



*Mr. Glas's*

A further CONTINUATION of Mr. GLAS's *Narrative*, containing his Remarks on a late Print, Entituled, *A Defence of National Churches, &c.* With some Thoughts upon the common Objections against the Scripture Model of Gospel-Churches.



HIS *Defence*, lately published, passes for the Performance of a certain Minister, who is not a little concern'd in the historical Part of the *Narrative*, and from whom some Thing of this Kind has been now  
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of a long Time expected. But his concealing his Name has given Occasion to a Question, if he be indeed the Author, and if this be the Performance that has been so much looked for? A Question of no great Moment I own. Yet because some want to be satisfied about it, they may consider a few Things that may be said on both Sides of the Question.

This Author, in his Preface, reflects heavily on the historical Part of the *Narrative* and on its Author, as highly guilty of Disobedience to the Gospel in attacking the Characters of some excellent Persons whom he very much extols, and the suspected Author is one of them: But as he is more modest than to commend himself; so he knew very well, that some were so far from a Regard to the Gospel, and from Tenderness of their Brother's Character, that they were at the outmost Pains, by private Letters, and lying Stories sent thro' the Nation, and then carefully gathered up and brought in to the Judicatures of the Church, to destroy the Character of the Author of the *Narrative*, and bear down the Truth by him confess'd: And he knew that, when the Nation was thus filled with these Stories, the Author of the *Narrative* was obliged to do the Truth and himself and the World the Justice, to give his own Account of these Stories; that both Parties might be heard: And he might



might also know, that the Characters of Men are no further touched in the *Narrative* than seemed necessary to clear the Matters of Fact, and to defend the Truth. And if the Characters of these Worthies, mentioned in the Preface, be so well established, as this Author says, it is certain this has not been always owing to the suspected Author: So that it may be reckoned it is not he, but some Stranger to the Things that have been done among us, that is the Author of the *Defence*.

To this it may be answered, That seeing this Author is so sensibly touched with the Stories in the *Narrative*, that though he ventures not to manifest the Falshood of them, he yet takes a more safe and sure Way to run them down, and vent his Spleen against the Publisher of them, and that under a fair Pretence of obeying the Gospel, and of Tenderness toward Mens Characters; it cannot be thought but he is one of these nearly concerned in the Stories of the *Narrative*, and one of the very Spirit and Temper of the suspected Person. And the Suspicion is strengthened by the Insinuation he makes of a Complaint of some that have laid him open, beside the Author of the *Narrative*. Further, This Preface gives us some more Light about the Author of the scandalous Letter



ter some Time ago published in the *Evening-Courant*: For here we have the Words of that Letter touching the *Narrative*, and the Spirit of it breathes throughout the Preface.

But if the suspected Person had been the Author, it was his main Business to answer what is said in the *Narrative*, against the Preface of a certain Book, as he was called upon to do; yet this is not so much as attempted in this *Defence*; and therefore he cannot be the Author. He will certainly appear some Time after, and answer for himself.

To this it may be answered, That a closs Fight is dangerous, and it was safe and wise in this Case to deal with the argumentative Part as he does with the historical.

Yet it may be further alledged, That the suspected Person and this Author differ extremely in their Judgment about the Covenants: For the suspected Person hath already, in Print, given his positive Judgment, That the National Covenants are different from the Covenant of Grace; but this Author affirms and maintains, That the National Covenants are not different from the Covenant of Grace; therefore, whoever be the Author, the suspected Person is free.

But even to this it may be answered, That 'tis possible for them that condemn others for changing



changing their Minds, to be changed themselves ; or, that Men have turned themselves into very different Shapes, to maintain this gainful popular Cause of the Covenants : For there is no Fear of being charged with Changeableness or Dishonesty, in stedfast adhering to such an honest Cause.

This same Question shews the Evil of Mens keeping themselves in the dark, and hiding themselves, that they may in Secrecy and Safety arm their Shot at others. If there were nothing but Uprightness and Openness in the World, there would be no Jealousy, nor any such Questions as is this about the Author of this Paper.

Whoever be the Author, 'tis certain he undertakes a Confutation of several new Opinions vented in the *Narrative*, the *Explication*, and in a Letter ; and upon reading the Title-Page, Expectations were raised of seeing the Principles contained in these Papers, and the Propositions, as they stand explained and defended in them, directly attacked, and fairly impugned, and the Explications of Scripture manifested to be false by Scripture Evidence. But all Expectations of this kind are very much frustrated in the reading of the Book : For instead of confuting what is said in these Papers, of the Distinction between the New Testament and the Old, and instead of answer-

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ing what's advanced in them against National Church Covenanting under the New Testament, and against the Arguments for it, the same Arguments are brought here again as boldly as there had never been an Answer given to them, only some Exceptions are slightly touched as the Author found convenient. Instead of confuting what's said in the Explication on *Acts xv.* there are other Objections answered at great length; but for an Answer to the Explication, the main Thing is the old Criticism upon *δογματα*. And instead of confuting what's now said upon Church Communion, there is much Work made about the Business of prophaning the Ordinance: But beside that, and what was said in the Paper entituled, *Some Considerations fully answered already*, we shall find no Confutation.

The honest Man could go no further than his Books carried him, and he could not find the Objections now moved, fully answered, and directly confuted in his old Books. He might have suffered these Books to speak for themselves. And, if he had been a Man indeed, he should have answered and confuted what's said by *Goodwin* and *Owen*, which he could not see fully answered in his Books; and moreover, he should have fully confuted what's now said; and for what is better said already than he has said it, he might have left us with



our old Books, and not spoiled these honest Mens Tale in the Telling. But indeed he was wise in the main Points to hold by the Books, for he makes poor Work where he goes beyond them. As for Instance, He thus proves that the Word *Church* is put for the Officers of the Church. "When the Commissioners of the Church of *Antioch* were sent to the Synod at *Jerusalem*, 'tis said, *Acts xv. 4.* They were brought on their Way by the Church, i. e. Their Brethren in the Ministry, out of respect, went Part of the Way with them; for it is not likely that the many Thousand Christians that were in *Antioch* would have conveyed them."--- And the rest of that Paragraph is of the same kind.

He proves a National Church i. e. (as he says) "When a Nation with its Rulers and Generality of the People, do agree to receive the Gospel, profess its Truths, and subject themselves to its Ordinances; i. e. when they join and unite together in one Ecclesiastical Body, &c." I say he proves this from the Commission to the Apostles and Preachers, to *teach all Nations*, and from the Practise in the Apostles Days. He also finds out four Judicatories in the *Jewish* Church subordinate to one another, as our are. He finds the false Teachers present  
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in the Synod at *Jerusalem*, and there rebuk'd, and taking with their Rebuke. He adduces, *Acts* vii. 38. to bring in National Churches to the Sense of the Word Church under the New Testament. He makes the Strangers scattered abroad thro' many Nations, to be all one Flock, because *Peter* says to the Elders among them, *Feed the Flock which is among you*, and this was a National Flock, because these Strangers were all *Jews* of the same Nation: And to the same Purpose he cites, *Heb* iii. 6. *Whose House are we if we hold fast the Confidence and Rejoicing of the Hope firm unto the End.*

No Doubt my Memory may have failed me as to many Things I have seen, in the Writers against Independency; and tho' I have seen some very odd Things said by them; yet I firmly believe these, and such other Things in the Defence, are his own.

This Author owns himself a Minister of the Church of *Scotland*, and professes the greatest Regard to the Worthies that have been in the Church; and yet he demolishes the Cause for which they contended. For, 1. He affirms, that the Government of the Church, is one of these Things that may be determined by Nature's Light (even as the Circumstances of the instituted Orders may be) and that in Matters of Discipline and Government, whatever Mens private Judgment be, they are bound to acquiesce so far  
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in the Determination of the greater Number as to act nothing contrary to the publick Decision ; and that without this, it is impossible there should be any Peace or Unity in a Church. What would the Author of the Dispute against the English Popish Ceremonies have said of such a Minister of the Church of Scotland ; and he was, as I take it, the great Gillespy. Further this Author has plainly told the World his Judgment, that except in Points of Doctrine which affect the Fundamentals he ought to submit to the Determination of the greater Part of the Society, whereof he is a Member, and so he has given out what shall be his Practice in case the greater Number of this Church, should determine in any Matter of Difference, and Controversy, which does not break in upon Fundamentals in Doctrine. These that suffered from King James the VI. for withstanding him and the major Part of the Church, Mr. Rutherford and Mr. James Guthrie, both Protesters and Sufferers on that Account, and all that did not conform to Episcopal Church Government after the Restoration, when the major Part of the Ministry embraced it, will rise up in the Judgment against this Minister of the Church of Scotland, as building their Tombs, and betraying their Cause, and taking the same Way that these did who persecuted them. 2d. He establishes the *ius divi-*



*sum* of Church Government upon the Foundation of the Light of Nature and right Reason, and sets it upon a Level with Scripture Precepts and Examples, and Scripture Prophecies. As for Scripture Prophecies we must take them from him, not according to the infallible Explication of the New Testament, but as explained by himself, and as many as are of his Mind; and so the Light of Nature and right Reason, that is to say his Reason, is the one half of the four Foundations, upon which his *jus divinum* stands. But the Worthies of the Church of Scotland contended earnestly for the Word of Scripture Revelation, (and whatever is deducible by necessary Consequence from that Word is indeed in it) as the only Thing that made a *jus divinum* in the Government, as well as in the Worship of the Church; and this in Opposition to all the rational Things, said by the Episcopal Men for their Government, as most conducive to Unity and Peace and Order; and these Men also sought some Countenance in the Scripture unto their Government, and affirmed it was not disagreeable to that, even as the Defender does with respect to his Government; but they did not fall upon this new Knack of making out a *jus divinum* to their Government from Nature's Light and right Reason. 3<sup>d</sup> He determines all the National Order and Government of this Church



Church to be the Dictates of Nature and right Reason, and can mean no other but his own Reason, and the Reason of these that think with him: For many Men of Reason have confidently declared, that Presbyterian Government is not guided unto what is with them right Reason; but then this Author declares his own right Reason in the Matter of Church Government to be *jus divinum*, and to crown all he thinks it were a high Reflection on the Wisdom of Jesus Christ, to say, that he hath not appointed the Order and Government of his Churches, according to this Wisdom of right Reason of his, and that he hath not provided against all the Inconveniencies that his Wisdom provides against. What would the Worthies of the Church of Scotland have said of such a Minister of the Church of Scotland; They contended against the least Degree of *Prelacy* whenever it set up its Head; but here is a Candidate for the infallible Chair, setting up his Head in the Church of Scotland. We need not now go so far as *Italy* for the Decision of Controversies; and the Gentlemen whose Business it is to study the Nature of Society and Government, whenever they are difficulted, have no more to do but come to this Author, and receive from him the Oracles of Reason. It has been long enqui-



red where the pure Light of Nature, and right Reason without Corruption, especially in Consequences at such a Distance from the first Principles, is to be found among Men? And it is great Pity this Author did not publish his Name; for that might perhaps have given some Satisfaction in this great Point.

This great Oracle of Reason has given his Decision for that which is commonly called *Persecution* now, among the greatest Pretenders to Reason, and against Liberty of Conscience and Toleration. Whatever Mr. *Lock's* Character be in other Respects, yet it has not been hitherto in Contempt on the Point of Reason, and he says Things in his Letters on Toleration that seem'd very rational, and could not be well spoken against; yet he was but a Child to this Author. And for *Hoadly*, though we have thought him no Way despicable for Want of Sense, this Author confutes him, and ruins all his Reasoning on this Subject in three Pages *OfFavo*. And then gives Sentence thus, "Wherefore, in my humble Opinion, Bishop *Hoadly* and others might have saved their Labour, for they have lost a great deal of fine Words, and specious Reasoning on this Subject, to no Purpose." And this same humble Opinion of his is *jus divinum*: For it is his right Reason.

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I need not say more of this Author, let his own Work in the *Défence* praise him. Only, because he shews a great Regard to the Church of *Scotland*, and the great Men that have been in it, and I know not but their Sayings may make up some Part of this right Reason, which is with him *ius divinum*, I would recommend to his Perusal and serious Study some Things that have been written in several Ages, by Men of the Church of *Scotland*, and these none of the meanest, which Writings may serve to clear him as to what I have said in the Explication of the Proposition, when he considers it over again, and compares it with them.

I have already pointed out a Passage in the National Confession of Faith, which, tho' it be a little shocking to him yet he makes the best of it he can. I next tell him of a very excellent Person, that lived, as I take it, in the Time of King *James VI.* and suffered for his not submitting to Prelacy, that is *Boyd* of *Trochorig*; He may read what he says in that excellent Book on the *Ephesians*, Ch. iv. 11. Pag. 503 and 504. And for the next Period, that is about the Time of the Reformation 1638, he may take and consider *Gillespie* his Dispute against the *English Popish Ceremonies*, printed in the Year 1637, particularly Part 3. Digr. 1 and 4. And for the Mind of the  
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Men of the Church of Scotland since the Revolution, as I have already mentioned *Lauder*, so now I earnestly recommend to him that most able Defender of Presbytery against Episcopacy, Mr. *Jamieson* of *Glasgow* his *Cypr. Isot. Chap. 5th*, and *Sum of Episcopal Controversy Chap. 4.* and there he may happen to find some of his own Arguments, taken from the Multitude of Christians and the Number of Teachers, some Way answered.

And so I leave him with these Books, and proceed to offer my Thoughts upon some of the common Arguments, against the Scripture Model of Church Order and Government, which seem to be drawn from the Scripture: For indeed they did not rise from thence at first, they sprung from another Source.

(1.) They argue from the Order and Government of the *Jewish Church*. But I fear this Argument would lead me to an uninterrupted Succession, and a Subordination of Church Officers, as much as of Church Courts. And if we must be conform'd to the *Jewish Church*, then let us know that it was all one worshipping Congregation, with its Presbytery the Sanhedrim, and that its Worship and Government were of equal Extent. In this, I own, there is some Conformity betwixt the *Jewish Church* and the Congregations or Churches of the Saints, wherein the Catholick Church invisible, which is one  
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Worshipping Congregation, is most remarkably shewed forth. But if the Christian Churches were formed more after the Synagogues, as has been often said, then the Congregational Frame has still the Advantage.

(2.) *Hudson's* Notion of the Catholick Church visible, is reckoned to carry in it an unanswerable Argument for National Church Government, and upon this Subject I offer these Things to be considered.

1. I do not see that the Church Catholick visible, as distinguished from the invisible, is pointed out in Scripture as one visibly organiz'd Body, nor can I perceive that ever it was so in Fact. The Church in *Jerusalem* is laid to have been this Catholick visibly organiz'd Body, at its first upsetting, before there were any other Churches. But I question, if all they then of the visible Church were joined in that Body: For tho' I read of 120, and 3000 added; yet I do not see that all the 500 Brethren, that saw the Lord after his Resurrection, were Members of that Church. I find afterward, the Eunuch baptized, and no Account of his being brought under any external Discipline or Government. 'Tis true the Apostles and Evangelists preached universally, and their Ministry, and that of the Prophets was given for the first joining together the Saints in the Catholick Body of Christ, as Pastors and Teachers are given to this Body for edifying it, by gathering in the

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the Elect to it, and building them up in it till all the Body come to the Measure of the Stature of the Fulness of Christ, even to a perfect Man in him, Eph. iv. 11, 12, 13. But as the Apostles and other Preachers after them, preached to more than this invisible Body, so all to whom they preached were not of the visible Church either. And it is yet to be manifested, that they exercised Discipline any where, but in the Churches or worshipping Congregations of the Saints where they acted as Elders. Further, to this Day, we cannot exclude all them from being of the visible Church, who are not under any Church Government, and if the whole visible Church were an organiz'd Body, and all particular Churches similar Parts thereof, under one instituted Government, I fear this would exclude all them, from being of the visible Church, that are not under that instituted Government, especially seeing that Government pertains to the Unity of that Church. And shall I admit of Principles that natively lead me to deny all them to be of the Catholick Church, and that visibly, or to deny Christianity to all that seriously profess the Faith of Christ and Obedience to him with their Infant Seed in the Church of *England* and all in the Popish Church that profess the Propositions condemned in the Bull *Unigenitus*, and all the *Armenians*, *Abassins*, and Christians scattered thro' the World in *Turkish* and Heath-



Heathenish Countries, where, for ought I know, there may be as seriously professing Christians as many in *Scotland*, according to the Measure of their Knowledge? Or should I give any Entertainment to a Principle that would seem to lead me to deny visible Christianity to all the Members of these Churches that are not under that one instituted Government, which they say is Presbyterial and Synodical? I had far rather rest in the Profession of one and the same Catholick Faith, as that which makes up the Unity of the Catholick Church visible.

2. If all Church Power, Privileges, and Ordinances of Worship did, immediately and primarily, by Christ's Gift, belong to the Catholick Church visible, then it would follow, that if all that Church could meet in one Place for the Exercise of all Church Power, and the Enjoyment of all Ordinances of Worship, as they say it did at the very first in *Jerusalem*, this would be most suited unto the Design of Christ's Gift; but seeing it cannot thus meet, particular Churches were necessary. Though this were granted every Word, what does it make against Congregational Churches, having all Church Power within themselves, as well as all Ordinances of Worship? For even, according to this lame Notion, does

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not the Gift of Ordinances of Worship fall as much primarily on the Catholick Church, as the Gift of Discipline and Government? And by what Rules is the one extended further than the other? And if a Congregational Church be a simular Part of this *totum integrale*, as every Drop of Water is Water, how comes a Congregational Church to have all the Ordinances of Worship, and but a pitiful Portion of the Discipline and Government? If National Churches, or Classial Churches, be simular Parts of that *totum integrale*, how do they come, as such, to possess the main of the Church Power, and not the Ordinances of Worship? I want also to know where the Scripture has thus separated the Church Power and Worship. In the Old Testament Church, Worship and Government were of equal Extent, and if they had not all the Power in the Synagogues, so neither had they all the Worship. In the Catholick Church the Kingdom of Christ invisible, the Power and the Worship are of equal Extent, *Heb. ii. 12.* and the Reason has not yet appeared for which they are not to be of equal Extent in the Congregations, or Churches of the Saints.



The preaching of the Gospel goes beyond the Catholick Church visible, even to every Creature, and Baptism is no Deed of Church Power in Discipline, but attends Preaching, and may be done by one Minister, where there is no Church, as in the Case of the Eunuch, *Acts* viii. And according to the Managers of this Argument, it belongs to the visible Church entitive, as they call it, and not as organized, as is evident from *Acts* ii. But where find they the Lord's Supper, and Discipline with all Church Power, severed? The Argument of a primary Grant of them to the Catholick Church will carry the one as far as the other, and that is no farther than Congregations of the Saints, seeing the Lord's Supper can go no farther. But when they have, without all Rule, extended their Church Power farther, they have done nothing in a Suitableness to their Argument from the Catholick Church visible, unless they could extend it to that whole Catholick Body. A National Church Government is far from the Catholick of all Nations without Distinction, and seems more inconsistent with it than the Congregational. And if National Churches be only accidental for Conveniency, as they must be according to this Scheme, the Power of the Keys must be confessed to be as little given



to them primarily as to Congregations ; and if Congregations cannot exercise it, therefore, independently neither can they.

If Church Power had not become more extensive than Church Worship, but had remained as at first in the Congregations of the Saints, *Antichrist*, that *Man of Sin*, had not been revealed ; but this was the first remarkable falling away from the primitive Church Order, which issued, at length, into that one Catholick Government that the World groaned under before the *Reformation*. But the Lord has been consuming that *Man of Sin*, and will further, *by the Spirit of his Mouth*, consume him, even him whose coming is with all Power.

This National, or Catholick Government pleaded for, takes in not only Church Power, but must also take along with it Civil Power for its Assistance ; otherwise that great Evil of Sects and Divisions in the Nation, about Religion, must take Place, where Church Power is alone in Church Matters ; and they that have no Sense of that Church Power, will have Liberty to poison and seduce the Members of the visible Church. But I want to know what Harm it will do the visible Church, tho' that very Thing were taken away, without which *the Man of Sin* could never have been



been revealed, and by the taking of which away, his Kingdom would be utterly filled with Darknels, and no Strength remain in it; and yet the Gospel, and the Kingdom of Christ, in as good Condition as before the Revelation of that *Man of Sin*? I mean the Powers of this Earth exalting the Clergy, and bearing down what the Church judges Error. It is true the Tares would not then be rooted out of the World, but the Whore, with whom the Kings of the Earth have committed Fornication, and that's drunk with the Blood of the Saints, would be in a desolate Condition.

Here I must beg Leave to speak a Word or two with the Detender of National Churches. He and I are not agreed about the Sense of that Parable concerning the Tares and the Wheat; for he thinks this Parable does not respect the rooting of Heresies and Hereticks out of the World by Church Power, and Civil Power serving it, and I am confident it does. He says, "The Parable of the Tares doth not respect Magistrates, but Ministers, who are the Servants of the great Husbandman, that sowed the Seed in the Field; to them it is said, *Let them grow*, and not to the Magistrate." And I answer, with what Face can a Man that declares the Magistrate Christ's Servant in cutting off Hereticks, say,



say, that the Magistrate is not Christ's Servant? But if Christ say to the Ministers, *Let them grow*, and if they point them out to the Magistrate, and tell him, it is his Business to gather them up, who then is chargeable with the Transgression of Christ's Commandment in this Point? Ministers come to have the Magistrate's Power at their Service, and they take Care to have it employed thus; do not the Servants then root up the Tares?

He says further, "Hereticks cannot be  
 " meant by the Tares, which resemble the  
 " Wheat, for they are rather like Thistles  
 " which choke the Wheat. There was  
 " hazard of plucking up the Wheat with the  
 " Tares; but there is no Hazard of pluck-  
 " ing up the Wheat with the Thistles or Here-  
 " ticks, they being so unlike the Wheat, &c."

The Beauties of this Paragraph of his are manifest, and I need not point them out to the Reader; but in the Parable it self, we see the Tares are notourly known to differ from the Wheat, and the Lord himself grants they are visibly different; and there appears at first no hazard in gathering up that which is known and owned on all Hands to be no Wheat, and the Servants think these Tares are not to be suffered, because they are hurtful to the Wheat and to the Field; and they enquire diligently for a Warrant  
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from him to Root them up! But the Lord says, *let both grow together*; and where? He tells us, *the Field is the World*. The Reason he gives for this his Command, is plainly this, If once ye fall to work to Root Heresies, Errors and Hereticks and Schismatics out of the World, lest the sound Professors of the Truth be Hurt by them; the sound Professors will receive more Hurt by this Work than by their growing together in the Field, and more Hurt than you'll easily imagine: For I foresee that, under Colour of Rooting up Hereticks and Schismatics, more of the Blood of my faithful Witnesses will be spilt on the Earth, and they will suffer more by that Means, than by any other Means whatever. And so it fell out. If they had not been blinded about the Lord's Mind in this Parable, when the Emperor became Christian, it had prevented a great deal of sad Work that followed in the World. But at that Time, when the outer Court of the Lord's House began to be troden under Foot by the Gentiles, or the National kind of Christians, perhaps they turn'd this Parable against the *Novatians*. What these People were we cannot certainly know, we only see them in these vile Colours, wherein their very great Enemies painted them to us, as the Defender and his Accomplices paint the Opinions and Practices of them that differ from



from them, at this Day, in their Pamphlets, and in the Stories they tell of them through the World. One thing we may be certain of about them, they were not clear in Judgment or Practice for that new Sort of Enlargement of the Bounds of the visible Church, and that Openness of Access to Church Communion, that began to take place in those Days, and did make Way for the *Whore that sitteth upon the many Waters. i. e. Peoples and Multitudes, and Nations and Tongues.* However it be, the Orthodox perhaps thought this Parable a rare Jewel against the like of these *Novatians*, and perhaps the *Donatists* confirmed them in their Sense of the Parable. And on the other Hand they no doubt took to sense other Texts just as the Defender, and bare their Sense of them home upon the good Emperor; Telling him, he was a Nursing Father to the Church, putting him in Mind of the Practice of the Kings of *Israel*, calling him to take the Foxes and punish these evil Doers, the *Arians*, and all that they anathematiz'd, and the *Novatians* were Hereticks too: For they behoved to meet in Synods, and tell him who were the Foxes and evil Doers that he behoov'd to take and punish, and by their devoting them to Destruction, make way  
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for his Sword to be drawn upon them? Well, thus the Servants went to work to root up the Tares, and they were accordingly rooted up, some of them for a very little. But then the Wheat came shortly to be rooted up also, and now the Orthodox began to complain of the *Arians*, and say, 'Tis not the true Church that persecutes; yet the Rooting up of Tares, that is of Wheat also, and more than Tares, went on till the Woman was visibly to be seen sitting on the Scarlet coloured Beast, drunk with the Blood of the Saints and of the Martyrs of Jesus: The Reformation came on. And at first, when the Powers of the Earth helped the Woman, the Church, the Papists were crying root out Hereticks. They on the other Hand defended the Liberty of their Consciences, their Natural Right; and would God they had stood always and only on that Footing, and gone on preaching and professing the Gospel of the Kingdom; but they renewed the old Story again, that was in *Constantine's* Days, particularly in *Scotland*, and fell to the gathering up of the Tares, and if the Wheat did not smart for it also, let the Experience of our Forefathers declare. After all, our Defender, and such as he, are still in a mighty Humour for plucking up the Tares and searching much for

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Christ's Warrant, and perverting his Words to find a Warrant for it, tho' we have Reason to be thankful the Magistrate does not seem now altogether so intent upon it, and they say, How much Damage will Christ's visible Kingdom receive by these Tares, all the Wheat will be spoiled, and there will be an ugly Face of a Field, if the Tares get leave to grow. Yet says the Lord, *Let both grow together in the Field,* and let me take care of the Kingdom, occupy ye in your own proper Work till I come, and then I'll send my Angels, and they shall gather out of my Kingdom all Things that offend, and them that do Iniquity, and cast them into a Furnace of Fire. And this I think should quiet our Defender, that would be at taking his Work out of his Hand before he come.

Thus I think a Consequence can be drawn from this Text against cutting off Hereticks and Schismatics, that do not disturb civil Society, and that by the Magistrates Sword, as the same consequence can be drawn from many other Texts, and from the whole Strain of the Gospel. But no Consequence can be drawn from this Text, against cutting off Hereticks and ignorant and obstinately scandalous Sinners, and all them who are not apparent Disciples of Christ and Objects of brotherly Love, from the Congre-  
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gations of the Saints; unless we would make the Scriptures plainly contradict themselves, and unless we would give up with the plain Scripture Principles of Church Discipline, owned and confessed in Words at least by this National Church. And I would have the Defender to take notice, that the Tares growing among the Wheat are not like the *Spainards* and *Indians*, sunk in Ignorance and Idolatry, against whom he says, he would not have the Magistrate call'd to draw his Sword.

So much I thought necessary here to be said for the Vindication of this Word of Christ from the Cavils of the Defender. And as to the Magistrates punishing Hereticks and Schismaticks in the Church, under the Notion of evil Doers, I have elsewhere shewed, that however evil these Deeds be before God and the Church, yet they are none of these evil Deeds committed to the Care of the Magistrate, who is no Judge in these Matters as a Magistrate. This is evident from the Context in these Places concerning the Magistrate. And, according to the Doctrine of Persecution, all Sorts of the Godly cannot live quiet and peaceable Lives in all Godliness and Honesty: For such of them as are of the Defender's Mind would root one another out of the World, under the Notion of Schismaticks and

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even of Hereticks: For, tho' all of them held the Foundation, yet the Party in Power would say, that the People they had a Mind to run down or force in to Uniformity, maintained Errors that endangered the Foundation, as says the Defender. But they would live at more Peace and Quiet under a Toleration, and under a Magistrate punishing all Immoralities, and particularly that Immorality of offering Violence to one another's Consciences.

(3) The third grand Head of Argument against the Lord's Institution of Gospel Churches, comprehends these Scriptures, all of them grossly perverted, *Matth.* xviii. 15, 16, &c. *Acts* xv. *Chap.* 1 *Cor.* xiv. 32, 33, 40.

As to the first of these, *Mat.* xviii. they alledge there is an Allusion in this Text to the *Jewish* Church, and of this I have said enough before. Further they say, The Church here must signify the Church Officers, who are the Church Representative: For tho' they cannot find the Word *Church* in this Sense in all the New Testament, yet they find a Congregation of Elders representing the whole People in the Old Testament, and the *Hebrew* Word rendred Congregation, is rendred Church in the New Testament; and tho' they will not always allow that Congregation of Elders to be an Ecclesiastical Court, yet here is an



an Argument for the Church Representative in the New Testament, and particularly in this Text, *Mat. xviii.* where there is an Allusion to the *Jewish Church*. But when they have thus given up the Cause of a Distinction between Civil and Ecclesiastick Courts, under the Old Testament, as they do also by finding four Church Judicatories, subordinate to one another, in that Church, what have they gained by this great Loss? I referred my Defender before to *Gillespy*, and he'll find, in the Place referred to, that, tho' he grants more than I will grant, the Eldership of a Congregation may be called the Church Representative, yet he gives this Account of it.

“ While he calleth them by the Name of the  
 “ Church, and sendeth us to them as those  
 “ who represent the Church, he plainly insi-  
 “ nuateth, That they exercise the Power of  
 “ the Keys as in his Name, so in Name of  
 “ the whole Church, and that this Power and  
 “ Authority pertaineth to the whole Church;  
 “ even as when one Man representeth another  
 “ Man's Person, whatever Power he exerceth  
 “ *eo nomine*, doth first of all agree to the Man  
 “ who is represented, in his own proper Per-  
 “ son.” This is *Gillespy's* Sense of the Church Representative, and to any that will read and consider the Places to which I referred the Defender, it will appear, that he judges the

Power



Power of binding and loosing is with the Presbytery of one Congregation, acting therein with the Consent of the whole Flock. And if I were to give any further Account of my Sense of the Text, *Mat. xviii. 17.* I cannot do it better than is already done by the Authors of *Pool's Supplement.* See the Annotations on that Text. Though it should be thought, that Christ points to the Presbytery of the Church, when he speaks of two or three agreeing to ask in his Name, and so bind and loose, will this say they are to exercise this Power, without the Consent of the Flock or Church where they rule? Or what does this say for the extending of Church Power beyond a Congregation and its Presbytery? Where are their Representations of Church Power arising out of other Representations? Or where have we two Sorts of Presbyteries and particular Churches in the New Testament? By the Confession of our Defender there were Presbyteries in Congregations, *Acts xiv.* and we hear not of two Sorts of Presbyteries. *Jamison* speaks of the Scripture Presbyteries as of the same kind; and for the Presbyteries in the *Cyprianick Age*, he says, "They did, in most Things, represent our Parochial Session;" he means only there were more Preachers in them. But when the Defender wants to prove Sessions in the Bible, he's obliged



ged to have Recourse to *Matth. xviii.* So that it is confessed on all Hands, that a Congregation and its Presbytery is intended there. But what more? Does not Christ say, *Whatsoever ye shall bind on Earth shall be bound in Heaven?*

Notwithstanding of this, Church Power shall be extended further, and it shall be done thus. If, say they, one Brother may tell another, and so on till it come to the Church, then one Church, by the Rule of Proportion, may tell another, and so on till it come to that which is as a Church to them in Proportion. This must be the universal Church Catholick, or at least an oecumenick Synod, and the Argument will carry no shorter Way. And if one Congregation must tell another, till it come to a Church in Proportion, then, by the same Rule, one National Church must tell another, till it come to a Church that has Power to bind and loose National Churches. As for Example, The Church of *Scotland* must tell the Church of *England* her Offence, and not rest there, and must not leave her, till she bring her to the Church in Proportion. But will the Church of *Scotland* venture her good Cause upon the Decision of all the National Churches of the World, or even of *Europe*? I fear the Defender would plead strongly  
ly



ly for the Independency of Churches in this Case.

If a Congregational Church should tell her Offence to her Sister, upon a Point affecting the Fundamentals of Doctrine, and should happen to get Wrong in a Combination of Churches, or in a Church in Proportion to the two Sisters, greatly corrupted, this is the only Case wherein the Defender would not submit; and might he not possibly in that Case see an Advantage in a Congregational Church, once rightly constitute, wherein nothing could be done by the Agreement of the Eldership, with the Consent of the Flock, and this with a Power to Elders or People to withdraw, where there is no further Safety in holding Communion, and to assemble themselves in Christ's Name in a Congregational Church, without waiting for a Combination of Churches, in a Time of universal Apostasy? Would he not in that Case have Reason to bless Christ for his Institution of a Congregational Church, with all Church Power and Privileges within itself, as the best Mean of Reformation, tho' it be not fram'd for Persecution? And if Christ hath given all such Power and Privileges in that Case to a Congregational Church of his, then let the Defender tell us in what Case he has taken this away from such Churches? And would he not likewise bless the Lord, that he had not invested the greater  
Num-



er Number of Congregations with a Power by Excommunication, to point out to the Magistrate this little Flock of Christ as Evil Doers, that is Shismaticks, and so meet Objects for his Vengeance. He would in this Case adore the Wisdom of Christ in foreseeing an universal falling away, through the stretching of Church Power beyond the Congregations of the Saints, and in appointing such a Frame of a Church as might serve to Reformation in any Case or Circumstances, wherein his Disciples might happen to be together, and according to which they might have it in their Power to enjoy all Church Ordinances and Privileges, being therein accountable only to him their Lord, and to no foreign Jurisdiction whatsoever.

But if one Sister Church do not hear another, then, according to this Rule of Proportion, it must be in the free Choice of the Offended, at any Time, to take one or two more Churches she sees most fit; and if, according the Rule, this must be only when an Offence happens, and after the offending Church does not hear her Sister, and there is no Church Power in the Case till it pass the one or two more, and come to the Church; how does this answer to the Frame of Church Government that the Defender pleads for? And what becomes of classical Presbytery by

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this



this Rule of Proportion? For since the Argument goes upon Proportion, we must keep clofs by that Proportion. And when this Offence has paffed the one or two more, what is this Church that thefe three or four must come before? It must certainly have Institution; for it must bind and loofe in the Name and Authority of the Lawgiver, and absolute Lord of the Church, and its Deeds must be ratified by him, or be null and void, and it has a Promise of his Prefence. What would a King of this Earth fay to a Court meeting, and doing Deeds of Power in his Name, and calling upon him to rectify them according to Law, and all this without Law, and without any Commission from him fo to do? Now this Church, to which the Churches come, is not a Provincial nor National Synod; there is neither Precept nor Example for any of thefe in the Word of God; And if it be a Catholick Synod, then let the Churches have Patience till fuch a Synod be afsembled. Thus Men that will not reft in Chrifts Institution, must become vain in their Imaginations, and fhall not be able by the wideft Confequence they can draw from his Words, to make out their own beloved Frame of a Church, which they, profefling to be wife, have fet up to themfelves inftead of his



his. For unless we go to the Light of Nature, and the Defender's right Reason for *jus divinum*, we shall never find the Church instituted by Christ to which differing Churches must have Recourle, after they have told the one or two more.

The next Place of Scripture that's much perverted on this Head of Argument, is the xv Chap. of the *Acts*. I once thought Presbyterian Government might plead a *jus divinum* from this Place; but now I think otherwise. I know to whom alone it belongs to be *without Variableness, and Shadow of turning*; and I do not pretend to be one of these Men that are wise enough already, and design never to grow wiser, nor alter their Mind by further Light from God's Word, and that are resolved to think and say only as the prevailing Party does. And I shall tell the World what I now think on this 15th Chap. of the *Acts*, without engaging never to alter my Mind, tho' something should be discovered to me in that Passage of the Lord's Word which I do not now perceive.

And 1. I think, That neither National nor Provincial Synods can be proved from that Passage. For the Arguments drive to an œcumenick Synod making Decrees to all the Churches in the World: For how it could exercise Jurisdiction over all the Churches without being œcumenick, the



Managers of this Argument will never be able to understand by their own Principles, or by the Nature of the Thing. Therefore the utmost that can be pretended in this Case is a Pattern for a Subordination of Presbyteries to an œcumenick Synod. That, and no other, then must be the Model of Church Government. O but, say they, here is plainly a Subordination; and if there be Warrant for a Subordination, thence we infer that for Conveniency we may make a Subordination of intermediate Courts: For still it is no more but a Subordination. Right! Just as if, because there is a Subordination of Civil Courts in *North Britain*, and Appeals are from the Sheriffs Court to the Lords of Session, Men should say the Law makes a Subordination; and therefore, for our Conveniency in the Intervals of the Meetings of Session, we will make as many intermediate Courts to decide Causes as we see fit, and the Law authorizes them, for it has appointed a Subordination, and here is no more but a Subordination. What kind of dealing would this be with the Law, and with his Majesty's Authority, in whose Name these Courts for Conveniency would meet? And shall Christ's Legislative Power and his Royal Authority, be treated as we dare not treat the Powers of the Earth? Must the Subjects in the Kingdoms of this World exactly observe the Order by Law

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established, and shall Christ's Subjects cut and carve upon his Order at their Pleasure?

Further we'll see, that this Meeting *Acts xv.* cannot be shewed to be either National or Provincial, if we consider that it does not appear, that any one of the Churches in *Judea* was represented there. 'Tis manifest the Church in *Jerusalem* it self was there, but no account is to be found of the Representatives or Messengers of any other Church in *Judea* there. Neither does it appear that there were any there from any Church in *Cilicia* or in *Syria*, but these from the Church of *Antioch*. The only Argument to prove they were there is, that the Decrees were binding on them, and by that all the Churches then on Earth were represented there, and so it was an œcumenick Synod in the strictest Sense; but this Decree touch'd mainly the Gentiles, *Acts xxi. 25.* And how comes a Synod, made up of the Elders of the Churches in *Syria* and *Cilicia*, with the Elders of the Church in *Jerusalem*, tho' we should add to them the Elders of the rest of the Churches in *Judea* and in *Samaria* too, if it be not an œcumenick Synod; I say how comes it to be a National or Provincial Synod? It has not the Shadow of a Pattern for any one of them, far less for both: So that, if it be not an universal Synod, it must be a Pattern  
for



for some other kind of Synod, which we have not yet.

But *2do*, I think the *xv. Chap.* of the *Acts* does no way shew a stated Subordination of Church Courts having Jurisdiction over the Churches and Presbyteries of Christ in their Discipline. For that Meeting in *Acts xv.* was meerly occasional, and, if it had been a Synod, might have been a Precedent for occasional Synods, but no way for a stated Subordination, nor for a Church its being oblig'd to apply to a fixed Court, whether it judge that Court fit to determine in the Case or not. For that Passage *Acts xv.* leaves it free to a Church when Difficulties arise, to judge who are most fit to be apply'd to, and take their Choise.

And as for Jurisdiction in Discipline, it cannot appear to belong to Synods from that Passage. The Criticism upon *δογμα* comes in here, and that Word, as 'tis found *Acts xvi. 4.* is declared to import Jurisdiction, because it does so, when 'tis used in the Case of a Decree of *Augustus Caesar*, *Luke xxi.* as if, because *δογμα* imports Jurisdiction in the case of a Lord of the *Gentiles*, it behov'd to have the same Import among Christ's Disciples, and this after their Lord has said, *It shall not be so among you.* And then the Ordinances of *Moses's Law* are called *δογματα* *Eph. ii. 15.* Where the Word again



again imports Jurisdiction. But whose Jurisdiction was that? And in the same Sense will these *δογματα* *Acts* xvi. 4. be allowed to import Jurisdiction. If any one Minister of the Gospel shall judge according to Christ's Mind, and determine that any thing is commanded by him, and declare his Judgment to the People, teaching them to observe what the Lord commands, there would be Jurisdiction in this Case; but whose Jurisdiction? And if a Thousand Ministers should join and do the same Thing, there would be the same kind of Jurisdiction, and no other. Yea further, one Minister of Christ, as well as a Thousand, and a Thousand as well as one, can bind and loose doctrinally. But what is all this to the Exercise of Discipline, and binding and loosing in a Way of Discipline, which cannot be done by one Elder alone, but requires two at least, and that in a Church? And does not our Defender distinguish the dogmatick Power from the diatactick and the critick? But, says our Defender, the false Teachers were censured, and that too in a way of Discipline. And I desire he may shew how they were censured farther than a single Minister might censure them, saying they have troubled you with Words subverting your Souls. Yet tho' the Eldership or Presbytery of *Jerusalem's* Church, censur'd their own Members that had  
gone



gone into *Syria*, when they were complained of by the Messengers of a Church there, can this make a Pattern for a Synod exercising Discipline, or for extending Church Power farther than a particular Church.

*The Apostles, Elders and Brethren, send unto the Brethren which are of the Gentiles* (one would think the Brethren first mentioned are of the same kind with the Brethren mentioned next, except wherein the Text distinguishes them, and if the first Brethren were commissioned Church Officers, so were the second) *For as much as we have heard* (and they heard by *Barnabas and Paul*, and certain others with them, that came from *Antioch*, and they distinguish themselves from these that were Eye and Ear Witnesses of what the false Teachers did at *Antioch*, as they also distinguish the Men of their own Number, whom they choosed and sent to *Antioch*, from *Barnabas and Paul*, as is most evident from Verses 22, 25, 27. So that the Messengers of *Antioch* are not of that Number that made the Decree, and sent it in the Letter to the *Gentiles*) *That certain Men which went out from us have troubled you with Words, &c.* Went they out from the Synod before it was assembled? But they went out from that same Company that sent the *δογματα* to the Brethren in *Syria and Cilicia* and choosed Commissioners; and that Company was the A-  
postles



postles, Elders, with the whole Church consenting, or the Apostles, Elders and Bretheren of *Jerusalem*. *Judas* and *Silas* therefore were only of the Brethren of that same Church, and though chief Men among the Brethren, yet not Elders nor commissioned Office-bearers from other Churches; as likewise appears from *ver.* 33. And it is not plain, as the Defender says, from *ver.* 22. yea nor from *ver.* 32. that *Judas* and *Silas* were Ministers and Office Bearers: Unless he could prove that the Extraordinary Gift of Prophecy was not upon Brethren who were not Elders, as well as the extraordinary Gift of Tongues. 'Tis true *Silas* became afterward an Evangelist, and was *Paul's* Minister, as likewise did *Timothy* come to be afterward, *Acts* xvi. 3. But it is a Notion of the Defender's own, that *Judas* and *Silas* were Evangelists in this Synod, and not only they, but *Timothy* and *Titus*, and many others. And here again I doubt not but he has gone beyond his Books, yet it may be this is his Right Reason, and therefore *Jus Divinum*.

3. I think there is no Pattern for a Synod at all in the 15th Chap. of the *Acts*; for all that's to be seen there is the Eldership of the Church in *Jerusalem* convened, the Apostles being among them, and the whole Church present, together with Messengers from a Church in a City of another Nation: Is this

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the Shadow of a Synod? They may as well tell me, when the Church in *Jerusalem* chused, and sent Messengers, chief Men among among the Brethren, with *Paul* and *Barnabas*, to *Antioch*, and they came to the Church and Presbytery of *Antioch*, and continued there till they were let go in Peace, there was another Synod at *Antioch* homologating what was done by the Synod in *Jerusalem*. And when the Defender, or any other Man shall be able to say, from his Conscience, as in the Sight of God, that more is pointed out to him by the Lord in this Passage of his Word, than one Church sending Messengers to the Eldership of another Church, about a Question and Dispute raised among them by Teachers that had come out from them, and that Eldership, with the Consent of the Church, determining that Question, and condemning the Way of these Teachers, he shall have free Liberty for me to say it, and I shall attend to him with all Readiness to receive Light by him.

And these are my present Thoughts on the *15th* of the *Acts*, wherein I resolve, through Grace, to continue till I see otherwise from the Word of God. And so I go on to take Notice of the other Places of Scripture perverted by the National Men upon this Head of Argument; *The Spirits of the Prophets are subject to the Prophets, and God is not the Author*



*Author of Confusion but of Peace ; and let all Things be done decently and in Order.* God is certainly the Author of Order ; he hath established a civil Order in the World, and committed it to the Care of the Magistrate ; but this was in the World before the Institution of Gospel-churches, and is utterly distinct from Church Order ; and God's Church Order is in the Congregations of the Saints. The Papists, Prelatists, and Presbyterians do every one of them palm their own Church Order upon him, and this same Order of theirs hath made much Confusion, both in the Church and in the World ; but his Order is the Congregations of the Saints, and neither disturbs *Cæsar's* Kingdom, nor these Congregations, and this his Order in Congregations of the Saints must be owned by them all, even while they seek to mar it, by bringing the Churches of the Saints, which are evidently all of a kind, under the Yoke of a foreign Power. The Spirits of the Prophets in these primitive Congregations were subject to the Prophets in them : For the Apostle is speaking only of a Congregational Church, *1 Cor. xiv Chap.* as will appear in reading from *ver. 23* to *33.* and from *Chap. xi.* It is true, an Assembly of this Body, the Church in *Corinth*, is called by the Name *Church*, as well as the Body that did assemble ; as when



the Apostle says, *When ye come together in the Church*; the several Assemblies of that same Body, one after another, are called Churches, *ver. 34.* This is merely contradicted, no Way confuted by the Defender. Now these Prophets were together in these Assemblies of the Church, where the Women were bound to be silent, and one of the Prophets was to speak after another, the rest hearing and judging; and the Spirits of the Prophets behaved to be subject to the Prophets in these Church Assemblies, to avoid Confusion in the Exercise of the prophetick Gift, which would be by their speaking altogether, or speaking extravagantly; and this because *God is not the Author of Confusion, but of Peace, as in all Churches of the Saints.* Is not this now a fine Argument for extending Church Power further than the Congregations of the Saints.

It will not be impertinent, in the Conclusion of what I have been saying on this and the foregoing Heads of Argument, to recommend another Author to the Defender, who, though he does not profess to be either Presbyterian or Independent, does not yet seem to want Sense and Reason, and an Uptaking of the primitive State of the Churches of Christ, and that is *Doctor Barrow.* I hope the Defender will do himself and me the Favour  
to



to read his Discourse concerning the Unity of the Church, which he may find at the End of his Treatise of the Pope's Supremacy. But I reckon he'll treat him as he does Bishop *Hoadly* and others.

Just now I have got in my Hand another Print, intituled, *The naked Truth*, by which I perceive, that the Author of the Essay mentioned in the Narrative, is Mr. *J---s G---y*, a Man that needs not be suspected of Friendship to any Cause, because I am concerned in it, and one of the Worthies highly commended by the Defender in his Preface. Whatever Wrong this Author has done me, or my *Narrative*, in this Paper of his, I am yet bound to shew him some Regard; because he seems to me more tender of the Word of God than the Defender. He says he observed the Advertisement given by me before the Explication, and waved looking into his Books, keeping by the Word of God; and 'tis truly commendable in him, that he seems to me afraid of perverting that Word, whatever Freedom he uses with my Words: For though he must be allowed to have his own Hypothesis and probable Conjectures for the Maintenance of a Cause wherein his Interest lies; yet some Scripture Light has broken in upon his Mind.

This



This Author speaks very diffidently about the Word *Church* its being taken for the Officers of the Church, denies not the Consent of the People in Discipline, yea and further seems even to yield, that the Power of the Keys was fundamentally given to the whole Body of the Church. In his *Remarks* on *Acts* xv. he finds the Multitude of the Christian People present, v. 12. and he sees the Peoples Consent, v. 22. and says it behoved to be obtained; because they were at the Expence of sending Men of their own Company to *Antioch* with *Paul* and *Barnabas*. To the Objections against stated Meetings of subordinate Judicatories, That the Apostles and Elders came together occasionally only on the Question in hand, he easily answers, "Tho' the Question from *Antioch* perhaps at that Time occasioned their Meeting, *Acts* xv. yet that they met frequently for Discipline and Church-Government, is plain from *Acts* i. 15. for chusing *Matthias* in the room of *Judas*, *Acts* vi. for chusing and ordaining the Deacons, &c."

He owns that the Decree was agreeable to the Inspiration that the Apostles were blessed with, as well as conform'd to the sacred Scriptures of the Old Testament inspir'd by the Holy Ghost, and, "That in our Times, the Obligation which floweth formally from the Authority of a Church-judicatory, pre-

" sup-



“ supposes a material Obligation of the Thing  
 “ decreed, as contained in the Word of God,  
 “ or by just Consequence deduced from it,  
 “ else it is not of Force.”

By this I see, he has given some heed to my Advertisement, and I'll be far from recommending any Book to him as to the Defender; but I wish him more and more Success in the study of the Bible, and he may sometimes, if he pleases, impart his Discoveries to the Defender: For he'll take them better from him than from me. But I proceed,

(4.) There is yet another Head of Argument for the carrying of Church-power beyond the Congregations of the Saints, and it is made up of these, 1. The Number of Disciples in the Churches, specially *Jerusalem*. 2. The Number of Teachers. 3. The Difference of Languages; which Things, say they, made it necessary for the Disciples, especially in *Jerusalem*, to be many Congregations, and yet there, and in other great Cities, they were but one Church, having one Presbytery. And here is a Proof for classical Presbytery.

The only Thing here that made any fair Appearance to me, was the Number of the Disciples in *Jerusalem* and in *Ephesus*; and as to that I have said what still satisfies myself, in my Explication of the Proposition, wherein also I am the more confirmed, when I see the pitiful Shifts the Defender is driven

to,



to, for avoiding the Force and darkening the Evidence of it. I have the best Cause in hand here; that is, the Defence of the plain Testimony of the Holy Ghost, in the Word, in Opposition to the Reason of Man, saying, *How can this be?*

Let us notice the Things brought by the Defender to darken the plain Testimony of the Holy Ghost, and establish what to him is right Reason, against what the Holy Ghost seems expressly to say; and we shall see something of the Nature of his Cause, and the Spirit wherewith he manages it. 1. He makes that breaking of Bread, *Acts ii. 46.* where it is said, *And breaking Bread from House to House, did eat their Meat with Gladness and Singleness of Heart,* to be the Lord's Supper, against what's plainly enough intimated in that Text, and shuns to mention the breaking of Bread in the 42. Verse, which must be understood to be the Lord's Supper, wherein they continued altogether, and with one accord. And tho' he could not see Verse 42. yet he could compare Verse 46. with *Acts xx. 7.* He might also have some Way compared *1 Cor. xi. 20, 22, 23.* which I leave to his Consideration, that he may understand the Difference between the breaking of Bread, *Acts ii. 42.* and the breaking of Bread and eating their Meat, Verse 46.

2. He



2. He tells that the many Thousands or Myriads of *Jews* that believed, were Members of the Church in *Jerusalem*, *Acts* xxi. 20. and to take off what's said in the Explanation on that Head, he tells us, the Christians at this Time did not observe the *Jewish* Feasts, contrary to the plain Text, which says, *And they are all zealous of the Law*. It is clear enough, that the Multitude or full Body of the Church in *Jerusalem* was of the believing *Jews* that were zealous of the Law; but it remains dark as Midnight, for all that he has said, That all the Thousands of *Jews* which believed, and were zealous of the Law, were Members of that Church; yea the contrary is so clear, that a very little Reflexion would have put it beyond Question with him, that many Thousands of *Jews* believed in *Judea* itself, that were no Members of the Church in *Jerusalem*, nor of that Multitude under the Oversight of that Presbytery.

3. To shew prodigious Numbers in the Church at *Jerusalem*, (no doubt, intending thereby to give Glory to converting Grace) he tells us, after the Dispersion, "We are told, they had rest and were multiply'd, *Acts* ix. 31." Had he forgotten the Words of the Text? Did he not know, the Text says, "Then had the Churches rest throughout all *Judea* and *Galilee* and *Samaria*, and were edify'd and walking in the Fear of the

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Lord,



‘ Lord, and in the Comfort of the Holy Ghost  
 ‘ were multiply’d?’ And does not he himself  
 own, when about to prove Kirk-sessions, that  
 many of the Churches throughout *Judea* and  
*Galilee* were undoubtedly congregational?  
 Can such Things satisfy Mens Consciences?  
 Do they satisfy his own? And after this  
 shameless Dealing with the Word of God,  
 will he yet condemn others for perverting the  
 Scriptures, except he mean a right Use of the  
 Word of God by the perverting of it?

4. He brings, *Acts* iv. 26. to prove that,  
 one Place is not imported in *επι το αυτο*. *The*  
*Kings of the Earth* (*Herod* and *Pontius Pi-*  
*late*) stood up, and the Rulers (of the *Jews*)  
 were gathered *επι το αυτο*, against the Lord  
 and against this Christ. As we see in the fol-  
 lowing Verse, compared with *Luke* xxiii. the  
 Rulers of *Israel* were gathered together in one  
 Place against Christ, both before *Pilate* and  
 the *Gentiles* with him, and also before *Herod*  
 and his Men of War, who were in *Jerusalem*  
 at that Time. And the Reader is left to  
 judge how far this Citation drives one Place  
 out of the Import of *επι το αυτο*.

5. He says, if they partake of the Lord's  
 Supper in the Temple, “ Can we think but  
 “ this would have been the first Article of  
 “ the Indictment, that they were banishing  
 “ *Moses* Institutions out of the Temple, and  
 “ introducing new ones in their Stead.” This  
 is



is very agreeable to what he says of the Christian *Jews* their not keeping the Law; but has no Foundation in the Thing, unless he would make their Indictments of the Nature of his Indictment against me, when he went about to libel me for denying the Authority of the Old Testament. The false Witnesses, from what they had heard from *Stephen* in disputing with him, drew an Inference of their own, that he had spoken blasphemous Words against that holy Place and the Law, and against *Moses* and God. They that had a mind to give an Indictment, thought they had sufficient Ground of Condemnation against the Apostles and the Ringleaders, not simply in their preaching and disputing (that was then free) but in their preaching the Resurrection of him, whom they had condemned as a Blasphemer and Enemy to *Cæsar's* Kingdom, and in their openly testifying that he was both Lord and Christ, and openly charging the Rulers and People with the Guilt of his Death, and aggravating that Guilt to their Power; and this without putting in the Indictment, the eating of Bread and drinking of Wine, which was common to all the Multitude of the Church, whom at that Time the People magnify'd, as well as the Apostles, and was for the Substance of the Action visible to Man's Eye, no way fit for a Libel, yea nor a very strange Thing among the *Jews*. Yet



the Defender would have this to be fitter Matter for a Libel than what the Apostles preached, and their lessening the Authority of the Church-Rulers among the People, by charging the Guilt of Christ's Blood upon them. The Defender would not have thought so himself at that Day: For he knows how tender Church-men are of their Authority, and tho' they can do very bad Things, yet to their Power they'll be at them, that touch their Authority, or lessen their Character among the People on that Account. Does he not know that it was the grand Article of the Apostle's Indictment, that "One Method  
 " they took visibly to promote their Designs  
 " against the National Church, was to cast  
 " Reproaches upon these--- who had most  
 " strenuously appeared for her Interest, that  
 " by exposing them, they might, if possible,  
 " render the Cause odious which they main-  
 " tained, and that they employ'd their Glo-  
 " ry, *i. e.* their Tongue for the Shame of  
 " their Mother, or their Mothers most emi-  
 " nent Sons."

6. He says, they followed the Example of their Master, they kept the Lord's Supper in private Houses, it being an Ordinance peculiar to their Religion. He perhaps does not know, that in *Dundee*, for Instance, this Part of the Example is not followed; but they break that Bread publickly before as many as  
 can



can be Spectators, and that they who are ordinarily cast into several Assemblies for hearing of the Word, come *seu* *to* *auto*, to the breaking of Bread, and so are but one Congregation. Nor does he consider that of all other Ordinances, the Lord's Supper is that which requires that the whole Church should be together in it with one accord, and that being the peculiar Ordinance of our Religion, wherein we most eminently continue in the Confession of our Faith, and are distinguished from the World, of the rest no Man should be joined to the Disciples in it. And how the Church appeared a Society by itself in the Temple, of the rest no Man joyning, but by Means of this Ordinance, the Defender will not very easily declare.

Now, if these Things, adduced by him, take off the Force of the plain Scripture Evidence, brought by me in the Explication of my Proposition, let the Reader judge.

The Number of Teachers is the next Thing, and here the Defender makes great Flourishes, and despises their Sense exceedingly, that do not think this an unanswerable Argument for classical Presbytery. But what has he to say on this Subject from the Word, for magnifying the Number of Teachers? Beside several Conjectures, it is his Mind that the Priests, that were obedient to the Faith, were not only Members of the Church, but Preach-



ers ; no doubt, because he thinks, their being Priests qualified them for being Christian Teachers. And with him it makes a vast Multitude of teaching Elders at *Ephesus*, that *Paul* kneeled down and pray'd with them, and he's sure they would not suffer the false Apostles whom they try'd, to speak before the whole Church, and 'tis said, *Let him that hath Ears, hear what the Spirit saith to the Churches.* He finds this in the Conclusion of the Epistle to the Angel of the Church of *Ephesus*. But need I quote him? Let the Reader see the Performance itself, and then read my Answer as follows. 1. Tho' there were many in the Church at *Jerusalem* train'd up, and furnished with Gifts, and with the Gift of Tongues, for preaching the Gospel thro' the World, yet I read not of any publick stated Teachers, wholly given to the Ministry of the Word in that Church, before the Dispersion, but the Apostles. These were then the Elders of that Church labouring in the Word and Doctrine, and tho' there had been more such at that Time, there was no Want of Work for them, in the Church that continued stedfastly in the Apostles Doctrine, and daily with one accord in the Temple, and in *Jerusalem*, where Multitudes of People thronged about them both in the Temple and the Streets, and more privately, and a Multitude came also from the Cities round about. And when



when I consider what's said of the Prophets at *Corinth*, 1 *Cor.* xiv. 23, 24, 31. and what is said, *Acts* ii. 42, 46. *Acts* v. 14, 15, 16, 42. I cannot conceive how the Defender could imagine that the teaching Elders in *Jerusalem* were useless, tho he could shew that they were very many.

2. As to the Rest of the Churches, he will take Answer better from Mr. *Jamison* than from me, Sum of the *Episc. Contro.* Chap. iv. his Words are, " And here it may be enquir-  
 " ed, what Need could there be of so many  
 " Pastors in a City or Town, when one Kirk  
 " or Meeting-place served all the Christians  
 " in it, and the Bounds near it? It is answered,  
 " that then the Christians were but few, if  
 " compared with the Pagans in the City and  
 " Bounds near it; and therefore many of these  
 " Pastors were employed in dealing with these  
 " Pagans to bring in all they could of them,  
 " and had also much other Work amongst the  
 " young and green Christians, beside that of  
 " the Pulpit; and it was requisite that some  
 " Pastors should be ready for other Places,  
 " where any Number of Christians were made,  
 " and prepared to receive them. As to the  
 " Difficulty that may arise from the Main-  
 " tenance of so many Pastors, where there were  
 " so few Christians, it evanishes, when we  
 " consider that the People then were very  
 " zealous and liberal, and the Diet of Pastors



“ was not very sumptuous, and their Furniture  
 “ no more than was decent. *Lastly*, They  
 “ needed not be at so much Cost on Books as  
 “ now.---Moreover, if it be enquired, how  
 “ it came to pass, that when there were so  
 “ many Pastors, yet the Moderator or Presi-  
 “ dent of the Presbytery, who was afterward  
 “ called Bishop, did, for the most Part, in  
 “ the Kirk or Meeting house, dispense the  
 “ Word and Sacraments? For that he did  
 “ for the most Part dispense them, is certain  
 “ from the best Records of Antiquity. For  
 “ Answer to this, the Ancients, as is already  
 “ observed, took the Model of their Presby-  
 “ teries from the Pattern of the Apostolick  
 “ Presbytery at *Jerusalem*, and thought *Peter*  
 “ was Moderator there. Now in reading  
 “ the Book of the *Acts*, they found, that so  
 “ long as the Apostles kept together, *Peter*  
 “ only had all the publick Discourses or  
 “ Preachings that are recorded there, tho’  
 “ doubtless the Rest of the Apostles, while  
 “ they were together at *Jerusalem*, had equal-  
 “ ly their Turns in dispensing the Word and  
 “ Sacraments. The Ancients notwithstanding  
 “ following, as they believed, this Apo-  
 “ stolick Pattern, thought it meet that the  
 “ eldest Minister or Moderator, should for  
 “ the most Part, in the publick Place of  
 “ Meeting, preach and dispense the Sacra-  
 “ ments, &c.”



3. The Defender perhaps has heard, that in the Parish of *Dundee*, where they come *επι το αυτο* to break Bread, there are several Teachers, and there is as much Stipend as would support more Teachers after the primitive Manner; and yet I have seen them in extream Need of more Teachers some times, to uphold preaching to the People, even on the Days when they ordinarily come together to hear, and perhaps he has heard Complaints, that a great Part of the Parish was in sad Circumstances for want of more Teachers. And if all they that come *επι το αυτο* there to the Sacrament, were such as to whom he could without Diffimulation give the Name Saints, and were joined together to continue stedfastly in the Doctrine and Fellowship, and breaking of Bread and Prayers with one accord, and were under the Over-sight of Pastors exercising Discipline among them with the Consent of the Flock, a Discipline that required continual Recourse to the Word of God in all Points, and a continual Representation of the Authority of Christ in that Word unto the Flock, and an Observance of *Paul's* Direction to the Overseers at *Ephesus*; I am mistaken if he would not find more Use for Labour in the Word and Doctrine among them than now in the whole Parish of *Dundee*, yea, I may say, than is to be found in the Discipline in the whole Presbytery of *Dundee*, or Synod of



*Angus and Mearns.* And then, if he considered the Duty of such a Church toward other such Churches, and toward the World about, as a golden Candlestick, to hold up the Light of the Gospel to all about, and to plant it in Churches wherever the Lord opens a Door, he would be no Way surprized with the Number of Teachers in a Church of a very moderate Bigness.

I proceed next to that one Argument, which, tho' there were no more, seems to the Defender to be convincing. And 'tis drawn from the Variety of Languages among the Christian Converts in *Jerusalem*, which necessarily required Diversity of Congregations: For there were among them *Romans, Cappadocians, Cretians, Arabians, &c.* *Acts* ii. 5, 8, 9, 10, 11, 12.

I freely own I could never see the Force of this Argument which to him seems so convincing. I know that the Gift of Languages was bestowed for a Sign to them especially that believed not, and for spreading the Gospel thro' the World among Men of different Languages; but when I likewise considered that all these Men, dwelling at *Jerusalem*, heard that Company, assembled in one Place, on which the Gift of Tongues was first bestowed, speaking in the Tongues wherein every one of these *Jews* of different Nations were born; and when I further considered that this Multitude heard and understood that one Sermon



mon preached by *Peter*, whereby 3000 of them were brought to receive the Word gladly, and that they were altogether, and continued daily with one accord in the Temple; and when I also took Notice of what the Apostle says, 1 Cor. xiv. 23, 27, 28. I have thought they very much wanted Arguments to support a Cause that they were otherwise engaged in, that brought this for an Argument; I am perswaded, upon second Thoughts, it will not be convincing to the Defender. But perhaps it is enough to him, if it convince the Mob, that regards his, *seems convincing*, as sufficient Proof, or such as are glad to grasp at any Shadow to make their Consciences easy in a Way that does not cross their worldly Interest. If nothing will satisfy the Defender and his People, but something in the primitive Churches conformable to the Order and Practice in *Scotland*, because that is indeed with them the Standard, I'll tell them I have been in Parishes in *Scotland*, where Men of different Languages have come *ἑἷς τὸ αὐτό*, and eat of the same Bread, and drunk of one and the same Cup, and yet assembled in different Places to hear, and I have been in a Congregation where one Minister preached in a Language that I understood not, but others understood, and another preached in a Language that I understood, and others understood not; and there are Parishes in *Scotland*, where one



Part of the Day the Minister preaches in one Language, and another Part of the Day in another, to that same Parish. This I mention only for them that make the Way in *Scotland* their Standard, to which the primitive Churches must be conform'd.

Thus I have given my Thoughts on the chief Heads of Argument against the Scripture Model of Gospel Churches, and I have taken some Notice of the Defender of National Churches. Need I further say any Thing to that nonsensical, but common, Cant about the Infancy of the primitive Churches? I need not, to them that believe the Holy Ghost came down from Heaven, and by the Apostles laid the Plan of Gospel Churches, and set it down to us in Writing, and left it not to be perfected by the Wisdom of Man; but has said, *If any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book*; nor to them that know there has been a Falling away from the primitive State of the Church revealed in the Word, thro' which that Man of Sin has come to be revealed, whom the Lord is only as yet consuming with the Spirit of his Mouth; so that the Saints are not yet altogether come out of *Babylon*; nor to them that consider, that the same Gospel, fully preached and received not as the Word of Men, and working effectually, will make the like Churches still

i. e. it



i. e. it will make them in whom it so works, in any Place where there is a Company of them together, Followers of the Churches of God, which, in *Judea*, were in Christ, and in following any one of them, Followers of them all; For they were all of the same Kind; and hereby they will suffer the like Things from their own Country Men as they did from the *Jews*, *1 Thes. ii. 13, 14*. They that are well assured of these Things will know how to think of the Defender, when he insinuates such Languages as this, Why should we copy after the Churches of *Judea*, these were but infant Churches; we are come to the Stature of a Man now, we are a National Church, and would you have a Man wear the Cloaths of a Child. The Holy Ghost by the Apostles made only Cloaths for the Child; but to make Cloaths for the Man was left to my right Reason, that's now the *Jus Divinum*; Let us then put away these old childish Things: For we have grown to a Man.

There is yet another considerable Branch of this Controversie, with Respect to *Church Membership and Communion*. The Author of the *Naked Truth*, has almost wholly given up this Point to me; only he thinks it may be at present practised in this National Church, and if the greater Part of the Church in this Corner, were of as Christian a Temper, as some in the Church, I shall not say what might be  
be



be done ; but let him try it in Earnest, and then after a while tell me how it can take Place under the Inspection and Jurisdiction of the Judicatories, as they stand at present here.

As for the Author of the *Defence*, he has not impugn'd what I say in the *Explication*, and the *Letter*, on the Head of *Church Membership and Communion*, but something that I never brought into the Question, and he has told over a great many old Things out of Books written against the Independents, contradicted the *General Assembly of Divines* on *2. Cor. vi. Chapter*, and brought up the same Arguments abundantly answered in the *Explication* and *Letter*, without taking off these Answers, and dissembled the Strength of my Arguments : As for Instance, That from *Acts xx. 28.* and answered unto some other Things after his Books ; so that there is not the least Occasion for me to say any Thing further here to them that understand the *Explication* and *Letter* at the End of it.

I shall only say, That if it had not been for these two Things, for which the Defender and his Accomplices are now contending, there had never been a Kingdom of *Antichrist* in the World. 1. The extending of Church Power beyond the Christian Congregations, with secular Power assisting it unto Persecution. By this Means we had the Whore sitting



ting on the Scarlet coloured Beast. 2. The making of Christians by other Means than by the Power of the Gospel, and taking in others to Church-Communion, than these whom the Word of God points out as Objects of brotherly Love; so that the Churches could no more be called *Churches of the Saints*. By this Means we had the Whore sitting on many Waters, *i. e.* Peoples and Multitudes, and Nations and Tongues.

The Spirit of *Antichrist*, the Mystery of Iniquity wrought, and may still work in the Congregations of the Saints, but 'tis too much confin'd there; and if it had not been for a falling away from the Institution of Christ, in the two forementioned Instances, that Man of Sin could not have been reveal'd; but thus the Christian Churches passed out of what the Defender calls *Infancy*, and became a *Man*; a Man indeed! but a Man of Sin, even that Wicked, whom the Lord is consuming by the Spirit of his Mouth. While I see the two Things foresaid, I'll still say, he is not fully destroy'd, even tho' *Rome* and the *Pope* were no more, but that he must be further consum'd by the Spirit of the Lord's Mouth.

I have been compell'd to speak in Vindication of the Truth, by this Author, who calls this his new Attack by the Name of a *Defence*, whereby he would appear to the World, as if he acted the defensive Part, when



when indeed, as now, so from the Beginning of this Controversy, I have been upon the Defence; being first obliged and forc'd from Time to Time, to speak out my Mind, and then defend it in the Pulpit, in the Judicatures of the Church, and in the Press; and yet after all, these Men would make the World believe, that I am the Aggressor, and they the Defenders. They appear with some more Confidence now, when they have brought the National Constitution of the Church of *Scotland*, with the Conduct of Reforming Ancestors, upon the Field; but how far they are from the Spirit of Reforming Ancestors, and how little Service they are doing to that Constitution for which they pretend to be Pleading, has in some Measure appear'd already, and may yet further appear.

The Author of the *Naked Truth*, could not have chosen a more unsuitable Title to his Performance; for as it is inconsistent with his known Character, so it is noway answer'd in the Performance, except in some Things, that the Force of Conviction has driven from him, as was before notic'd.

He would make the World believe, That Mr. *F*—'s *G*—y, and the Author of the *Essay*, are two Men; And, tho' I have seen a Man appearing in different Shapes, yet any Body that reads the *Naked Truth*, may  
see



see that the Author of the *Essay* is Mr. *James Gray*.

When the Reader considers the Concessions he makes, and compares his Remarks upon my Narrative, with the Narrative it self, he may perhaps suspect that he is some Jesuitical Friend of mine; but if he imagine him to be any way friendly to me, he is vastly mistaken. And, if he shall be at the Pains to compare my Narrative with his Remarks, he'll easily see how little this Author deals on *Naked Truth*.

Tho' the Narrative it self will abundantly satisfy the Reader as to his Remarks upon it; yet I must take notice of some of his Allegations against me, which he would have to pass for *Naked Truth*. As 1. He would charge me with giving a false Report of the State of Religion in the Parish of *Tealing*, on on this Ground, That a Minister or two in the Neighbourhood, and a Probationer that resided sometime in the Parish after my Settlement there, declared to him, that they heard nothing of what I relate, as if it were *Naked Truth*; That these who perhaps minded other Things as much as an Enquiry into the State of Religion, knew as much of the Spirit and Way of the Professors of Religion in *Tealing*, as I that convers'd intimately with them, and a<sup>o</sup> if I could tell no Truth about the Principles and Managements of Professors in my

[1]

own



own Parish, that they could be ignorant of. He likewise affirms, I acted keenly enough against Mr. *Trail*, whereas, tho' Pains were were taken on me by his Enemies to stir me up against him, yet it is notour that I appear'd far otherwise: For after I once saw him, and heard him, I regarded him, and very much disliked the Part his Enemies acted against him. And tho' I must own, he appear'd with more Warmth of Temper than his Enemies who spoke fair; yet he out-shin'd them far in Integrity. This Author charges me further, with a very great Fault, and that is, ill Manners and Indiscretion to a Gentleman, on Account of what I say in the Narrative of his Story about the Ancestors of his Laird. I therefore now sincerely declare, I had not the least Intention any Manner of Way to disparage his Laird, or lessen the Credit of his Ancestors; but the *Naked Truth* is, I thought this Author himself would be nothing the worse of an Admonition touching a known Infirmary of his, with Respect to Lairds and Lords, which has led him into many Snares in the Course of his Life, of which I had oftner than once told him, and particularly that, about which I once spake with him in the Synod of *Angus* in the Affair of *Fife*, which I leave to him to declare in the next Edition of his *Naked Truth*. To this Purpose he has studied History and Geography,

and



and he lets the World see his Proficiency in his Studies. I own it is a very good Accomplishment, and fits a Man for Conversation with Gentlemen ; but it had been his Advantage as a Minister, he had studied other Things as much. He likewise makes the World believe that he tells *Naked Truth*, in his Story about the Meal-market at *Brechin*, and the rest of these Stories, while he dissembles and hides the *Naked Truth*, that there is a House in *Brechin*, which goes under the Name of the *Meal-Market*, and that the common Name and Use of that House has given Occasion to all the Lies and Reproaches that this Author and his Allies have taken Pains to spread thro' the Nation ; and it is the *Naked Truth* that I know nothing of Preaching in the Clois of a publick Tavern. As for his Story about a *Religious Mob* at *Perth*, I do not so much blame him for it, as his worthy Friend Mr. D——g, and his Tongue is no Slander at *Perth*.

I verily believe this Author's Judgment is a little jumbled with this Controversy ; so that it was not for him to attempt the writing of naked Truth, till he was more come to himself. His Friends will think he has made too many Concessions to me ; and I think he should not have attempted a Confutation of my Principles, till he first understood the Propositions wherein they were expressed. He



says he was much amused to read *Narrat. p. 47. Abraham and David reigning before them gloriously* ; And what a Work has he made about this, consulting his Concordance, and advising others ? And after all he is in the Dark. Could he not, by all his Industry, perceive that I was saying the Old Testament Saints, when Christ ascended, did see the Seed of the Woman, *Abraham and David*, reigning before his Ancients gloriously ? Did he not perceive that the Fathers, of whom as concerning the *Flesh Christ came*, are his Ancients ? Did he never read in his Bible, that *Christ is of the Seed of Abraham, and of the Seed of David* ? Or will he own the Bible, and deny that he is the *Seed of the Woman* ? And will he deny this Seed of the Woman, this Seed of *Abraham*, this Seed of *David*, is now reigning before his Ancients gloriously ? He says I go into a remarkable Piece of Roguery, by leaving out his Words (*Thing imaginable*) which he thinks I did to expose a Sentence of his. But I am surprised that he sees not the Sentence still in that same Beauty I observed in it, when *Thing imaginable* (which has been left out by the Printer) is put in. The Sentence is this ; “ It were  
 ‘ the most uncharitable Thing imaginable to  
 ‘ dislike it on the Score of some pernicious De-  
 ‘ signs some Persons might have had in going  
 ‘ into it.” That which made this Sentence ap-  
 pear



pear beautiful to me was this, That I thought Charity respected Persons; and Persons of pernicious Designs are not very proper Objects of Charity, unless it be in a Way of Pity. I am persuaded if the Author's Wits had been about him, he would have seen some Beauty in this Sentence.

This Author and the Defender both highly extol one another and the rest of the Club, as very great Worthies, and the naked Truth-man despises Mr. *Archibald* exceedingly. As to their Worth, I shall not contend about it, most of them have taken Pains to make themselves worth a good Deal of Money, and they have not lost a Groat for the Covenants; but I have been someway satisfied to see them made so very much Friends together, by this Affair of mine; for before they were at Enmity between themselves. And I am a little surpris'd with what these Authors signify of a Correspondence they have with some in *Fife*, that thought themselves a little touched with something I say in the *Narrative*, (which is still my Mind) and have been at no small Pains to clear themselves, and asperse me: For it gives me a further Discovery of the World, and of all Parties in it, when I see these Men holding a friendly Correspondence with the Author of a certain Preface, the Author of a Sermon preached before the Synod of *Angus*, with some Remarks  
on



on the *Doctrine of the Marrow*, and with the Author of the Essay. They say they have a Letter from one of the Company, and I have another, which I have, out of Tenderness to them, forbore to publish, while they have been using their Most Christian Influence against me; and when they publish their Letter, which they have from one of that Company, I shall publish mine. As for Mr. *Archibald*, whom they so much despise, I noway repent of the Character I gave him in the *Narrative*; it was my Thought of him, while he was heartily opposite to my Principles, and I am now more intimately acquainted with him; but, whereas other Men that have made a great Appearance at a Distance, have, to me, dwindled away into almost nothing when I have come near them, the nearer I am to him, I prize him the more. There are these Things I value in him, which I could wish to see in his Despisers, and could wish myself to imitate. 1. A tender Love and Sympathy with all Saints, and a Benevolence to all Mankind, and I never heard him speak Ill of any Body. 2. Integrity and Uprightness, Simplicity and godly Sincerity. 3. A Regard to the least Truth of Christ above his All in this World; and as he will not see with any other Man's Eyes, so whatever is his Light, he follows it without consulting with Flesh and Blood. 4. Self-denial and

Readi-



Readiness to bear the Cross. Such a Man will make a finer Appearance in the next World, than in this. Tho' they slight his Sense, yet I saw him baffle the Synod of *Angus* upon that Question, Whether the Suspension, or even the simple Deposition of a Minister be an Ordinance of Christ? He had said, for what he saw in the Word he saw no Ground for these Censures. Up stood the Defender, as I take it, and offered to prove the Affirmative from the Word; and the Scripture he brought was, *Rev. ii. 20.* And Mr. *Archibald* signified, these were Things that deserved Excommunication; and found, by other Places of the Word, that Excommunication was the Ordinance of Christ with respect to such. Then some other brought up that Text, *Tit. i. 10, 11.* and Mr. *Archibald* said, That Text gave the Reason why a Bishop should be able, by sound Doctrine, both to exhort and convince the Gainsayers; and therefore the stopping of their Mouths there, behoved to be of the same Kind with our Lord's stopping the Mouths of them that disputed with him, so that they could not answer him. How did this Controversy end in the Synod? No otherwise, but by a loud Cry against Toleration.

Both these Authors represent me as under the Influence of an *Enthusiastick* Imagination about myself, as if I had been raised up to do

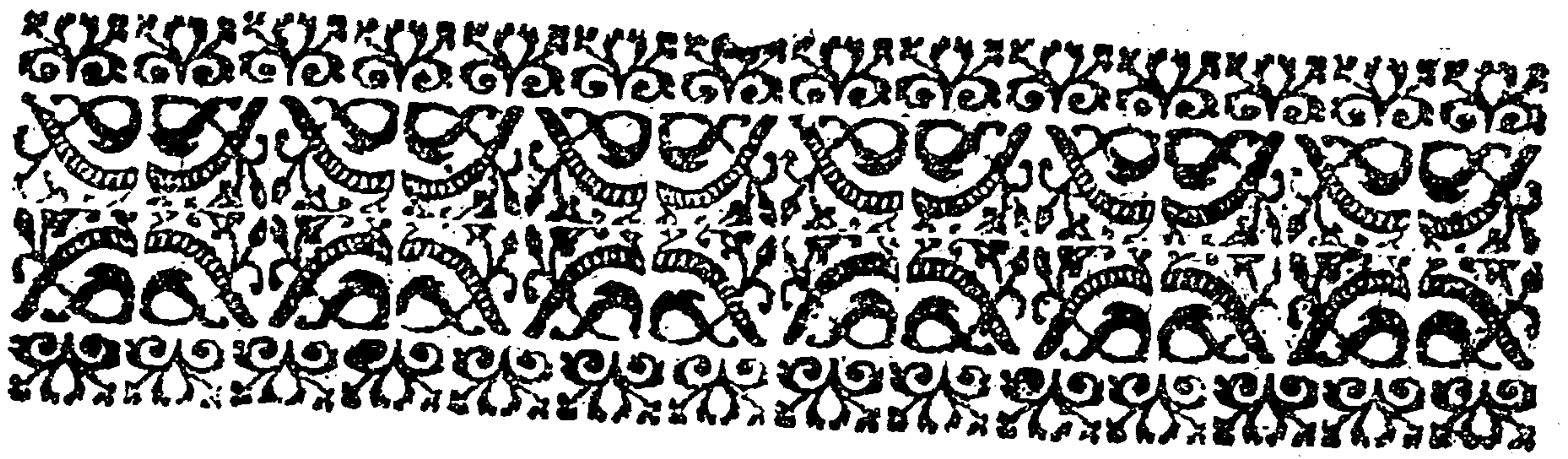


do great Things. And I declare that I desire to rest satisfied in the Revelation of God's Mind made in the Scriptures, and to follow it, so far as I can understand it, without any Expectation of any new Revelation; and as for myself, my Apprehensions are far rather another Way. No doubt every Man is for some Use, and so are these Authors; but if it be given unto me to be among the meanest of them whom he employs in the consuming of the Man of Sin by the Spirit of his Mouth, I'll think it an Honour too great for such an one as I am.

They also insinuate, That some other Hand may be employed in exposing me and the *Narrative*; but, as I don't fear them, if they tell nothing but Truth, so I'll glory in being reproached by some of that Club. If any shall undertake a further Confutation of the Principles confessed and maintained by me, I only beg they may have in their Eye Rev. xxii. 18, 19. and then let them say what they will.

F I N I S.





## ADVERTISEMENT by the Town-Clerk of *Perth*.

**W**Hereas the Author of a late malicious  
 lying Paper, published under the Ti-  
 tle of the *Naked Truth*, appeals to me in  
 something narrated from *Perth*; I hereby de-  
 clare to the World, at his Desire, that, as  
 to what's said of a religious Mob lately at  
*Perth*, it is so far from being *Naked Truth*,  
 that in every Part of it, there is gross Fall-  
 hood and Misrepresentation. And as to the  
 Emblem and Lines in the Town-house of  
*Perth*, of which he says, his alledged religious  
 Mob put him in Mind, tho' there appears  
 some *Naked Truth* in the repeating of the  
 Lines, yet in Regard he tells the Thing, with  
 such a Reflection on the Town, I find my  
 self bound, for the Honour of the Town, to  
 give my Account of it to the World. I have  
 these Lines frequently in my Eye, and I take  
 a peculiar Pleasure in them, when I explain  
 them to myself by a Distinction, I observe  
 made



made betwixt the Verity of the Gospel, and the Liberty of the Consciences of these Heroes represented in the Emblem. For the Verity of the Gospel, and their Religion, they are resolved to suffer, and so 'tis said,

*Such were those Men that for Religion's Sake,  
A Cord of Hemp about their Necks did take,  
Solemnly sworn to yield their Lives thereby,  
E're they the Gospel's Verity deny.*

And accordingly I see in that Piece of Painting, a Gallows with Protestants hanging on it for Religion's Sake, and for the Verity of the Gospel, which was then called Heresy and Schism, by the Majority, who were very confident, they were the true Church.

But for their Liberties, and their Right to judge for themselves in Religion, they are resolved to fight to the uttermost. And therefore 'tis said,

*Quitting their Houses Goods and Pleasures all,  
Resolved for any Hazard might befall,  
Did pass forth of the Town in Arms to fight,  
And die e're they their Liberties and Light  
Should lose. and whosoever should presume ;  
To turn away, that Cord should be his Doom.*

The Cause of Patient Suffering, and the Cause of fighting, tho very different, yet concur to  
make



make up the Reason of the Name of the Cord ;  
 and whether we take it in the Active or the  
 Passive Sense, as these great Men of *Perth*  
 were equally ready for both, 'tis very honou-  
 rable. Accordingly 'tis said,

*This our St. Johnstoun Ribbons took their Name,  
 Whereof we have no Reason to think Shame.*

And still the less Reason have we to think  
 shame that they were all hearty in the Cause,  
 and were moved either to fight or suffer on-  
 ly by their own Light ; but it would be a  
 great Reflection on the Town of *Perth*, to  
 think or say, that it is an established Princi-  
 ple there, to fight for Religion's Sake, and  
 for the Verity of the Gospel, for which the  
 Gospel commands us to suffer, and not to  
 fight with carnal Weapons. And it reflects  
 the greatest Dishonour on the glorious Me-  
 mory of them that wore that Cord of Hemp,  
 to insinuate a Comparison betwixt what they  
 did, and a Mob, as doth that Author.





# ERRATA.

**P**Age 5. Line 11. for *Arm*, read *Aim*, p. 8. l. 28.  
for *Orders*, r. *Order*, p. 11. l. 6. for *guided*,  
r. *suited*, *Ibid.* l. 14. for *of*, r. *or*, p. 24. l. 18. after  
took, add *Care*, p. 32. l. 13. after *done*, r. *but*, p.  
34. l. 15. for *rectify*, r. *ratify*, p. 42. l. 4. dele *among*,  
p. 43. l. 14. after *is* add *in*, p. 33 l. 23. after *accor-*  
*ding*, add *to*, p. 65. l. 11. for *on*, r. *in*, p. 66. l. 23  
for *Fife*, r. *Liff*, p. 71. l. 14. for *found*, r. *he found*.