup>, of her *Substance* :

‘ So that two whole and perfect Natures, viz. the  
‘ God-head and Man-hood were joyned together,  
‘ in one Person never to be divided, whereof is  
‘ one Christ, very God, and very Man, who truly  
‘ Suffered, was Crucified, Dead and Buried, to Re-  
‘ concile his Father to us, and to be a Sacrifice,  
‘ not only for Original Guilt, but also for actual  
‘ Sins of Men.

Fifth Article. ‘ The Holy Ghost proceeds from  
‘ the Father and the Son, is of one *Substance*, *Ma-*  
‘ *jefty* and *Glory* with the Father and the Son, Very  
‘ and Eternal God.

This compar’d with the Eighth Article that obliges  
them that Subscribe, throughly to receive and be-  
lieve the Three Creeds which are so express con-  
cerning the Holy Trinity, and the Eternity of  
Christ as God, and of the Substance of his Father, that  
took of our *Flesh and Blood in the Womb of Blessed Ma-*  
*ry, being perfect God, and perfect Man, of a Reasona-*  
*ble Soul, and Human Flesh, equal to the Father as*  
*touching his God-head, and Inferior to the Father*  
*touching his Manhood, who altho he be God and*  
*Man, yet he is not two but one Christ, see the Creed*  
*of Athanasius.*

1<sup>st</sup>. Now that it was the Intent of the Parlia-  
ment, that those that Signed these *Articles* and  
*Creeds* should Believe, it is plain, because they have  
excepted the 34, 35, 36. and part of the 20. and  
to those that scruple Infant Baptism part of the  
27 Article, particularly mentioned in the Act.

2<sup>dly</sup>. This Act was not intended to extend to the Ease  
and Benefit of every Person that shall deny in his  
Preaching or Writing, the Doctrine of the Blessed Tri-  
nity, as it is declared in the aforesaid *Articles*, it being  
so expressed in that Act of Liberty, page 317. made  
Anno Dom. 1689.

3<sup>dly</sup>. Not only so, but in another Act made since  
that Anno Dom. 1697. its thus expressed, That if  
any Person or Persons, having been Educated in, or



at any time having made profession of the Christian Religion within this Realm, shall by Writing, Printing, Teaching, or advised speaking, deny any one of the Persons in the Holy Trinity to be God, or shall assert or maintain more Gods than one, or shall deny the Christian Religion to be true, &c. — be judged Incapable and disabled in Law to all Intents and Purposes whatsoever, to have or enjoy any Office, or Offices, Employment, or Employments, Ecclesiastical, Civil, or Military, or any part in them, or any Profit or Advantage appertaining to them, &c. This Act is Intituled, *An Act for the more effectually suppressing of Blasphemy and Profaneness*; yet for all this, some of their Faith that I oppose have Subscribed, notwithstanding they deny Christ to be God equal with his Father, and Man of our Nature, tho' they say Christ is God, *i. e.* by Deputation so called, which doth not help them at all; for thereby they make more Gods than one, one most High Eternal, the other by Office not Eternal, but had a beginning in time: The one sort say a God Created before the World was made, the other of Socinus's persuasion, say Christ was not, till Conceived and Born of the Virgin, and before his receiving of his Ministry was taken up into Heaven, and there Dignified, as is said of Moses, see Exod. 7. 1. *I have made thee a God to Pharaoh*, &c. so contradicting what they have Signed, which is abhorred of the Orthodox to to Act.

*Object. 1.* As to their Objecting that the 6th Article takes them off from these things, because they think it's not Read in the Holy Scriptures, nor to be proved thereby; and if so not required of any Man to be believed as an Article of Faith, see the 6th Article.

*Answer.* What hath been said and quoted already, confutes them, but the 8th Article, which saith, *The three Creeds, Nicene Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received and believed*; for they may be proved by most certain warrants of Holy Scripture:

ture: This they Sign, if they Sign any, and if the 6th take them off from any one that is not specified in the exceptions of Parliament, why not from all; so then the Act was made for nothing, and any Person may Sign it with a Reserve, believing this or that is not contained in Holy Scripture; and yet deny the Resurrection of the Body, as the *Quakers* do, yea, Christ himself, saying he is not there declar'd.

*Object. 2.* If it be against us said, we do not believe all the *Articles*, and yet Sign as that *Clause* in the *Second Article*, where it is exprels concerning Christ's Natures, *never to be divided*, and that *Article* in the Creed of Christ's Descending into Hell, &c.

*Reply.* As to the first, we do certainly believe it, as the Church of *England* and Parliament intend by it, that when those Creeds were wrote, the two Natures of Christ were never more to be divided; but that in Death there was a separation for a time when he Suffered on the Cross, 1700 Years ago, they believe yet not so divided or separated, as finally so to continue the Unity still continued, so that by the Power of the Divine Nature, he took up again his Body with Flesh and Bones, and all things appertaining to the perfections of Man's Nature, as is expressed in their 4th Article they believe, and so do we, with which Body he shall come again to Judge the World, tho' it be now Glorified in Heaven.

2dly. As to that expression of Christ's Descending into Hell, we believe as they, some of them understanding it to be the Grave, and under the Power of Death, some that his Soul endured the bitter Agony under the Wrath and Displeasure of God for our Sins, as bitter as the Torments of Hell for a time, and so Descended into that Valley of Humiliation and Descent of Torment; in both these respects, I do heartily believe it, and is agreeable to Scripture, *Acts 2. 31. Eph. 4. 10.* both which make mention of Hell, and the Lower parts of the Earth.



Earth that he Descended into ; and his Soul not left in Hell, and he it was Trod the Wine Press (of his Fathers Wrath) alone, and of the People, there was none with him, Isa. 6. 3.

4thly. These Men, some of them have not only handed the Church of Englands Articles openly in Court, but also at other times, thereby deceiving of some, as if indeed they were truly Orthodox, witness first *Matthew Caffen*, setting his Hand again to that *Re-printed Confession of Faith*, that was Printed in *March 1660*. Subscribed to by Forty Persons, Re-printed again by the *Assembly 1691* which in the First Article doth say there is but one God the Father, --in the Third, That there is one Lord Jesus Christ, who is the only begotten Son of God, Born of the Virgin *Mary*, yet as truly *David's Lord*, and *David's Root*, as *David's Son*, and *David's Off-spring* : So its expressed in the first, but in the last they have somewhat altered the words in the Third Article concerning Christ, tho' it Looks to import the full ; yet was not fairly done, leaving out some of the Old Names, and intermingled New ones, added 27, besides setting Brother *Jo. Wright's* Name to the top of their Re-printed and altered one, (as it was to the first) without his Knowledge or Consent, which was a base Forgery full of deceit, to make the World believe *M. C.* and they retained the Old Faith with the said *Dr. Wright* as at first, when he the said *M. C.* hath changed his Opinion twice since, and believes quite contrary to the Intent of that, see the *Advertisement* of *Mr. Jo. Wright* in his Book called a *Looking-Glass for Hereticks*, this they cannot deny.

5thly. The pretended Tryal of *Mat. Caffen*, in order to Unite the two Assemblies last Summer at *London 1700*, where he was accused for Error, being an *Arian* and *Anthropomorphite*, &c. was just like the rest, he denying the Names of those *Heretics*, but certainly holds as bad or worse than *Arians* did, *M. C.* denying both Natures of Christ, but *Arians* but

but one. 2d. They drew up a Paper in *Ambiguous* words, which looked like Orthodox, which he and others of his Party could readily have Signed, would that have done, for *M. C.* said he could Sign that and a great deal more; but being questioned by the other Party, as to their meaning and intent of those words they would not declare, keeping a Reserve in their Minds, as appear'd by refusing to Sign another paper of Articles then drew up by the Orthodox, but how can Light and Darkeness Unite together? he retaining his Old Principles, as I am satisfied he doth, till he publicly repent and acknowledge his Evil, both by *Preaching* and *Writing*, which he must do as publicly at all places where he hath come and privily incensed any against the *Orthodox Faith*, before I shall believe but that he is the same *M. C.* still, as to his Errors.

6thly. These Mens way is to Brand us for Troublers of Israel, Breakers of Churches, wauers of Love and Charity, pretending to Infallibility, Condemning all that see not with our Eyes, as Hereticks, &c.

Reply. They will not distinguish between things meerly *Circumstantial* and *Indifferent*, and those things Fundamental: We say in *Circumstances* we could bear with them, wherein the Honour of God, and the good of Souls lies not at Stake; but in those Fundamental points certainly it doth; and if the true knowledge of God and Christ, as to his Dignity, Natures, Death, and Sufferings and Reconciliation made for us poor Sinners, be not Fundamental Doctrines, I think none are seeing it is *Life Eternal*, to know thee the only true God and Jesus Christ, whom thou hast sent.

1st. As Man and Mediator He was sent but as God, he came down from Heaven, according to that Agreement, and Covenant, a Council of Peace was made between the Father and Son to save lost Sinners, Zech. 6. 13. not to do his own Will, see John 17.



2dly. That Doctrine we do believe is *Infallibly* true, held forth in God's Word; therefore we ought to contend earnestly for it, as being that *Faith once was delivered unto Saints*, Jude 3. against all *perverse Disputings of Men of Corrupt Minds, and destitute of the Truth* herein, 1 Tim. 6. 5. but we pretend not to any *Infallibility* of our selves, but are sensible we fail too much every day, both in knowing what we should know, and doing what we should do; but because we see not so much as we would or should of this great Mystery of God's Love in Christ, must we therefore put out our Eyes and not Look at all? No, this were Madness and Folly to the purpose.

3dly. What ever they pretend to others of want of *Love and Charity*, the same may we believe of them, and the most of all, for separating from us, wherein their pretended *Charity* is so large, as to embrace all Opinions; so as there is but an outward Compliance with a few Duties: But the worst of all is, of those that complain for want of *Charity and Love* in us, they have not true *Love* for their own Souls, and the Souls of others, they lead in Errors, while they press Souls to continue in their *Communion*, as if *Communion*, without *Union* would Cure all Maladies, and all bounds of *Charity* were comprehended in that.

4thly. As for *Renters of Churches*, some of their own Party must sit down in Silence about seeing; I can tell who of them 20 Years ago, could not bear to hear the Truth Preached, in respect of the two Natures of Christ, not being at quiet in themselves, nor letting others have Peace to whom they belonged, continually opposing, till at last they parted from the Orthodox. 2d. This hath been too evidently manifested again so nigh me of late, that I shall forbear to Name the Persons that did separate themselves before they were denied *Communion*, amongst us by the Church.

5th. As to that of Heresie, if we in Conscience believe the *Head Leaders* of those Opinions are such,

such as do bring in privily such Notions, as is a denying of the Lord that Bought them, why may we not say they are Hereticks, see 2 Pet. 2. 1. but I pass to the last thing.

Lastly, As to the Objections, it's Objected by them that we drive on furiously *Jehu* like, not gently as Christians should do.

Reply. If they were without fault hereabout, they might indeed Cast the first Stone; but they mistake beside, for it was not because *Jehu* in his Executing God's Command, destroying the House of *Ahab*, and that Woman *Jezebel* for her Idolatry, Whordom, and Witchcraft (which hindred Peace to *Israel*) that he was blamed for, see 2 Kings 9. 22, 25, 36. chap. 10. 10. 17. But it was because *Jehu* took no heed to walk in the Law of the Lord God of *Israel* with all his Heart; for he departed not from the Sins of *Jeroboam*, which made *Israel* to Sin, to wit, the Golden Calves of *Bethel* and *Dan*. see 2 Kings 10. 29. 31. Therefore for his zeal in Execution of God's Command he was Commended, verse 30. but were their fault hereabout, who hath drove more furiously than some of their own Party? witness their proceedings against *Andrew Robins* an Elder, and one *J. Smith* afore mentioned, with many others.

2. Object. They say we have cast all the Dirt and Odiums possible we could on them, and therein we favour not of Christianity.

Reply. Herein they have no reason to complain against us, considering the Beam is in their own Eye, how have they endeavoured to cast all the Dirt, Scum, and Contempt on those have opposed *M. C.*? witness *Mr. J. Wright*, *Tho. Munk*, *D. R.* and many others they have laid heavy complaints against, yea, and some have they against me; but that which I have here Charged them withall appears so evident none can deny, being matter of Fact, not out of any Malice or Hatred to any of their Persons, so far as I know my own Heart,

but



but against their Principles and deceiving ways, out of love to Souls Good and God's Honour; and as to my naming of their Names, I could do no less, their Names being already so publick, and that before in Print too.

2dly. I should else have told some of dangerous Principled Persons, and not have made the way plain to escape them.

3dly. They are such as have Headed Error so long, that ought to be publickly Noted, seeing all private means hath often been used long ago for their Recovery, and none would prevail, see 2 Thes. 3. 14. the Margent saith or signifie that Man by an Epistle.

3. Object. Whereas some Argue that many of those Texts we bring to prove the Trinity, as well Christ's Divinity, as that in 1 John 5. — are wrong Translated, &c.

Reply. I have Read indeed that the *Arians* did corrupt some Greek Copies, and so there may be some of those remain still; but according to all the best approved Copies, ours is truly Translated, but that is the subtilty and deceit of all those Opinions, when they cannot overthrow the Truth by sound Scripture, then to quarrel with the Translation, and till they bring the very Original Paper, ours we shall believe is true, for there is not scarce a Word, nor a Letter in a Word, which the *Arians* and *Socinians* do not toss up and down, and will corrupt the true Sense if possible, when in our Native Tongue, much more have they done with the Scripture in other Tongues.

4. Object. Made by some is, that it cannot be that Christ is the Son of God, begotten from Eternity, because in Common amongst us Sons of Adam, the Father is before the Son.

1st, Reply. They Reason out of Natural Principles, which are such as are true in things Created, and Finite, but false in God, who is an Essence Infinite; therefore to compare the Infinite Mystery to the Finite and Carnal begettings of Men, is Foolish

ish and Impious, seeing, 2d. That God's Word saith to us, *who shall declare his Generation*, Isa. 53. 8. *and that his goings forth hath been from of Old, from Everlasting*, Mic. 3. 5. But 3d. as Christ is declared to be from Eternity, so equal with his Father, and the true God, by being God by Nature; then it follows, that if there was no time when the Father was not; so was there no time when the Son was not; and if the Father be an Eternal Father: So is the Son an Eternal Son, being of the same Essence, God equal with his Father, Creator, not Created, see Prov. 8. 23. *I was set up from everlasting, &c. verse 30. --- Rejoycing always before him.* See also Phil. 2. 6. Heb. 1. 2, 3.

5. *Object.* Jesus Christ is called the only Begotten Son of God, because only he was begotten of a Virgin by the Holy Ghost.

*Reply.* It is a misconstruing and corrupt Interpretation of the Word, for it was the *only Begotten Son* that was sent and gave by the Father, that had a Being before all things that were Created, 1 John 4. 9. Colos. 1. 17. and it is the Word is called the *only begotten Son of God*, by *whom all things were made*, who is in the *Bosom of the Father*, John 1. 14. *the word was made Flesh, &c.* then followeth, *and we beheld his Glory, the Glory, as the only Begotten of the Father, full of Grace and Truth*, again, John 3. 16. *God so loved the World, that he gave his only begotten Son*, of whom it is said, Heb. 10. *Lo I come, and a Body hast thou prepared me*, all signifying the only Begotten Son was that Divine Person was sent, freely came, and that *HE* had a Body prepared of the Virgin, being a *Distinct Nature* from the Body he took. If then the Word it self be the only Begotten Son, then is he called the only Begotten, not in respect of the manner of his Generation of the Virgin, (which was declared) but in respect of his *Generation* from everlasting of the Father, which none could declare, He being the Son of God only by Nature; for Angels and Men are so by Grace, and not by Nature, and this Name



Name Son was discovered to those of Old, long before he was Born of a Virgin, Typified out to *Abraham*, when he offered his Son *Isaac*, and to *Moses* when he was sent to call *Israel* out of *Egypt* called the Son, *Psalms* 2. 7. 12. whom the Kings and Judges of the Earth, are bid to Kifs, the wife Man knew him by the Name of the Son, *Prov.* 30. 4. yea, a *Heathen* King knew him by that Name of the Son of God long before he was Born of the Virgin, *Dan.* 3. 25. not only he, but other *Heathens* also, as might be proved.

6. *The last Object.* I shall Name is, that they say to believe the Father, Son, and Holy Ghost is one God, is Repugnant to Natural Reason, or that One can be Three, and Three One, is not only contrary to common Sense and Experience, but also Impossible so to be.

*Reply.* 1<sup>st</sup>, Tho' It be above Human Reason to conceive justly how it can be, yet is it no more against Reason to believe it, seeing it is Testified in God's Word, than it is to believe the Soul, Mind, and Body are one Man.

2<sup>d</sup>. If it be Noted that this is so much above Natural Reason as a Creator is above a Creature, and an Infinite Being is above a Finite and Natural Being; therefore Persons may as well conclude there is no God at all, because they cannot see him with their Natural Eyes, as to conclude the other is false, because not discerned by them with Human Natural Reason.

3<sup>d</sup>. That which is Impossible among Men, and contrary to Natural Sense therein, is possible with the Great and Infinite God in all respects, that is agreeing with his Word; but to believe there is but one Essence and three Persons in that one Essence, to be the one most High, True and Eternal God, is not only agreeing with God's Word, but manifested and plainly declared therein, according to these Texts, *Mark* 10. 27. *John* 10. 30. 1 *John* 5. 7. 1 *Cor.* 3. 16. compared with *Chap.* 6. 19. It was possible that *Sarah* should have a Son, when in Nature

ture it ceased to be with her, after the manner of Women; and therefore impossible, according to the Course of Nature, but possible with God notwithstanding; to quicken Nature, and accomplish that he had promised should be, *Gen. 18. 10, 11.* and if so in Natural things, God's Works are above Man's reach, much more is his Being and Existence above our Carnal Reason's Reach to conceive how; but as we by Faith may reach to see some glimmering of, as he hath revealed himself in his word; yet Man is not to lay by his Reason, because by that alone he cannot dive into those *Divine Mysteries*, but to use that as subservient in some degrees as a Handmaid to accompany Faith; Reason attending Faith into the outward Court, but Faith alone enters into that within the Vail, *whether Christ the forerunner is entred and Reveals the Father to us*, see *Heb. 6. 19. 20. John 1. 18.*

*4th.* It is discover'd that the Son and Holy Ghost are Consubstantial with the Father, not of like Substance only, (as some will own) that is of a like Essence, and like Nature only, for that's to make Three Essences and Natures, so Three God's; but when we say Consbstantial with the Father, that signifies they are of one Essence tho' three Persons in *that one Divine Essence*, for there is but one *Jehovah*, or one God and *Jehovah*, is but one Essence, or one God, but Father, Son, and Holy Ghost are that one *Jehovah*, that is, one God one Essence, the matter is proved by comparing these Texts following, *Deut. 6. 4. Isa. 6. 3. 5. 8, 9.* with *Jeremiah 23. 6. Isa. 25. 9.* and *John 12. 40, 41.* and *Ezek. 37. 27. Zach. 2. 8. 10.* with *Acts 28. 25. 1 Cor. 6. 19. 2 Cor. 6. 16.* The word in the Old Testament *LORD*, where it is in Capital Letters signifies *Jehovah*, which is spoken of God the Father, including the Son, and Spirit, seeing the same things are applyed to both in the above Cited Texts, or to the whole Essence and the three Persons, one Eternal God, to whom all Glory, Honour, Worship, and Praise belongs for ever and ever.



But now I shall come to the Conclusion of the whole, and end with a short word of Advice.

*First*, To those that are Ignorant in part of this Great Mystery, and yet are desirous to be Informed, and willing to embrace the Truth, so far as they shall be Inlightned by the Word.

1<sup>st</sup>. Let them be aware of those pretences of our opposites, who pretend Love, Charity, and Forbearance, for all differing in Principles hereabout, yet do Judge and Condemn us as wanters of those special Graces.

2<sup>dly</sup>. Take heed you do not give too great Credence to that side, who seemingly make out their Matter fair, tho' they are in your affections, and you think the Person worthy to be trusted, until you have heard the other do not Judge.

3<sup>dly</sup>. If after all, your Capacity be but small, and hearing both sides, you cannot Fathom the aforesaid Matters; Search the Scripture, and humbly intreat the Almighty to Direct and Inlighten you hereabout, the Scriptures are they that Testifie of Christ, *John* 5. 39. and it is he that can open your understanding to understand the Scriptures, as he did his Disciples, *Luke* 24. 45.

4<sup>thly</sup>. Consider the necessity of knowing God and Christ aright, according to the Scripture, the Blessed effect at one hand is Life Eternal, *John* 17. 3. and the gift of the Spirit here to Teach and guide aright unto all Truth, *John* 7. 38, 39.

5<sup>th</sup>. The neglect of it is the loss of all Spiritual Comfort here, and Glory hereafter, *he that hath the Son hath Life, and he that hath not the Son hath not Life*, 1 *John* 5. 12. the way to have the Father is by acknowledging the Son, *John* 2. 23. and whosoever Transgresseth and abideth not in the Doctrine of Christ hath not God, *he that abideth in the Doctrine of Christ, he hath both the Father and the Son*, 2 *John* 9.

*Secondly*, To those that have been inlightned into those Divine Mysteries, and yet see not their way

their way clear as to Communion; yet joyning with those that are as opposite to Truth, *as Light is to Darknes*, let them be warned to consider.

1st. No true Union of the Spirit can be between them and such as oppose Truth; because the Spirit of God is a Spirit of Truth, and cannot Err nor Unite to any false Opinion.

2d. Consider if those of our Faith believe their Principles are true, about the Being of God, and Existence of Christ, then are they commanded by God's word to bear their Testimony for it, and against that opposeth the Dignity of their Blessed Lord, preferring his Honour before the Honour and Reputation of Men, not fearing the displeasure of Men, but the displeasure of God, who hath Commanded us to *come out from amongst them, and to be separated, --- and touch not the unclean thing, &c.* 2 Cor. 6. 17. and to have no fellowship with the *unfruitful works of Darknes*, but rather reprove them, Eph. 5. 11.

Thirdly, To those that have either separated, or do retain themselves apart from those that oppose the Orthodox Faith in point of Communion, my Advice to them and my self is, for us not to content our selves with the bare, outward knowledge of those Divine and Precious Truths, which to know God in any respect, is of great Concern; but the outward part will not do alone, except we can get the Experience of it in our Hearts; but let us labour to Know him, so as to Love him above all, Eying the great Love of the Father and Son, in the powerful Work of Redemption, by the Father's Sending, and the Son's Giving himself for us, that he might Redeem us from Wrath and all Iniquity, and that we may Experience we are such, as are his *peculiar People, Zealous of good Works*, having true Fellowship with the Father and Son, and by Vertue of that Life and Light from them we may have true fellowship one with another, and then the *Blood of Jesus Christ will cleanse us from all Sin*, but without the true Light of Life, I cannot see how



we can have true Fellowship one with another, nor could Christ's Blood be of that Inestimable Value and Efficacy to cleanse from all Sin, and give Peace to us, if he was but a *Created* thing only; and if we Contend for this, that Christ is God, as well as Man, and have no Communion with God, nor no Sense nor Sweetness, and Spiritual Relish of his *Worth* and *Value* in our hearts, what will it avail, and if we plead that Christ made *Satisfaction* to Infinite Justice for Sinners; yet if we through *unbelief* do not take hold of it, or seek to God that we may have the Benefit by Faith in Christ, we shall still lie under the Wrath of God; again, if we plead for *Imputive Righteousness* in order for Justification before God; yet if we have not the Experience of Peace and Comfort of it, what will it avail unto us? But

2d. Let us labour to continue in the Grace of God, yea, and true knowledge of Jesus Christ, and to take the Apostles advice, *Pet. 3. 17, 18.* *ye therefore beloved, seeing ye know these things before, beware lest ye also being led away with the Error of the wicked, fall from your own steadfastness, but grow in Grace and in the knowledge of our Lord and Saviour Jesus Christ, to whom be Glory both now and ever, Amen.* See here the Apostle ascribes Glory to Christ, tho' the design of our greatest opposites is to, either rob Christ of his Divine Nature, Honour and Worship, or else to set up two God's, one most High, the other Lesser, not so high, but Delegated under him, and yet allow Worship to him; but let us be advised to *shun* those prophane and vain babblings, for they will increase more to ungodliness, for their word will eat as doth a Canker, &c. *2 Tim. 2. 16, 17.*

*Fourthly.* Lastly, from the Heavenly Relish and Sense of this great Mystery and Love of God, and of the Father, and of Christ, *Col. 2. 2.* let us labour to Glorifie him who is the true God, even the Father, Son, and Holy Spirit, one Eternal and Blessed God, to whom be Praise and Glory for evermore. *Amen. Amen.*

A N

## APPENDIX.

W Hereas it's still suggested by many, that *M. Caffen* is not Guilty of those Erroneous Opinions often Charged against him, others also have Insinuated unto the Ignorant, that he hath several times at the general Assemblies at *London*, been found Not Guilty; especially at their last Association held at *Horsly-down* in *Whitson-week*, 1700. where they alledge he disown'd *Arisme*, *Sabelliusme*, *Apoliarism*, and *Socinianism*, and said that, if he had troubled the Churches, he was sorry for it, &c. but as it pleased God I have more Evidence every day, and since the foregoing Sheets were at the Press, there hapned an accident Manifestation of these things, from his own Confession, before many People; the Account of which is as follows, viz.

Upon *Wednesday* in *Whitson-week* this present Year 1701. *M. Caffen* (being sent for by some at *Chatham* in *Kent*) was there present, where a great many were met together, and by the desire of others he was met by some from *London*; and the occasion of that Meeting was by reason that one part were utterly against *M. C.* the other part not believing him guilty of those Erroneous Principles, were favouring him and his Friends, and had Imposed on *D. B.* on the Church as an *Administrator*, that the other Party did not like of; he being an Indulger and



Favourite of those Corrupters of Truth; and so they refus'd to *Communicate* with them; but both Parties being met together, with the said *M. C.* present, and those from *London*, at the time aforesaid.

Those that sent for *M. C.* told the other, that they had sent for *M. C.* to know whether those that had accused him, would Testifie that to his Face, which they had accused him of behind his Back, *viz.* That he had denied both the Divinity and Humanity of the SON of GOD, to this it was answer'd by one there of good Credit.

1st. That he had heard *M. Caffen* say, not only once, but many times, *That Christ was not in any Sence the most High God, meaning that he was not of the same Nature, Essence or Substance of God the Father, as he understood him.*

2dly. That he had heard him say many times, *That the Son of God took no part of the Virgin.* *M. C.* did not deny this Charge, but instead thereof did declare that he was of another Opinion, different from them therein, and did then, before all, deny Christ to be the most high God, but endeavour'd to extenuate the matter, by saying that his Opinion was not of so dangerous a Nature as they pretended; and charged them with being *uncharitable*, in accounting it a *Damnabie Heresie*.

He was asked what Heresie that was which was not Damnable in its own Nature? and then he was Silent, whereupon he was told it was Scripture Language, and they had reason to conclude his Opinion to be so, seeing that he denyed both the Natures of Christ, it was no other but a denying the LORD that Bought him, according to 2 Pet. 2. 1. . . . . 2ly.

2dly. As touching the Humane Nature of Christ, he was so far from denying what he had been charged with, that himself affirmed before all the People, *that Christ was not made of the Substance of his Mother*, and this he argued upon, by saying that if he was made of the substance of the Virgin, he must be made of worser Matter than the first Adam, &c.

3dly. He did deny God's Omnipresence, and asked one there, if he would dare to affirm that God was present in all places? and did openly Ridicule that Opinion, by saying, he did not believe as some did, *That God was in Frogs and little Sticks and Stones, and Clods of Earth, &c.* One told the People he could bear M.C. witness, that he did not believe God to be every where present; for he had told him about 40 Years ago, that he did believe God the Father *to be in the shape of Man, or some such kind of Form or Shape*, the which he did not deny, but told them before all the People that he did not know but he was now of the same mind that he was of about 40 Years ago.

The Issue of this Meeting was very good, for (thanks be to God) that Church have resolved to have nothing to do with M. C. nor his Abettors for the future, but to have Communion with those that are Sound and Orthodox, being all convinced that M.C. stands guilty of those *grievous Heresies* he was Charged with; yea, those that afore thought him wrong'd, now saw evidently by his own Confession, that he was every whit as *Erroneous* as he had been Charged with. 2dly. I think it needful here to give a short Account of that Meeting July Third and Fourth, at Smarden 1699. w



the Occasion of it, seeing some that may Read my Book may be Ignorant thereof: The occasion of it was this. Not long before *M. C.* with some others of his side had a Quarterly Meeting, and there agreed unto, and drew up an *Excommunication* against one *A. R.* an Elder of a *Congregation* of *Biddenden* in *Kent*, also against one *J. S.* a Teacher of that People; it was also handed by several or most of their Names, and they appointed two Persons, to wit, *D. Allen* and one *D. B.* to go with the said written *Excommunication* to the Meetings of *Biddenden* People, and publish it openly against the said Elder and Teacher, one, to wit, *D. A.* (as I was told) performed his Message, the other did not; now after this the said Elder and Teacher, to shew their Innocency, and the true cause of their separation, Printed a Paper Intituled, *Herésie Detected, or Separation upon the Account of Herésie no Schism, &c.* which together with the uneasiness of some Persons relating to the aforesaid unjust Censure, passed by the *Casinit* and *Socinian* party, wrought matters about so, as that a Meeting was obtained, and by appointment and notice given aforehand, some of several Churches came to hear the Case depending, that is those of the Orthodox, to know whether the said *A. R.* and *J. S.* were guilty of those things pretended against them by the other part, as the ground of that Sentence; and amongst the rest, there was 3 Orthodox Men from *London*, being sent for before-hand; on the other side, those that were to prove the Charge, and defend their acting toward the said two they had *Excommunicated*, had *M. C.* *A. Tho. Benze*, and one *Mr. Ems* of *London*, toge.

together with G. B. the other Elder of Bidden-  
den People, and many more, and the first day  
they Met the Matter was heard, and the Char-  
ges Read, which in the Excommunication are  
only two, to wit, That Bro. Robins, together with  
Brother J. Smith his abettor, are guilty of great Sin,  
in reflecting on, and speaking hard words concern-  
ing their Brethren, who differ from them in their  
Opinions. 2. And have increased their Sin, by  
making an unrighteous Rent and Schism in the  
Church of Christ, for which Transgression it is a-  
greed, &c. These are the very words, now  
mind. 1st. This Excommunication was drawn  
up by the *Casfinite* party, before the two Per-  
sons they dealt thus with were ever fairly tri-  
ed. 2dly. At a place and time when they were  
both absent, not being at all present at that Meet-  
ing. 3dly. It was done by those that were par-  
tial, and that many of them their accusers yet  
sat as Judges to Condemn; but when the matter  
came to be Tryed at this *Smarden Meeting*, the  
accusations could not be proved in that Import  
they had laid them: For 1st. As to that of *Refle-  
cting on, and speaking hard words*, &c. the sub-  
stance they could prove, was no other but their  
Preaching and speaking against those *Corrupt  
Errors*, calling it *Heretic*, &c. which was true, so  
that they made that a Crime in representing their  
Errors in their own proper Colour and Shape.  
2dly. As to that of their being Charged with  
*making a Rent and Unrighteous Schism*, &c. They  
could not make their Separation Criminal, see-  
ing those that were *Excommunicated* proved  
that they were forced to it, by reason the Elder  
was not suffered by one part to purge out those  
that were *Corrupt*. 3dly. Also their Elder, if



not Teacher, was put by his place of Preaching by the other *Elder*, or some of those of his side; so that the Result at last of that days work, was thus, that these two were unjustly *Excommunicated* or *Sentenced* by the other part of *M. C's* side, and that they had no ground to do as they did, but that on the other hand those Errors and Heresies held and Indulged by one part of *Biddenden* People, and the said *Elder* and Teacher not suffered, according to their Consciences, to purge out the same, and refusing to Communicate with such as they knew held them, was a sufficient ground for them to Separate: This Resolution was Signed by the Representatives of several Churches there present; whereupon the other part not being pleased with this, and being openly Charged with *Heresie*, it was agreed to Dispute their Principles next Day, between the Three *Londoners* on one side, and *M. C.* and *D. A.* on the other side, and I newly having got the Two Questions they Disputed on, writ out by one, took them down in short Hand, I have Inserted them here, with a brief Hint of what followed in Debate, and are as follow, viz.

Quest. 1. *Whether It be absolutely necessary to Christian Communion, to believe that Christ is essentially God of the same Essence with the Father.*

Quest. 2. *Whether it be absolutely necessary to Christian Communion to believe that Christ is of the Substance of Mary his Mother.*

These were the Two Questions *Verbatim*, Agreed to, and Entered upon, the *London* Friends were for the *Affirmative*, *D. A.* and *M. C.* for the *Negative*, and *D. Allen* in his deni-

denial and opposing the other, denied *Divine Worship* to be given to Christ as God, for he opposed his being truly so, equal with the Father; yet allowed Christ to have *Divine Adoration* to be paid to him, for the Father, as said he, *all the Honour and Dignity the Son had he received of the Father.*

2dly. M. C. Ridiculed us of the Orthodox, when he answered, saying, That if Christ was Man of our Nature and we Worshipped him that was a *Creature* of the *Earth* as he feigned we believed, then said he you are *Idolaters* and *Blasphemers*; but being asked what he believed Christ to be, a *Creature* or *Creator*, he would not answer plainly, but said that he was in the Beginning, according to *John 1. 1.* and the Lord from Heaven, but it was urged to him, that he did not believe Christ to be either God or Man, truly so, and he did not deny it.

1st. Now let me a little open his deceit, when he Quotes *John 1. 1.* *In the beginning was the word, and the word was with God, and the Word was God,* his Notion is that the Word or Son was in the Beginning of the *Creation* before other things were made, *God made him a Glorious Being, by whom he made the World.* 2. That being so made he was the Lord from Heaven, and called God; thus he wrests the Text to his own corrupt Opinion, as the *Socinians* do the same quite another way, saying, Christ was in the beginning, that is, say they, in the *beginning of the Gospel*: So horribly do they confuse the word, contrary to its true Sense, which also saith *HIS* going forth hath been from of Old, from everlasting, or days of Eternity, *Micah 5. 2.*



2dly. As to those ridiculing Pleas of *M. C.* about our believing God to be *Present every where*, if it should seem strange to any, that God is present in every Place, in every Creature, let them consider, *Psalms 139. 8. If I Ascend up into Heaven thou art there: If I make my Bed in Hell, behold thou art there.*

3dly. If any should think we are Idolaters for the reason *M. C.* renders, I answer, it's not as Christ is Man we are to Worship him, but as he is the true God, *Equal with the Father*, and as being so, we are to give him *equal Worship* with him, with whom he is *Equal*.

4thly. If any should question the Credit of the aforesaid Account of *Chatham Meeting*, I had it from Credible Persons, who were Eye and Ear witnesses to the matter, and are ready to Attest the same, if a Just occasion be.

3dly. I have reason to mind my Reader again with Mr. *Emes* I have before mentioned, because he was at the aforesaid *Smarden Meeting*, and those of *M. C.*'s side would have *imposed* him upon the Assembly for a *Disputant* of their Cause, who was not long *after* cast out of Church Communion, by a Congregation at *London*, for *Herésie*, and since the foregoing Sheets were in the Press, I saw a large Bound Book of his, with his Name to it, full of *Herésie* and *Blasphemy*, for he is *Erroneous* concerning God the Father, Son, and Holy Spirit, *making Christ out to be but a Man only*, yet not of the *Natural Substance* of Mary, though he says *God Formed the Body of Christ in Mary*: For he denies *Women Naturally* to have Seed in them, he denies the *Holy Ghost* to be the *Efficient*

*Efficient Cause of that Conception, contrary to Mat. 1. and Luke 1. which Texts he strangely evades, and as to what Christ hath done for Man, he utterly denys Christ was a Sacrifice or Satisfactory Attonement for Sinners to the Infinite Justice of God, for he calls this precious Doctrine, a Groundless, Absurd and Impossible Fancy, and says that the Sum and Substance, End and Design of all Christ has done, does, or will do, in relation to Fallen Man's Recovery, is to convince Man he hath done evil, ---- and to persuade him to change his Mind and Will as God Wills, &c. In a word, he intends that Christ is to persuade Man to Repent and Save himself, which I affirm is impossible for him to do; and without a Satisfaction given to the Justice of God, and Grace, to accept of the Redemption wrought, let them shew me how any actual Sinner can be saved.*

But oh, how lamentable is it to consider what Corrupters of the Truth are sprung up in this Nation, not only in Kent and Sussex, but also in the Head City London, and in other Shires and Countys, and, as I am Informed, Socinianism is got in amongst Conformists, as well as Non-conformists; so that several of the C---gy, as well as L---ty are Corrupt about the Being of Christ and the Redemption wrought by him: What shall we see Christ Trampled upon after such a dreadful rate, and still sit Silent! Can those that truly Love Christ, bear to hear him cryed out against? Saying like the Jews, *We will have no King but Cæsar, no Saviour but their own Imperfect Obeidence; but the great God of Heaven in his Justice sent the Jews enough of Cæsar, who about Forty Years*



Years after destroyed their City, Temple, and Millions of People: So dreadful is the Story to Read, one would think it should make all dread and fear to undervalue him, which *in his time he shall shew who is the Blessed and only Potentate, the KING of KINGS, and LORD of LORDS, 1 Tim. 6. 15.* then let all Churches endeavour to purge out the old Leaven, that will else Leaven the whole Lump, 1 Cor. 5, 6, 7. I mean, purge them out of your Communions, not out of the World by Persecution, no, Tares and the Wheat must grow together, till the End comes that God will divide them; for Persecution is the wrong way, that God allows not of amongst Christians; yet Christ's Church hath Power and Authority from God to Reject an Heretick after the first and second Admonition, that is, to deny them Communion at the Lord's Table, and displace such out of Office or Place of Trust, from the Ministry to be sure, lest they corrupt others.

If any Object, that I Expose them too much to the World, I answer, were it so that a pretended Physician, should under fair pretences of doing good, Administring Remedies abroad, and Intermixing with his Medicinal Physick a great quantity of Poyson, and thereby privily destroy many; would it not be thought a very good Deed for any knowing Physician to discover to all, where he hath, or may come, the Malignity of his Remedies and the Deceit of such a Person in Vending them, yea, certainly all Men would be commending such a one, that may be hath saved their Lives by warning them of the Danger.

But

But how much more is the Case of Souls, who readily suck in *Poysonous Doctrine* if they are not warned, Oh! have a Care, Poyson for your Souls is prepared, and that under specious pretences of the *Virtual Remedies* of the Gospel, but Christ hath warned you that you take heed that no *MAN* deceive you, *Mat. 24. 4.* his Ministers warn you, and moreover Christ hath said, *What is a Man profited if he shall gain the whole World, and lose his own Soul? or What shall a Man give in exchange for it? Matth. 16. 26.*

But lest any should take an advantage by what I have here writ, to reflect and cast all the evil of what I contend against, upon the whole Body of our Faith and Practice; as *Ross* and others have affirmed, that the *Baptists* are deniers of the Holy Trinity, deniers of Christ, and that these Corruptions were hatched by several of their Leaders, &c.

I answer, it's well known that Christ had a *Judas* amongst his Twelve Chosen Disciples, and can it be supposed no Corrupters of Truth in this latter Age will get in amongst the true Church of Christ: Doth not the Apostles themselves affirm it, *Acts 20. 29, 30.* For I know that after my departure shall grievous Wolves enter in among YOU, not sparing the flock, also of your own selves shall Men arise, speaking perverse things to draw away Disciples after them again, *1 Tim. 4. 1.* Now the Spirit speaketh expressly that in the latter times some shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils, &c. also *2. 2. 1.* but there were false Prophets also among the People, even as there shall be false Teachers among YOU, who privily shall bring



bring in Damnable Heresie, even denying the Lord that Bought them, &c. all this must be; but let not those that differ from us about Baptism, boast against us that they are clear, when it's well known how unworthily soever *Ross* hath Repented us, that the Founders of those Heresies cannot be more Charged upon those called falsely *Anabaptists* than upon themselves, to wit, *Arians* and proud *Palus Samosatenus*, with others that were *Bishops* in that day, and the first Revivers of the late Age, as *Socinus* and others in *Poland* were of another Faith; for *Socinus* was for no Water Baptism amongst Christian Societies, for it to be practised upon any of them; nor yet upon such as were Born of Christian Parents, but said it was only Instituted for the Initiation of them that turned from a false Religion to the Religion of Christ, See *Dr. Owen's* Preface in answer to *Biddle*, page. 36. But then if I Descend to *John Biddle* in *England*, who to be sure was no *Anabaptist*, he starts out of one of the Universities, to wit, *Oxford*, of which he Stiles himself *Master of Arts*; and I suppose it will come as close home to the *Conformist* in this very day as to any. If it be remembered the Printed Speech of our present Gracious Sovereign, unto some of the B----ps, *Not to Speak, Write, Discourse, nor Preach* any thing against the *Holy Trinity*, that with other Testimonies, it's evident they have reason to purge their own Societies of those Corruptions that are got in amongst them, as well as we to purge it out from our Communities.

There-

Therefore last of all, let every one that loves the Lord Jesus Christ, the Honour of God, and his Truth, set to their Hand, to put to Silence such gainfayers of Truth, and not be overcome with their specious and fair pretences. Oh! fear to Indulge such in your Assemblies and Communities, tho' never so dear unto you. Is not God and Christ above all Relations in the World, Look then at their Dignity and Honour before Mens.

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*F I N I S.*

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By reason of the Author's Absence from the Press, &c. some Faults are made, whereof these following are to be mended by the Reader.

*The E R R A T A.*

**I**N the Preface, page 6. line 18. read, *or else it could not be*, and in l. 19. blot out *or else*. p. 10. l. 13. f. *Brothers* r. *Broachers*. In Sect. 1. p. 3. l. 1. f. *favourable* r. *fair*. p. 7. l. 21. r. 1 *John*, l. 34. f. *Man* r. *Men*. p. 16. l. 30. f. *our* r. *one*. p. 20. l. 37. f. *for* r. *to*. p. 22. f. *Book* r. *Sheet*. p. 26. l. 3. and in all places where *Casin* is r. *Cassin*. p. 27. l. 11. f. *from* r. *for*. l. 20. f. *1st* r. *2dly*. l. 25. f. *2dly* r. *3dly*. p. 32. l. 7. f. *5ly* r. *4ly*. p. 29. l. 15. r. *3dly*. In the Affirmative, *As to God*, &c. p. 42. l. 34. f. *including* r. *excluding*. p. 46. l. 3. f. *Apolinanis* r. *Apolinarits*. p. 55. l. 20. r. *not* of the uncreated, &c. l. 41. r. *his Friends had washed*. p. 62. l. 25. blot out *not*. p. 64. l. 31. r. *distin- guished from God as*. p. 65. l. 17. f. *Substract* r. *Substance*. l. 25. f. *strong* r. *strange*. p. 71. l. 12. f. *unvailed* r. *uncreated*. l. 25. r. *For first of all*. p. 73. l. 3. r. 1 *John*. p. 76. l. 21. blot out 8. p. 69. l. 33. f. *John* 1. 17. r. *John* 8. 24. p. 84. l. 25. f. *agree* r. *know*. p. 101. l. 12. f. *Creature* r. *created*. p. 104. l. 34. f. *and Hearts* r. *of Hearts*. p. 106. l. 25. f. *and be* r. *to be*. p. 110. l. 21. f. *Numan* r. *Human*. p. 117. l. 15. blot out *so*. p. 116. l. 23. f. *Nature* r. *Natures*. p. 120. l. 7. r. *at other times signed Articles*. There are also some Mis-pointings, and in some places some Words are wanting, that would make it better *Gram- mar*.

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