The binding of the Covenant and all Covenanters to their good Behaviours.

BY

A Just Vindication of Dr. Gaudens Analysis (that is, his resolving of the Covenant to Law and Justice, to Duty and Conscience, to Reason and Religion: Or his dissolving it) against the Cacotomys of a nameless and nameless Libeller the worthy Hyperraspiltes of Dr. Burges.

Also against the pittyful Cavils and Objections of Mr. Zach. Grafton, A rigid Presbyter.

With an Answer to that Monstrous Paradox of No Sacriledge no Sin, to alienate Church Lands, without and against all Laws of God and Man.

Written by the Author of the Analysis.

Eccles. 7. 16. Be not righteous overmuch.

Phil. 4. 8. WHATSOEVER THINGS ARE TRUE, HONEST, JUST, PURE, LOVELY, OF GOOD REPORT, if any virtue and praise think on these things.

Votum non obligat nisi ad licita; Nec astringitur conscientia, nisi violatur obedientia.

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THE AUTHOR TO THE READER

Having had the honor and happiness, after the example of the great Athanasius, the industrious S. Austin, and our own learned Archbishop Whitgift, and Mr. R. Hooker, in our former dark and dismal times, to encounter with some success the enemies of this Church, of the King and Kingdom, in those popular and presumptuous ways, wherein they most pleased themselves: And having lived to see that the joy of Hypocrites, the prosperity of the Wicked, and the triumph of Violent men is but short, I further applied myself, since the most happy restauration...
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tion of our most welcome Sovereign, and in him, of all things sacred and civil, to advance the public peace in those precedent just and moderate ways, wherein the Remora's of our happy union did still most continue. Among which, that of the Covenant seemed one of the greatest and most popular: not as to those things in it, which are consonant to its general expressions of Loyalty, Religion, and Reformation, of limiting all mens endeavours and actions to their place, duty and calling agreeable to the Word of God, to the Laws of the Land, and to the power of godliness; To which all good men will readily agree:

But the scruple and scandal lies in that one captious particular of it, which concerns the Government of the Church in the way of Episcopacy, as it stands established by our Laws, and conform to the Catholick custom of this and all primitive, ancient Churches, which cannot be presumptuously and wilfully abolished by any one Church, or any Faction and party in that Church without the sin of Schism; nor can it justly be oppressed, while that Government only is under the appointment and protection of the Laws, and confirmed by the Oath and Conscience of the King, as Supreme Magistrate: Nor
Nor can it be done charitably, while the abolition of Episcopacy must be made the injury and utter undoing of so many learned, godly, and innocent Bishops, with other reverend Ministers: Nor can it be done prudently, while the extirpation of Episcopacy, and introducing of an Headles Presbytery, was, and is evidently to the overthrowing of all due Authority, Order, Government, Polity, Unity and Peace in this Church and State: Lastly, nor could not be done honestly & decently, because so much to the reproach of this Church & Nation; of our religion as Christian and Reformed, which hereby are exposed by the factious humors, and violent novelties of some men, to the highest and most odious Deformities of Schism, Rebellion, Perjury, Sacrilege, Inordination and Confusion.

To avoid all which mischiefs so grannant and incumbent on this Church and Kingdom, and still fomented by some peevish men, none of the most learned, ingenious or influential; for the learned and sober Presbyters do now all in Church and State (unite in a just Episcopacy, under a just Monarchy:) but the others are still stickling against both, under pretext of their once covenanting, as they fancy, against the horns and
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and hoof, root and branch of all Bishops and Episcopal Authority.

Hence I thought it my duty freely to state the obligation of that Covenant, which some men so urge and idolize, not as to any thing in it which is holy, sacred, just, honest, or legally necessary (to which all men are tied by moral obligations, much ancianter than this of the Covenant) but meerly as to the parts of Episcopacy and Presbyterie, as distinct modes of Government in the Church.

Against the first, and for the second, some men fancie themselves (yea, and the whole Nation) so strictly engaged by this Covenant, that they may not in any kind conform to Episcopal Presidencie and Authoritie, though commend-ed to them by Scriptural precedents, by Apostoli-cal prudence, by Catholick customs, by universal consent and approbation of all the learned and godly men, ancient and modern in this and all Churches, beside the long possession it hath had in our Laws of England; as having in it nothing evil, either against the Word of God, or the rules of right Reason, or Precepts of good Order and Politic, but most consonant to them all, and so no way to be covenanted against as evil and unlawful.

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For the second (of headless Presbyterie) they are tooth and nail most pertinacious, and pretendedly conscientious, though not commanded of God any where, never used in the ancient Churches of this, a meer novelty as to the Church of England, against our Laws, and the very genius of the Nation, commonly begun by violence, and at best excusable only by necessity: Commonly attended with many seditious injuries, indignities and rapines in Church and State; and so no way apt to be absolutely covenantanted for, as having nothing in it piously, morally or politically good and necessary.

Yea further, Presbyterie, as an enemie to Episcopacy, is as much covenantanted against under the name of Schism and Superstition, as any thing can be, and as justly; since there is nothing more evident then this, That Presbyterie apostatizing from, and destructive to Episcopacy, is, as to the custom of the Catholick Church of Christ, and as to this Church of England, a most notorious Novelty, and riotous Schism in an Ecclesiastical sense: And as to our Laws, or National Constitutions (from Magna Charta to this day, which are all for Episcopacy) it is a Civil Schism, & illegal Faction, as full of superstition as sedition; as unrighteous as unruly; begotten by faction, maintain-
ed by force, nourished by blood and rapine, at last self-shaming and destroying, no less then confounding all things civil and sacred.

Which is no false or odious reflection, but a true and just representation of what our late miseries have printed on our faces, heads, backs, sides, hands, and feet, as remarkably as the thorns, and whips, and nails, and spear did their wounds and marks on the sacred Body of our blessed Redeemer, when he was crucified with a scornful and wanton cruelty.

So that nothing in the World can appear more full of pride, partiality, presumption and pertinacie, then for men once befooled with the popular, yet illegal and inpracticable novelty of Presbyterie, to fancy themselves to be bound by any sacred Covenant, either to pursue such a dangerous, unlawful and destructive toy, or to oppose so Apostolick, ancient, prudent, venerable and experienced a good as is in Episcopal order and Authority, rightly constituted, and wisely managed, according to our good Laws, and the examples of excellent Bishops in all ages of the Church.

Hence I concluded, that no Covenant, Pow or Oath could in truth, judgement or righteousness be taken, either absolutely against the first, as
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it is good; or for the second, as it is evil. So that if the Covenant (as to that clause against Prelacy) were urged against Episcopacy, which is good by the law of God and man; or for Presbyterian, which hath no Law for it, nor any necessary good in it, it must needs be so far null and void, unless it be (as it ought in reason, justice and conscience) regulated by such a sense and interpretation as is confenant to Scripture, Antiquity, Law, Loyalty and Equity: Whereby not only Episcopal in its ancient, legal, paternal and presidential honor, rights and authority; but Presbyterian in its subordinate puncture and fraternal assistance, might be united and maintained.

No man is further, then I desire to be, from any profaning the sacred name of God, by breaking any lawful Oath, Vow, or Covenant, or bringing sin and shame upon any mens souls, much less on the Nation. Yea, I vehementlie assert what is for the matter of it, morally and religiously professed in the Covenant; from which obligations no man can be free or absolvea, whether he took the Covenant or not: But I abhor the childish Imposturance of those, who under fair prefaces and pretences, in their covenanting way, seek to wrap up and carry on their unjust and sacrilegi-
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our designs; & while they professed at first to the world at home and abroad, that they only aimed in the Covenant at humble, lawful, loyal and honest endeavours, to reform what seemed, or really was amiss in the constitution or administration of Church Government in England: From hence (as Power and Success tempted them) to make a surprize upon King and Parliament, Church and State; and by the screwings, and insinuations of Factions projects and practices, at last utterly to exclude all ancient, venerable and lawful Episcopacy, and to obtrude upon this so famous and flourishing Church and Kingdom (without any counsel and consent of a National Synod, or any Civil Sanction of King, Lords and Commons) the illegal and undigested novelty of Presbyterie, which sets up a petty Pope or Spiritual Prince in every Parish, and puts the grand Polity or Publique Government of the Church, into the power of those young, raw, rash and heady striplings, who are fitter by far to be governed, then to govern in chief any thing beyond their Passions and Lusts, their families and parishes, which in due subordination to their Fathers, Elders and Superiors, the Bishops, they may commendably manage, as honest Constables underJustices. But in a
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Parity or Superiority, they would be as desperate drivers as Phaeton or Iobus; their pride, petulance, juvenility, faction, and fury would soon set Church and State on fire, as the mutinous Soldiers do an Army, when they are all impatient to be commanded, and as ambitious to command others, as unable to command themselves or others.

While I was thus soberly promoting this just & Christian design, to which I presumed all men of uninterested minds would cheerfully concur, to curb the peremptoriness of Presbytery, and to relieve the oppressed state of Episcopacy, out comes first a notorious Libeller, the work of an impotent and incontinent Scribler, animated or inspired (as it seems) by Dr. Burges (the quondam lay-Bishop and Dean of Wells), where the Author being afraid to shew his face, or own his name, merits as little regard as his vile Anatomy, which is a confused Rapscandy of Fallacy and Malice, enraged from the jealoufie and dread of losing the great adventure which that wretched person and D,B. seems to have in some sacrilegious and unlawful purchase of Bishops and Church lands.

After this comes another, as weak and wilful as the former, though not so rude or ravish: But as amicable and civil as can be expected
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from a rigid Presbyterian, who resolves not to be quiet, till he and his party rule Church and State, Kings and Bishops, against all former customs, and present Laws of this Church and Kingdom. So great a Dictator there is in little Mr. Grafton, a person whom I know not, yet I have so much love and value for him, as I finde him a pretender to something Loyal, Logical and Religious, though no lover of Rhetorick or Bishops.

With what success he hath encountred the justice and loyalty, reason and religion to which I fought to reduce the Covenant, and to which it must either bend or break, while I opposed the factious, irrational, injurious, sacrilegious, irreligious and barbarous leafe which he and others with the Libeller seek to affix to it, possessed by a Presbyterian untamed Spirit, I leave to the Readers judgement and conscience.

Who, if an honest hearted Covenanting, hath libertie to keep what of it is lawful and just, and is onely obliged not to practice what he could not desire or promise, covet or covenant without sin; that is, to do injurie to any honest man, much less to so many worthy men as the Bishops of England, and other dignified Clergie men were and are, and cleaf of all to the Kings.
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Kings of England, yea to the whole Church and Kingdom, to the Laws, and to God himself: to the prejudice of any of these, no Covenant may be taken or kept.

I deferred my Apologie awhile, first, because I had not time sooner to attend it: Secondly, because I expected sooner that others of the like bran and leaven would appear in the cause, and so I might take them altogether: though I finde no men of learning and ingenuitie, but are ashamed to appear in such a cause, which so foul and notorious a Libeller had so polluted, as a meere Borborites: who savours so rank of a sacrilegious Apostate, that nothing is considerable that he can say or do like himself.

He seems to have some irons in the fire, with which his dear friend Dr. Burges is like to burn his fingers: These he would fain hammer on the anvil of the Covenant, that is, sacriledge, on what he calls sacred: But the hot sparks fly too fast abroad to do much good on it: He will finde sober Presbyterians, who are no Purchasers of Church Lands, & so no way concerned in his sad adventures, who do verie Loyally, Piously, Prudently own, yea and profess to the Kings Majestie a quiescence under Episcopal Government, as no way inconsistent with the Covenant, in such a Le-
gal, Just, Pious and prudent sense, as only can
make it materially lawful and obliging.

The truth is, the Libeller is such a Cretian Beast,
and so greedy of filthy Lucre, that 'tis pity Mr.
Grafton should be coupled with him: Therefore
I have in most parts of my Reply, severed them
as far as their Arguments or Sophistries differ.
For this latter seems a corrigible Errant; the other
an incorrigible Vagrant, whom the better world
is only obliged to thus far, that he did scare
them with the addition of his dreadful Name:
Nor need he any greater Tempter or Tormentor
then his own evil manners, and ulcerated consci-
ence, which I pray God may yet amend. For
God forbid, whoever he be, that he should be
out of my charity, while he is capable of God's
mercy.

To conclude, if I were this O Reader, know
I have first wearied my self, and have no other
excuse but the prevalent importance of these two
Antagonists, or Baal-beriths. The one of which
is ambitious to have his will, the other covetous
to preserve his and Dr. Burgess unhappy purchase,
which are both now lost games, unless all Eng-
land lose again their Laws and Wits, and honour
and Consciences, and Kings, and Religion, and all
that is Civil or Sacred, just or honest, which God
defends.

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Nor shall I be wanting by God's help, as I have leisure, to represent the flames of such Incendiaries, while a few drops of ink will cool their courage, and confute their fallacy, and make their folly so manifest to all godly wise men, that they shall proceed no further.

This is certain, I have none to fear but God and the King, who abhor to be flattered: and if any factious or sacrilegious spirits fancy that they are now so considerable as to be either feared or flattered by my speech or silence, in respect of their Cavils and Objections, they will much mistake their mark, as well as their party and interest; which in good earnest, as far as it is Antiepiscopal, never depended upon any strength of Reason, nor sincere Religion, nor honesty and ingenuity, but meerlie on Tumults and Armies, on popular arts, and factious fallacies, which are now God be thanked vanished, like the midnight shadows or morning dews when the Sun is risen.

All wise and worthy men now see the best and bottom of Presbytery, and the want & worth of Episcopacy: and after many sad essays of factions, are resolved into the verity of faith, the sanctity of morals, the solemnity of Devotion, the authority of Ministry, the eminency of Episcopacy, and the unity of this Church National,
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Onal, which must be vindicated against all error; heresie, schism, prophaneness, immorality, irreverence, disorder, faction, rigid Presbyterie, Pragmaticks, Independencie, and all confusion. The Scene is now happily changed by Gods miraculous mercy; nor will anything now take, unless the Factors for Noveltie can finde new Actors, and new Visors, and new Armies for their designs. All the old palladings and paintings are vanished; nor hath Presbyterie any thing by which to recommend it self to the English Nation, but penitent, humble and loyal Submission to the Laws, to the King, and to the Bishops, which are no more to be extirpated by Presbyters, than Presbyters may be extirpated by Bishops: United, they are invincible; divided, they will not be very considerable. A Paternal preheminency of the one, and a Fraternal subordination of the other, is the center and circumference of this Churches peace, and the great Confirmation of our Religion as Christian and Reformed.

Farewell.
ANTI BAAL BERITH:

The binding of the Covenant and all Covenanters to their good behaviour.

OR

A just Vindication of Dr. Gauden's Analysis, against the Anatomist and the Analeptist, the Libeller, and Mr. Crafton.

When I first set forth my Analysis or Resolution of the Covenant (so far as it might any way seem reconcilable, and ought to have been consistent, as with Law and Justice, so with the Apostolick and Catholick Government, of this and all ancient Churches, in the way of Episcopal order and authority (That is least Mr. Crafton should again mistake my meaning, the presidency of one chief Presbyter or Bishop among many, and above all lesser Bishops or subordinate Presbyters in his Diocess, according to the ancient custom, and Laws Ecclesiastical and civil;) my aim was onely to absolve those soberer or simpler minded Covenanters from those superstitious and injurious snares, by which
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the artifice of some men (most what interested in purchases of Crown and Church Lands) sought under the specious name of the Covenant, to captivate consciences to themselves, and oblige well-meaning men to everlasting antipathies against that most primitive, prudent, and only legal government of Episcopacy, merely through popular mistakes, and stubber prejudices against it; (of which no Oath, Covenant or Vow taken in Judgement, Truth, and Righteousness can be guilty.) It was far from my thoughts by such sober and true, though to some men smart expressions, as I then used in a matter of so great concern, to add any spark or fewel to those sad combustions in Church and State, which had so long exhausted the best blood and spirits of this Nation; And which were not thereby quenched until the soft dews of heaven, and the liberal, but gentle showres of the Divine goodness, distilled upon this scorched Church and State, in miraculous mercies, no less unexpected then undeserved, by a foolish people, and sinful nation; in which too many people being guilty of Rebellions and Regicides, of sacrilegious and scandalous Apostacies, must needs behold our blessed change, with as much envy, terror and regret at our happiness, as they have little remorse or shame for their former impietie, or present impenitency.

5. Mean while all religious hearts were greatly refreshed, filled and overflowing with joy and thanks for those gracious and wonderful dispensations of God, not onely to the King and his Kingdoms, but to the distressed, despised, and almost destroyed Church of England; when they saw on the sudden the per-
person and majesty of the King, so long banished and contemned by men of blood and sons of Belial, but passionately desired, honored and loved by all honest Subjects and good Christians, restored to his Kingdoms in peace; when they beheld the princely branches of that royal stock and family replanted in their native soyl, the honor, fulness and freedom of Parliaments in Lords and Commons restored; the captive; and almost desolate Church of England; which Foxes and Bores had wasted in a way to be redeemed; the oppressed Bishops and other learned Churchmen, revived and in some sort repaired; the just rigor of the long-baffled Laws recovered; the black and bloody scandals of our Christian and reformed Religion, begun to be removed; all things civil and sacred to put on a new face, and (as after squaller of the flood) to begin to flourish to the exceeding joy of all true English spirits, that had any regard to their reformed Church, and true religion so long flourishing in it.

5. After this blessed change of beauty for ashes, of the wine of joy for the water of affliction, of order for confusion; of Monarchy and Episcopacy, for Democracy and Anarchy, for Presbytery and Independency. Dr. Gardan thought it not amiss to endeavour, as occasion was given, with all meekness of wisdom in truth and charity, fairly to remove any thing which he saw either in the nature of the things, or in peoples misconceits, might any way hinder the happy progress, and constant growth of our common peace and prosperity, both in Church and State; which as no presumptuous sins or insolent usurpations of any men ought any longer to pervert; so nor ought
ought any private passions, or personal prejudices, or illegal engagements, or groundless superstitions, or partial Vows and Covenants any way hinder or diminish; especially upon any such account as hath no precise command, or particular institution in the Word of God, nor yet any foundation or injunction in the Laws and customs of this Church and Kingdom; to neither of which the Covenant could pretend, in any plea of publick duty, right and necessity; either as to its matter, method, manner or authority; nor doth either the Malipart Anatomist, or the modeste Analeptist prove any of them; by which to give the Covenant any precedent validity of Religion or Law, as enjoined by God or the King, apart from which its subsequent pressure or bond upon the souls of the takers, cannot be further considerable, then its general matter was morally lawful, pious, just and cheerful; unless they think that must be made a maxime in morality and piety, Feri non debut factum valet; which holds only good in some State policies, or cases of civil exigency and necessity, where the change or remedy of things may be more dangerous, then the error and inconvenience which is happened.

5. Neither the Anatomist nor the Analeptist (whom Dr. Gauden doreh not joy in now, or at any time together, as to any exact parallel of their minds and manners (which may differ as much as white and black, sobriety and scurrility, sanctity and sacriledge, simplicity and Hypocrisy; but only as to those common notions and fancies of the Covenant, in which they seem to concur. I know there is as much difference between an open and ingenuous Writer, and a malicious Sculking Libeller, as between the Letters of
of Z.C. and C B. or the name of Zachary Crafton, and Cornelius Burger) neither of them I say can be ignorant, that those Covenants, Leagues, Oathes, Vows, and Engagements, which sometime prevailed upon the Nation, in broken and bleeding times (as Simon and Levi did against the Sichemites, when they were circumcised and sore) did arise rather from the violent pumpings of humane power and policy (according to the jealousies, fears, animosities, and interests of divided and prevailing parties) then from the clear fountains of God's word, and Christ's blessed Gospel, which are pure and peaceable; nor yet did they flow from the springs of National Justice, our Laws civil or ecclesiastical.

5. No, they were all foreign and exotick plants, which neither grew among the Scriptural Lillies, nor the English Roses; but were slips or inoculations, inlays or off-sets taken from the Scotish thistle, or from the Guisan Garden, or from the last Bohemian bitter root, which by way of covenant too engaged that Kingdom and all Germany in so long and dreadful a war, or from the Guises in the Netherlands, who spent not much better with their first covenanting: and how holy soever some men may yet esteem any of those covenanting patterns, yet we are sure never any of them hath made any access of holiness, or honor, or peace and happiness, either to the Religion or Laws, the Doctrine or manners of any other muchless of this Church and Nation of England, which were and are in themselves the best constituted, and most deservedly to be admired of any Church or Kingdom in all the world.

6. When first I had a cursory view of that infamous Libel
Libel (the Anatomy or rather Cacotomys as I must call it, which sought to give it self some credit by Dr. Gaudens name; I thought it too great a loss of time to consider it, or the quiver out of which that venomous, but harmless arrow came; I saw the Libeller under pretended zeal for the Covenant, was highly concerned in three things; first, To caluminate and reproach, if he could, Dr. Gaudens; next to conceal his wretched self: Lastly, To contend for the forlorn Dr. Burges, and revenge his quarrel; a client worthy of such a patron: the proverb & οιρακε-ρακομωνιον; And Turdus sibi malum cacat, but its beyond conjecture, what black bird laid so spotted an egg; but since he was justly ashamed of himself, I thought it needless to scare the world by bringing to light this cactus, this hidden work of darkness; Nor is it worthy of Dr. Gaudens to mind all those scurrilous and putrid effusions, which the Libeller makes of his own froth, filth and folly; It being below any man of honest employment, to scuffle with umbra's, to fight with ghosts, or to pursue such Cretian beasts, as are easily like rats, discoverable by their excrements.

5. Indeed, I justly for some time disdained to take any exact view of the Libel, or make any reply to such a pitiful Pamphleter, who hiding his head, or having indeed neither face or forehead (as a meer Acephalij) shewed onely the marks of his fowl hands and feet, fordid with sacriledge, besmeared with blood, and filthy with all that turpitude which frustick or petulant malice is wont to suggest, to people of impotent passions, unbridled lusts, of ulcerous consciences, and of infamous names,
I judged it best not to touch such an Incubus, such a Braborites, and &c.; who frustrates the most resolute encounters, and vanisheth with a stink or evil favour unseen, as unclean spirits are said to do.

Yea rather I thought it my part, being fortified with God's grace and my own integrity to summon and muster up all those holy charms, those sober graces, and serious considerations, which best became me as a man, a Christian, and a Minister of Jesus Christ; lest I should seem too sensible of the Libellers petulance, or provoked to answer such a Fanto or Incognito according to his folly; since first his own minde and manners will most severely punish him. Next there was nothing that this Scribler could with any truth or probability reflect upon Dr. Gauden that deserves to infect him with any discomposure, or the least discountenance; no more then the foam and rage of waves can foil or shake that rock, against which they dash themselves. Nor did Dr. Gauden fear any evil or sinister impressions to be made upon any judicious or ingenious Reader, who either knew his conversation or reputation, which (blessed be God) never yet used or needed any compurgators for his credit, nor any pleas for his Sacerledge, nor any Apologies for his covetousness and contentiousness, unbecoming a man of common honesty: Nor could he be blemished, muchless battered by the scurrilous stroaks of so trivial a pen, or the choleric barkings of so rabid a Libeller; whom to rebuke, or seek to reduce to any thing modest, sober, just, and ingenuous, is to wash a Blackmore, to change the spots of a Leopard, and fix the variations of a Puteus or a Polyapus, or a Camelian: I found the Libeller had.
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had more malice, and the other as little reason.

6. In this just neglect of them both, I enjoyed myself for some weeks, after I had seen both those Replies against my Analysis, while my attendance on better persons and employments gave me little leisure to mind, what either this wild Libeller, or the other modester Writer replied upon my Analysis, which is fixed upon these undoubted and eternal Principles of Justice and true Religion. (1.) That as no man can lawfully covenant, swear, vow and engage himself, contrary to that duty which he owes to God, the King, the Church, the Laws of the Land and the good of his Country; or contrary to that particular justice and charity which he owes to himself or other men. So (2.) if any man be surprised and hampered by any such covenenting words, and vow ing forms, as may seem to involve him in such, not only absurdities, and irregularities, but injustices and immoralities, either he must finde out, and keep to, such a commodious and honest sense of the words, in the fulfilling and executing of his Vow, Oath and Covenant, as may consist with Justice and true Religion, with known Laws, and former Oaths, binding indispensably to the morality of duties. Or (3.) If this cannot fairly be done, he must speedily retract his Vow and Covenant, so far, as he sees it unlawful either in the suspicion or execution of it; yea he must repent of his rashness, rectifie his inconsiderateness, and take an holy revenge of himself, by being, as more cautious of such covenanting, so more zealous to do his duty quite contrary to those snares and surprises which he now discovers in his Covenant, then ever he was to take it; so far unadvisedly, as it proves unlawful for him to perform it:
It; so far unadvisedly as it proves unlawful for him to perform it; and only lawful for him in these respects to break it, however in other things just and honest he may keep it, by virtue of another and higher obligation, morally lying upon his conscience.

5. But at length having a little leisure, and considering that the popular emptiness of the Analeptif, and the levity or contemptibleness of the Libeller, were made up by the seeming weight of some objections, and the impudence of some calumnies, that as St. Jerom says in case of Heresie, so in that of perjury and blasphemy: No man ought to have such silence or patience, as may seem stupid or negligent of his and religious honor: I thought it a right due to my self and to all honest men, tant blateronis ineptias arrius coercere; First, To let such a vile Libeller see his ugly form in a true glass (if he dares to steal a sight of himself in those secret corners and disguises) where this deaf Adder lurks; and whence it may be, I shall by some potent enchantments drive him to a more publique view, to own himself and his name.

5. After this to let Mr. Crofton understand, how little there is of pious persuasion in his credulous facility, and popular presumption.

5. To which purpose I see it is necessary for me to abase my ordinary stile and language, which it seems the paper-spoilers cannot endure any more than spiders or toads can sedge or fasting spittle; because it favours of something which the one calls Oratory, the other condemns for Rhetoric and luxuriancy of language; yet both sometimes vapor in words like Romans; as when pag.6. the Libeller speaks of S L.B. as

C
one already arrived at such herds of good words, and flocks of figures, rare and florid strains of bumbast stuff, as fulsom as false; being indeed both of them as far from the true strength and politure of acute or elegant writing, as the musick of a Jews-trump is from the melody of a Lute: But despairing like the Satyr in the fable to sing or play well, they seek to break all musical Instruments in pieces which they can lay their paws upon.

Therefore to suit this Libeller’s groffer genius, and the vulgar capacity of the Analeptifer, I will endeavor to entertain them both, with as flat and downright expressions, as I can descend to: For I see they are better at plain cudgel-play, then at any way of finer fencing. For the first, you shall see him in his native colours and cloaths (like country fellows with their flails and leather doublets) when he appears triumphing and strutting in his Rhodomontado titles of defiance, in his prodigious raylings, in his sarcastical Ironies; in his fallacious Sophisms, in his dull argumentations, in his specious pretentions of zeal, and clamors for Reformation, which he loves as much as the Devil doth holy water; with these glozings doth he fawn upon any faction, that is probable to renew our troubles, and relieve his and his dear D.B.s. despair: With these incongruous agitations doth he sometimes strike at the person of Dr. Gauden, his well known and true assertions, and at his useful variations as to places and employments for some time, at his silence to D. B. his paradox of Sacrilege; otherwhile he flies to the refuge of his Sacred Covenant, of which he is more zealous than Micah was of his gods being taken from him, lest it be either
either reconciled to Episcopacy, or made Nehusitan; for then farewell to all saerilegious purchases.

Thus the frantick humor of the man sometimes beats the air, anotherwhile himself, while he lays at Dr. Gauden withal his might and malice, as the blind and enraged Cyclops did at Ulysses, strewing by his various freaks and inordinate digressions, as void of wit, oratory and method, as of truth and conscience, how touchy and galled he is, by the fore wounds which his former presumptuous sins, and now the jaws of the Land do give him.

5. The first fanatick fit of this Libeller is to affix to his Pasquil a most truculent title (the Anatomy of Dr. Gaudens Idolized nonsense and blasphemy.) An Inscription fit for Goliah, or Rabshakeh, or Polyphemus, or Polyergusones, or Dametos; or such Thrasionick vaporers and Hec tors, who fancy that a bold desie and challenge is half the combate and conquest; knowing that most spectators of Books look not much beyond the Title, loth to examine how it is made good in the Treatise, but presently they go away, as fully informed of the whole story, as they think they know by the Inscription what is in the Apothecaries pots or boxes.

5. Though nothing is more usual then these popular acts of Impudent calumniators, and desperate undertakers of a lost cause; Shimei doubts not to brand David with the name of a man of blood, cursing as he went the Lords Anointed; the Athenians call St. Paul a babler, others call him a pestilent fellow and sedition: Nay the Jewish malice and blasphemy first seek to crucifie the good name and credit of Christ,
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Chri$t, sometimes counting him a Winebibber and a glutton, a friend of publicans and sinners; yea they cry out of him as a blasphemer; and when dead, repute him a Deceiver. 

Naboth is accused for Bufペット; that he may be stoned, and his vineyard possessed: what will not sacrilegious avarice brand with blasphemy, if they seek to question or shake the unjust titles of such purchasers: Poor episcopacy, is nothing; and the sacred Covenant is nothing; and real blasphemy is not much to this Libeller; but Bishops, and Deans, and Chapters land are all in all; The Covenant and Engagement too shall be sacred, if they will help to keep out Kings and Bishops from recovering their rights: This is a better plea and title then any D. B. can bring in Westminster-hall for his houses and lands at Wells, for which this Libeller is so passionate and warm an Advocate; operculum pavilla dignißimum; Tis pity the pot and its cover should be parted.

5. But all this titular pomp and parade signifies nothing with sober and wise men; yea tis justly suspected, there is little manly truth there, where the pillow and idol is so full-stuffed with Goats-hair; this is the wonted way for Quacks and Cheats to gull country lobs: Nothing is more ease then to prefix such Labels to the vilest Libels, as those pamphlets of the same barrel with this calumniator were in the last years wont to do; when on every Booksellers stale were laid out, Antichristianism of all Bishops, and Episcopal Ordination; The downfall of Baals Priests; The vanity of Baby-baptism; So The necessity of Reformation; The Divine right of Presbyte-ry; Christ on his Throne; A voyce out of the Temple; and the like. Some mens desperate malice is so impudent.
to their good behaviour.

pudent as to brand with black stigmas, and crown with thorns, the most innocent hands and foreheads; also to adorn with Angelick vizards, the most Hellish Devils; as those cruel Saints did the late murder'd and martyred King, when they thought to justify the outrage of their own Villany, by calling him a Traitor, a Tyrant, and a Murtherer; titles that this Libeller will not now dare to own in public, nor yet D. B. his great Confident, unless they could get again into Buff-coats, ride at the head of a Troop of Horse, and make good that new charge which D. B. lays upon that King of glorious memory, as if he were felo de se, upon the point guilty of his own death and ruine, by his obstinate forsaking the Parliament, (when he could not safely stay at Whitehall;) and by his following, as he prates, the counsel of some Bishops and Clergy-men, nay indeed, the dictates of his own conscience, according to the Word of God, the Laws of the Land, and his Oath taken at his Coronation, to preserve the Clergy as well as the Laity, in their rights and immunities.

5. Among many other ridiculous follines, I could least tell what the Libeller meant by the epithite Idolized Non-sense, unless he feared and found by some experience, that the solid weight and divine truth of that free and rational Analysis (void of obscurity, popularity, partiality, Sophistry, or flattery) was likely to prevail so far to the satisfaction of all ingenious and honest minded Covenanters, as to redeem them from those Antepiscopal animosities and antipathies, in which they were cunningly engaged, and still were sought to be deceived by such deceitful

Q. What the Libeller means by Idolized non-sense.
ful Workers, who hope to make use of the Covenant, onely to keep out Bishops, and other Church-men from their Estates; and to keep these crafty Merchants in the possession of their Purchases; else why should this Libeller and his Bembo D. B. be thus touchy in the point of reducing the Covenant to such a sense as is not less consistent with Episcopacy, then with right reason, and true Religion, with Law, and Justice, with good Order and Polity, with Verity and Charity, with beams of divine goodness and glory, this Libeller is afraid honest men should too soon discover, too much venerate and submit unto for his profit and interest: For if the Covenant will not protect them from honest restitution, and scare the Law from a just resumption of Church lands, illegally sold, and sacrilegiously purchased (especially by Ministers of this Church,) yea, and very great Conformists too in times of yore, altum est, periti Sacrilege: All is lost: What shall D.B. do for his money lent and doubled upon publique faith!

§. The term Idolized, is very improperly affixed by the Libeller to Non-sense and blasphemy: For who in these days is so blinde a Bigot, as to venerate those Monsters to Reason and Religion? Is it not rather the Idolized Mammon of this Anatomist, and his Compeer D. B. which puts him upon such outcries, as Athaliah, crying Treason, Treason, when she was the greatest Traytor? Is it not his covetousness, which is Idolatry, that makes him fear leaft his Dagon of Sacrilege, set up in the Temple of his heart, and prostituted to the view of the World by new cases, and strange paradoxes, vies & revies, printed and reprinted, to the
the nauscum and loathing of all honest men, left this
should fall before the Ark of God? That justice, ho-
nesty, and truth, which ought to prevail, as in every
Christians soul, so in every Christian Church and
State; against which no vain pomp of pretended, ille-
gal, incompleat Authorities, and so invalid, may any
longer take place, or keep possession, against the
rightful owners.

5. It is not Idolatry, but pure Religion, and unde-
filed (which good Christians will highly value, ex-
actly follow, though to their detriment) which un-
deceives honest-meaning men of superstitious snares,
and popular surprieses, of vulgar mistakes, and per-
nicious errors; which brings them out of darkness
and doubting to clear light; out of Egypt, to Gothen;
out of partial hands, and politic scrupulosities, to pi-
ous, honest, and prudent liberties, confined to, and
consistent with the Laws of God and the Land; be-
yond which no Comet, no Ignis Fatnus, lawfully
may or can lead Good Christians, and Loyal Sub-
jects.

5. This was the design and work of the Analysis,
not Idolized, but justly esteemed by consciencious
and judicious men, for its sober sense, and solid piety,
by which it will prevail in spite of all pitiful Libels
and Pamphlets; for Magna est veritas & prevalebit.
'Tis a gross and a finine fancy to charge the world
with Idolizing non-sense and blasphemy, under the
title of Dr. Gaudens name, as it was a false and fcurri-
lous reproach cast by the Heathen on the Jews and
Christians, that they worshipped an Asses head; or
the
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The pudenda of their Priests: The sorry Libeller may sooner hope to have his Cacotony Idolized, and himself, when he dare own his name, or shew his face as Father to this goodly brat, to be venerated by all his sacrilegious Sectors, that by the impotency of his wit, and impudence of his Pasquil Oratory, he can long keep them in possession of the illegal Purchases, and either by force keep out the Lawful owners of those Lands and Houses, or else (as in a desperate siege) rather fire and blow up all (as D.B. threatens) then fairly quit the usurpation: This may get the Libeller and his Crony D.B. the report which Hierostratus had; or the veneration which Cain and Judas enjoyed, who wanted not those that almost idolized their names and memories, for the atrocity and infamy of their facts; qui ipso sceleris molimine & immanitatem credebantur pii; as many of latter years were cryed up for Saints, upon no other account, but the insolency, prosperity, and impenitency of their evil actions.

The vanity of that impudent title, impugning non-sence to the Analysis.

9. For the dash of Non-sence (which this Scribe and Pharisee imputes to the Analysis as fallily, as he writes sense) he is indeed highly concerned that the world should think it so, that they might forbear to read it, because he feels in his fortunes, as well as his covetous conscience, so quick a sense of its pregnant weight and power, as is sufficient to make even credulous men cautious, and rash men circumspect, upon the serious and just review of those things that pretend to Religion, and yet appear in sober sense inconsistent with our good Laws, with Loyalty and common equity: But can this Stentor hope to scare any
any honest men from reading Dr. Gaudens Analysis, by decrying it for non-sense, and yet own it as Idolized, that is, highly esteemed: who will not rather feel the quick motions of humane curiosity to read such a piece, as shall bear Dr. Gaudens name, and yet be traduced by an nameless Libeller for non-sense, yea, and Idolized non-sense? The world expects as little non-sense from Dr. Gauden, as it doth modestly or truth and honesty from any such Libellers, or their Conspirators and Favourites, such as B. B. who are ashamed to own what they say or do; only they are discovered, by doing and writing so as becomes no men but Monsters of base avarice and impudence, received by no virtue or sense of honour from those impudilities, which render them at once impudent, and yet ashamed to be known as Authors of such rare achievements, as these Libellers are; by which the vain calumniator hopes to blinde the English world, yea, and the knowing City of London, with these wits and disguises put upon Dr. Gaudens Analysis of the Covenant, as if it were not worth reading, being arrant Non sense; nor safe to read, being Blasphemy.

6. Doubtless in this the Libeller mistakes his mysterie of iniquity; for as all England, so chiefly the City of London, hath now learned wisdom by their afflictions: Their eyes are opened by those sharp eye salves which God hath applied to them, and by which he hath made all the scales of specious and popular pretences, with the films of faction and violent Reformation, to fall off. They now discern those to be but Teraphims and Idols of the vulgar; the machinations and artifices of crafty Politicians, which
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which heretofore were cryed up for Gods and Images fallen from Heaven. All honest Citizens and others, not blinded with self-interest, as their purchases of Crown and Church lands, or their debentures, do now discern clearly between precious liberties, and hypocritical tyranny; between religious engagements, and traitorous confederacies; between such sacred Leagues, and lawful Oathes allowed by God, and imposed by due Authority of men.

5. It must be very gross nonsence indeed, that any man must now write of the former policies, projects, and proceedings of some men, and not therein discover how enterfeiring they were with, and contradictory to the Laws and Oathes of God and man; so against their own declared Protestations, Promises, and Proposals, that even the ordinary Reader will easily discern the palpable cheats and frauds no less then force put upon the Nation; and carried on with an high hand against King and Clergy, against Lords and Commons, against our estates, liberties, and lives; against the order, honour, peace, Religion, just Reformation and Conscience of the Church and State: And all this to gratifie the ambition, covetousness, revenge and envy of such men, as cared not what havoc they made of things Sacred or Civil, provided they could get pay, and make a good purchase of Crown, or Church, or Delinquent lands.

6. This Libeller justly fears the potent impressions of that pious sense, which Dr. Gauden is wont to preach and write (beyond any such Scriblers reply) when he remonstrates and appeals (as he hath sometimes done both by preaching and printing) to the City
City and Countrey, to the grand body of this Kingdom, to all degrees of good men in Church and State, what sense they have of our past times and Tragedies, what advantages the Laws or Liberties, the Peace and Plenty, the Honour and Happiness of the Nation hath gained; yea, what Reformation and Improvement hath been made, as to the Religion, and the minds or manners of English people, yea, of English Preachers too, by all those sacred and solemn, but now illegal leagues, vows, and covenants, strange oaths and new engagements; yea, by the horrid excreations and abjurations taken, proposed and imposed by some.

If all Estates of this Nation had lost their sense of their sins, seductions, and sufferings, what made them by Dr. Gaudens and other mens instigations, express so general and great resentments of their, and their posterities sad condition, that they were impatient to be any longer basled; when from the City and all parts of the Kingdom, the confluence of mens just passions, was so great, and so strong, that like a mighty torrent or inundation, they bare all before them that opposed their just desires of returning to their pristine happy condition both in Church and State.

5. These were the motions of men not easily taken with non-sense, or with blasphemy; with what is void of Reason, and Religion, I believe this Libeller and C.B. too found, and to this day (as they intimate) feel it to their extreme grief, how that great Assembly of the City of London, were affected with Dr. Gaudens pious non-sense, and honest Blasphemy, when preaching at S. Paul's, before the Lord Mayor, and
and General Monck, he did so Anatomize those cruel Medicaizers, and crafty Empericks of the times, the flight Healers who made their profit and pleasure out of the diseases, pains, and mileries of their Country? How did then the Rumpers at once tremble and rage at the truth and courage of Dr. Gaudens nonsence? How were the Regicides astonished at the word of his mouth, that Word of God? How were the sacrilegious Merchants of Church Lands appalled before that blasphemy, which being like thunder and lightning, delivered by Dr. Gaudens tongue and pen, quite blasted all the glory of their purchases: of which so reasonable and influential Sermons and Writings, specially that of the Tears of the Church of England, this Libeller cannot but express a deep sense in that sad marginal note, p. 1. of his wretched Pamphlet, finding in it to this day no great use of consolation, either to himself or his darling Dr. Burges.

6. For from that time, the bloody Babel fell and could rise no more, from that day many wicked men began to look what rocks and mountains might cover them: After that all honest and just men dared to express their sense freely, and to discern the real nonsence and impudence of Dr. Burges his clamorous case, and important plea for sacrilege, with which (as the Widow) he hoped to weary out, and tire the just and unjust Judges, to confirm his sacrilegious bargains. Then did the Golden Calves, which the purchasers of Crown and Church lands had set up to themselves, become Nebustan, and fell to povvder; about which this Anatomist, and his dear Benjamin C. B. had so devoutly danced a long time: Such Gods
in our Israel would these regicides and sacrilegious spirits ever have to go before them, which should neither know nor punish their enormous sins, blasphemies, and hypocrites, being Gods indeed of non-sense, having eyes, and see not; ears, and hear not; and such are all those that sometime cried them up, and trusted in them, as this wretched Libeller, and his second D.B. who by this time may have some quicker sense of Dr. Gaudens non-sense, notwithstanding they have thick skins, branny Hearts, and cauterized Consciences.

But if this Libeller and his copes-mate (whose name is easier known by his ominous Acrosticks, C. B. or D. B. that's the name and number of the Beast) have found so compleat non-sense in Dr. Gaudens Analysis, what pity it is, that this doubty Champion, and his Squire (like Sancho Panca to Don Quixot) should prodigally lose so much precious time and valour, in combating with Non-sense, as he did with a Windmil.

6. Non-sense fights against itself, and must needs fall with its own weight, as sand without lime: The Writer of non-sense is never likely to infect the world with here'se, or any dangerous doctrines: This strain of non-sense made the Valentinians and Manicomees of old so ridiculous, and the Familists of later years, and the Quakers last of all, whose futility time best confutes, and the experience which sober men have of their dotage or delirancy.

7. But sure the Libelling Anatomist found more of sense in Dr. Gaudens Analysis, then Ixion did of a Goddess in the cloud he so strictly embraced: Nor would
would he have so eagerly pursued it, and its innocent Author, even to the accusation of Blasphemy, (as Po'phemus did after Ulysses, with his blinde and bloody forehead) if he had not felt the piquant darts of its sense and reason, Religion and Conscience, its Law and Justice, deeply fixed in his breast and other mens too.

Else Ad quid perditio haec? What needed this passion and consumption of the little wit, and less reason whereof this Libeller is guilty. Men of small stocks must not be prodigal: Dr. Gaudens Sophistry at least (which is a semblance of sense, and Reason, and Religion) had been worth his examining: But what pity is it that so great an Artift, though unknown, and so skilful an Anatomist, though Anonymus, should sharpen his lippient eyes, and whet his butcherly knife, and stretch out his bloody hands, onely to cut the throat of this Analysis and chop it in more pieces then Medea did her children, and yet exercise all this skil or cruelty upon a simple piece of non-sense, which could hardly at once be guilty of non-sense and blasphemy too, any more then natural Ideots, Fools and Madmen can; who being, as the vulgar speak, bereaved of their senses, that is of right reason, are not capable of sense, of malice, much less of Blasphemy: Nor was ever any man so void of sense or honour, as to challenge and combat with those poor creatures, whose defects are their protection, both from Gods and mans justice.

5. But it is the interest and policy of some audacious spirits, to charge the severest and most searching Truths with Non-sense; when themselves are by many hypocrisies, presumptions, relapses and apostacies grown
grown past feeling, and given over to a reprobate fence: Men are loth to own the sense, that is the reason and religion of that Discourse which they see tends to destroy their lusts, yea to weaken much their ill gotten estates; if they should make restitution with Zaphuvs, without which no saving repentance; thus the Athenians pride, counts St. Paul's reasoning babbling; and carnal men call the wisdom of God the foolishness of preaching: Festus being moved to a trembling, Act. 24. 25. by St. Paul's preaching of righteousness, temperance, and judgment to come, was willing to avoid the edge and dint of those potent expressions, by crying out, Paul thou art beside thy self; much learning hath made thee mad; from the same sad omen and presage that Dr. Gaudens Analysis may bring all good Christians and loyal Subjects to a right sense of their duty to God, the King and the Church, beyond or against which no covenant of humane invention and illegal imposition ought or lawfully can lead or drive them, this Libelling Rabbekah, this Analyzing Shimei calls it nonsense and blasphemy; But as the jeastings of wise men are better then the most serious musings or ploddings of weak and foolish heads; so will Dr. Gaudens nonsense prove more potent in the end with all godly and honest men, then the most specious shews of sense and sacredness, which others pretend: and with great impatience cry up as the Ephesine rabble did their Diana; with an eye to their gain; fearing that if their Antiepiscopal sense of the Covenant be basied, their sacrilegious and illegal purchases must be null and vacated: For if Dr. Burges argument be good, the Office of Bishops, Deans and Prebends are abolished without any law, by a
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temporary Ordinance of Lords and Commons, ergo, their lands may justly be sold, which fallacy might as well be urged against the King's and Crown lands: It will follow, that when Bishops, Deans and Chapters are by lawful power restored, according to Law, to their offices and places in the Church, their lands and houses also must be according to Law restored to them.

The justice and wisdom of the just God, and of all just men, possibly the Libeller may think to be foolishness and injustice (considering how much money he and his partner Dr. Burges, hath laid out upon so no legal or just Title, Bishops and Cathedral lands;) yet the event will declare how little sense or conscience, prudence or piety these purchasers had, when out of regret of their supine folly in making such non-sensy purchases, as to buy what was by Law another man's, and by no lawful power alienated from them, they will be ready to blaspheme God and the King, yea to curse themselves, and all those who were the means to lead them into such palpable snares of Sacrilege, folly, and injustice, against God and the King, against Church and State, to their very great loss and detriment.

What sense and secret feeling this Libeller hath of Dr. Gaudens non-sense, in stating the lawful, moral, and only obliging sense that can be made of the Covenant, he is willing to dissemble; and strives, though in vain, to put on a shew of confidence; but one may easily see, that the Analyst, like Ehab's dagger in Eglon's belly, hath struck deep; and is so lodged in his bowels, that the dirt and filth comes forth, in these imputations of Idolized nonsense and blasphemy; both
both which the Libelling Anatomiſt, and Dr. Burges his dear Pupil, will then be in better temper, and have more leisure to prove, without passion, when they have both restored Bishops, and other Church Lands, to the rightful owners, according to the Law of God and man, and the rules of all justice, which bindes us to give to every one their own, and to do to others, as we would be done unto: Dr. Burges would have his illegal bargain against the encroachments of the Corporation or City of Wells; and the Bishop of Bath and Wells, with the Dean and Prebends, would have their estates from Dr. Burges: Which once done humbly and ingenuously (without force, or firing him out of his fine house, as he threatens the learned Dean of Wells, Dr. Criton) this blessed and penitent pair will be much more able, with clearer eyes to discern, and juster zeal to detest the Idolized non-fense and blasphemy of Dr. Gaudens Analysis; then will they be best Judges of the honest and onely lawful sense of the Covenant, when they shall hope to get nothing by it; yea, and so far conform to it, as to maintain the just right of King and Subject, of Church and State; which will undoubtedly cast out Dr. Burges, and bring in the Bishop and Dean of Wells to their properties and liberties of enjoying their own according to Law.

9. When I finde Dr. Burges, and his Patron this Libeller, thus cloathed with righteousness, and in their right minde, no less then their rightful houses and estates; when I shall see them more cautious of making good that proverb, A fool and his money are soon parted; when they have eyes to see, what is written in great Letters upon all Church Lands and Estates.
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Estates, Caveat Emptor, as Mene Tekel Perez, was on Belsbazzarswall; when they are as much trembling at that hand writing, which curseth every man, yea, every Nation that dares rob. God, and his Priests, or by the same Analogy, Christ and his Ministers, which blasteth all sacrilegious and presumptuous purchasers, with the Apostolical Anathema or Thunderbolt, which struck Ananias and Saphyra dead, and astonisht Simon Magus, with, Thy money perish with thee; when I see them got out of that band of iniquity, and gall of bitterness, sacrilegious covetousness and which dares with open forehead comly v. countenance, yea truck and trade, with those Hucksters, who labour to deprive all excellent Bishops, and other learned Churchmen in England, of their lawful, merited, and well used Estates and Dignities; yea, to deprive this so ancient, Christian, and reformed Church of England, of that primitive, Catholick, and Apostolick Government of Episcopacy, and all those prudent helps of Church Government, which were by way of counsel and assistance applied to Bishops, in the Dean and Chapters, as a constant Presbytery.

When I see Dr. Burges his resolution, his recantation; his retreat from the traverses, with which this Dromedary hath weariest himself: When his prodromus or Jackcal, this Libeller shall make a new Essay of his wit, and sense, and zeal in discovering Dr. Burges his restitution and real repentance; when I find them both, or one of them, which is as good as both, like Ecebolius, prostrate at the Church porch, on the ground, and crying out, Calculc us salem insipidus; then it will be time to examine, what non-sense and blasphemy they really find in Dr. Gaudens Analysis; which
which will not be (sheer, ) like Jonahs Gourd, of a nights growth, and a days withering ; but it will be like Sempervire or Ever-live, flourishing like Aarons Rod, bearing fair leaves of right reason, and ripe fruits of true Religion, Justice, and Reason, both before God and man; nor shall the scratching of any such Bramble be able to destroy its fruit or floridness; to which all ingenuous Covenanters will cheerfully conform; whose freedom is this, not to be bound by any cords of men, contrary to those obligations, which and the laws of the Land have upon them. If anything as a snare, or surprize, or mistake be put upon them by others, or taken up by themselves, contrary to these moral and immutable ties of Piety, Equity, and Charity, they are no more bound to keep and perform any Vow, or Covenant, or Oath in any such rash and unlawful sense, then those Jews were to make good their Corbin, of devoting all their goods to God and his Temple, rather then relieve their necessitous Parents; or then David was bound to keep his, when he resolved (with, God do so to me and mine also) to destroy Nabal, and all his house; which military and cruel purpose, yea solemn protestation in Gods name, he piously, cheerfully and thankfully broke, yea, recanted it, at the wise intercession of Nabals wife.

But the bold charge of Blasphemy, added to non-sense and both Idolized, is of so hainous a nature, and so reproachful, not onely to Dr. Gauden, but to the whole age he lives in, and to all sorts of worthy persons (who doubtless never took Dr. Gauden for to be so bold a sinner, as at once to rob God of his glory, and his Church, by charging Dr. Gauden with blasphemy, the Libel of his reproach-
Church of its honour; or to blaspheme either God or the King) that the prodigious Libeller, though he is justly ashamed and afraid to own himself or his name, yet ought not too much to flatter himself in Dr. Gardens silence for a time, in his own concealment, as if these would keep him secret and safe from the revenge which hangs over him; Alas the Author of it, is not only deservedly suspected, but evidently known to all the better world at London, and in the Country, to be such an one as might probably have served Ababs covetousness, and Jezebels cruelty, in charging Naboth with Blasphemy; yea, he is prone to think and write of all Bishops, Deans, and Prebends, as Blasphemers; men not fit to live, and enjoy their own, but to be either stoned, or starved to death; that he may (as a spiteful-wasp, who hath more of the sting then honey) still enjoy the sweet hives of those Drones, those Idle-bellies, as that Cretian Borborites calls persons every way so much his betters, that it is to their disparagement to compare them with such a Mushroom; who is (besides common fame) upon record in Chancery, by a sentence given May 1. 1657. blessed with this Encomium in Hippeslys case; that he appears to be an Author and Abettor of so great injustice and oppressions, as are not only utterly in becoming a man of common honesty, much more a Minister of the Gospel, whose life and conversation should be exemplary in all virtue, &c.

Quis cœlum terre non miscet & mare caelo; Si fur displiceat Veri.
to their good behaviour.

It would have made an horse break his bridle, and startle to an extasie all the sober world, to hear Verres inveigh against Theivery, or Cataline against conspiracy, or Cesar Borgia against Luxury, or C. B. against Sacrifitge, or this Libeller against blasphemy, and yet conceal his name as ashamed of his zealrty, and clamor alond for the sacred Covenant (forsooth) and cry out against all as blasphemy and blasphemers that shall so abate the rigid, factious and unjust sense, by some imputed to it, and prosecution against Bishops and Episcopacy, as may make a fair and honest way to their just restitution, to those rights of estate, honor and authority, which by law are due to them, and only by the will and power of a few men was taken, or rather beaten or extorted from them.

How ridiculous would this Act and Scene of this Libeller have appeared to all Spectators who should have seen him (if he durst have been visible) at this loud out-cry of blasphemy, rending his garments, and tearing the hair off his head and beard (if the last be not lately cut off to disguise him, and the other as short as his eye-brows) in a most pitheous and hideous manner, as the high Priest did when he cryed out against Christ: We have heard his blasphemy, &c. themselves then most guilty of blaspheming the Son of God, and Saviour of the world, when they kindled most like touchwood or tinder at the imaginary sparks of blasphemy, as this Libeller doth, who if he should rake his own evil heart, or the Devils skul, can find no shew of this foul le-profie of blasphemy upon Dr. Gaudens Analysis; save only that Dr. Gauden, in that as in all his ways, neither doth nor ever did bow down and worship either that Covenant, or any other Engagements, civil or sacred,
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Sacred, which any party of men set up in England, in such words, or under such a sense and design, as were inconsistent with, and contrary to those preceding Oaths, upon his and the Nations souls; which obliged to all things just and honest toward God, the King, and all men; Nor could in Dr. Gaudens judgment after-Engagements and Covenants either violently imposed or spontaneously undertaken, any way absolve from the former lawful bonds, nor bind men to act in the least degree contrary to them.

This, this is the blasphemy, the non-sense, so offensive to the Libeller, to C. B. and all those who first protesting and after covenanting to keep to the reformed Religion, established in England, to the Laws and Liberties of the Nation, to their duty to King and Parliaments, the Church and their Country, were yet (at last) so hurried down the torrents of factions, furies and rebellions, as they not only took away from godly and learned Bishops, and many other worthy Churchmen their lawful estates; but they tore up even their adored Parliaments and Representatives by the roots, and pulled out those covenanting Lords and Commons by the ears; they turned all first to Presbytery, next to Independence, and at last to Anarchy.

Yet did not this gentle Libeller or D.B. all that time accuse any of those sons of Belial with the least spot of blasphemy, although they were no great Bigots or observers of the Covenant, in any sense loyal, religious, or lawful, but as swine trampled all under their feet, only they still corresponded with this Libeller, and the Chicken under his wings, D.c. Burges, so far as to make good the bad purchase of Bishops and other Church
to their good behaviour.

Church lands, which he had made. All this while the most prodigious Violaters, bafflers, and Scorners of his Sacred Covenant, were so far from blasphemers, that they were Saints, and in D. B's white book he owned them for Parliaments, Representatives, and Supreme Powers, when he was to acquaint them and the world with his lamentable case, as to his purchase, which still stuck in the bryars, and pulled some wool from the back of the black sheep.

6. Who is not content with Dr. Gaudens Caution and Indulgence, formerly interpreting, and soberly resolving the Covenant into such a sense, as onely can be just and lawful in it self; also most according to the peace of the Nation, and composure of all honest mens minds, who are engaged by all moral and indispensible ties, long before this Covenant was hatched, to keep their oaths and vows to God and the King, agreeable to Gods Word and the Laws of the Land; which are the rules of Justice, and gives to every man his due.

7. But this sober sense of the Covenant will not keep D. Burges in his Bishops lands, or Deans house, this will not keep Episcopacy out of the Church, or Bishops out of their estates; the want, use, and worth of which Government, many years miserable experience hath sufficiently taught all English men, but onely Papists, and Purchasers of Church lands: For this is the Palladium of their Troy, this their design, who either out of Romish and Jesuitical principles, or out of Presbyterian envy, spite and pride, or out of covetous and sacrilegious projects, to make unjust and filthy gain, do so wring the Nose of the Covenant, that they would make the blood to come again; and
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so rack its joynts, by a Presbyterian, or a Politick Strappado, that they dissolve the truest strength, and moral ligaments of it: which it may well have, if it be kept within the due bounds of an honest, just, and legal sense; and not stretched to the proportions which every Procrustes would have it, to fit his bed, and serve the turn of his lusts, either covetousness or ambition, disloyalty or sacrilege, Anarchy or confusion.

The Libellers calumny then, as to Idolized Nonsense, was onely worthy of Dr. Gaudens smiles, and scorns; but the charge of Blasphemy must be looked upon with a more rugged and severe brow.

If it were not a mouth and pen wonted to foul Enormities, I might cry out with him in Homer,

\[\text{Hard } \text{eyes, } \text{hypocrites.}\]

If it were a tongue or pen that kept within the circle of modesty, ingenuity, humanity, or common civility, I would undertake to charm it, and exorcise that evil spirit which occasionally, and for a fit of passion, might possess them, by telling him, that next being guilty of blasphemy ones self, good men should be most cautious of accusing another falsly of blasphemy: Nor may here every hot fit of passion and revenge, which easily surprizeth cholericke tempers, and adult constitutions, serve for an excuse. Dr. Gaudens charging D. Burges, a Presbyter of the Church of England, for his scandalous and sacrilegious purchasings of Church lands, contrary to the Law of God and man, was so easie, so apparent, so by himself confessed, in the fact, and owned by, and all that knew him, for a crying and conclamated case, that
it did not deserve such a black and odious retortion from his Factor this Libeller, as to charge Dr. Gauden with no less than blasphemy, of which no sober man ever suspected him to be guilty; nor would Dr. Gauden ever own or avow it in any degree, which Dr. Burges doth, as to his sacrilegious purchase, who hath brass enough to bring it into dispute, and vent his unhappy Paradox. That what, he confesseth, all the godly and learned World ever esteemed Sacrilege, yet is to him as a new and great Rabbi, or Corbanist, no sin: He can, like the Pylile, and other Negroes in Afgyc, feed upon, and thrive with such Vipers and Serpents flesh: Neither the irreligion, nor oppression, nor the in-justice, troubles his Ostrich stomack, either as taking those Estates from God and the Church, or from particular worthy Bishops, and other Church-men, without any Law; yea, against all Law: For a temporary Order of the two Houses of Parliament (even in their full and free constitution,) cannot lawfully deprive any man of his free-hold lands or goods, and this without any legal Tryal. For this is the case, as Dr. Burges to his great grief and terror well knows, though he vapours much; and so doth his Brave, this Libeller, who is as valiant as an hungry Greek, and will venture at any thing, that he may but still feed, though upon the Priest's Portion, the Churches Patri-monoy; robbing Father and Mother, and wiping his mouth as the Harlot, with, What evil have I done? If I have not done what is just, yet I did what was profitable, and I am now in prudence to do what is necessary, sceleras sceleribus tueri, to maintain sin with sin, and to turn godliness into gain, though I lose my soul into the bargain.
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But to return more strictly to my Accuser of Blasphemy, my great Diabolus and Sycophant, this ranting Libeller, and the Daemon that postest the him: O evil and unclean Spirit, who ever thou art, wherewith thou art, whence ever thou comest, whither ever thou goest, to City and Countrey, to London o Wells, seeking what Church, or Church Lands, or Church men thou mayest devour; whether thou feedest upon Crown, or Church Lands, upon the flesh of Kings or Bishops: Whether thou devourst the houses and honors of widows, maids, or Wives: Whether thou beest Belzebub or Beelphegor, a Spirit of luxury or covetousness, for wantonness or wealth: Whether thou favourest of a Renegado Presbyterian, or a rambling Independent, or a sorry Quaker, or a grand Apostate from Episcopacy, or an utter Antagonist to all Bishops: Whether thou art nothing, or all things, as the tide serves, and wind turns, know, to the encrease of thy terror and torment, That there is so Potent a Defensative and Firmament against thee in an upright heart, and an unspotted life, in a just and generous soul, that owns and adores with all humble reverence, the glorious Majestic, and infinite perfections of the blessed God, Father, Son, and Holy Spirit, as they are manifested in the holy Word (besides the power, wisdom, and harmony of their works) that no violent and malicious imputation of blasphemy can be fastned upon Dr Gaudens actions, words, or writings; none of which have hitherto (beyond common infirmities) been any infamy to his person, or reproach to his Profession, as a Christian or a Minister: For which he may boldly appeal to all that know him, if it were needful so far to counterpoise the calumny.
calumny of a vile and obscure Libeller, with the testimony of persons of honour and honesty.

But possibly the impudence of this Accuser dares not as Lucifer, ascend so high, as to charge Dr. Gauden with blasphemy in the rank and highest sense, which is a presumptuous reproach, or wilful diminution of the glorious attributes of God's Name, at the proof of which he no where offers. It may be he takes blasphemy in a lower sense, as a reproaching those that are Supreme in power, though not in due Authority: And this because, forsooth, Dr. Gauden, doth not, did not flatter every prevalent faction, or comply with every patch or party, or flag end, or tail, or rump of tumultuated, balled and over-awed Parliaments: Nor yet suffer his sheaf to bow down to novel, partial and by-fled Assemblies; as if they were the grand and sole Dictators, yea, Reformers of our Church and Religion, beyond all former Synods and Convocations; or as if we had no Sovereign but the armed Arbitrators of our lives, liberties and estates, who fought to make the glory of the Nation and Church of England, which was ever Regal and Episcopal since it was Christian, truckle under a Scotch Canopy, and to make Bishops to crib in a Presbyterian trundle-bed; as much as Kingly Majestie, to be confounded with Democracy.

'Tis true, the freedom of Dr. Gauden's tongue and pen hath been such, that saving his civility as a man, and his charity as a Christian, which he owns and studies to pay to all men's persons, friends and enemies (even to this miserable Libeller, if he knows him;) He hates and dares reprove open sins of Rebellion,
bellion, Perjury, Sacrilege, and gross Injustice, in the great, and many, in the most powerful, popular and prosperous, as well as the poor, mean and miserable.

D. Gaudens stile, wounds and slays the stoutest, as well as the leanest; he spared not the Army, the Judges and Destroyers of the King; he hath fought with Beasts at Ephesus, and encountered the fat Bulls of Ba- san, such as Dr. Burges, and other Sacrilegious pur- chasers of Church Lands, contrary to Gods and mans Laws; yea, and contrary to the Kings both conscience and commands; highly to the injury of the dead, as well as the oppression and impoverishing of the living, many reverend Bishops and other excellent Clergy-men in all the Church of England: Dr. Gauden he fears not to attaçque the most spicio- ous Hypocrites, and formal Pretenders to Religion, Reformation, Sanctity and Inspiration, when their cruel and unjust actions, confute their pretensions: As they do with a witness, when they are sacri- legious against God and his Church, trayterous and rebellious against the King; when they are by their covetousness, ambition, contentiousness, envy and malice, the noon-day scandals to the Christian name, and reformed profession, as men, or Ministers of any degree and order.

5. Dr. Gaudens high esteem of Parliaments and Convocations, in their legal and honorable constitution, is so sufficiently discovered to the World in his Writings, late and long since; particularly in that Sermon of his preached at S. Pauls, called Medicastri, or flight Healers, which so offended C.B. and those ( συρπιθάλα) Corrosives or canker of Church and
and State, that none can question it, but such a paltry Libeller as this, to whose palate all Dr. Gaudens Writings seem to be like Ratsbane; he no sooner tastes them, but he surfs and swells, and is ready to break in sunder with despite and malice.

If to blame those that are blameworthy, whose unrighteous decrees, vile and abhorred actions, full of cruelty and confusion, expose them to the detestation of God and man; whose shame no names of Parliaments, or Assemblies, or Saints, or Supreme Power, can hide and palliate: If to resist such to their face, as S. Paul did S. Peter, as occasion offers, and either duty to God, or charity to the Church and his Countrey do bide and command; if this be blasphemy, Dr. Gauden is willingly, yea ambitiously guilty of it, not as one that delights to speak evil of Dignities, lawfully and truly such; but while others flatter the most indign Usurpations, Dr. Gauden discovers their Indignities; making their Authors and Abettors the objects of God's and all good mens just indignation; while they make tumults and lies their refuge, neither fearing God, nor reverencing man; insolencing the honour and freedom of Parliaments, deluding and oppressing the people, destroying the King, and deforming the Church, abolishing our ancient Laws, and excellent Constitutions in Church and State, to set up their novel factions.

5. If to assert the clear, moral, just and immutable rules of conscience; the lawful and onely bonds of mens thoughts, desires, words, oaths, vows, covenants, and actions, namely the Word of God, the rules of right Reason or common honesty, and the Laws of the Land, which are the measures of Civil Justice
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Justice, if this be blasphemy: If to perstringe and sharply rebuke with all Ministerial authority (yet humbly and discreetly) the base Policies, and injurious practices of an Adulterous generation, of a sacrilegious crew, and God-robbing faction; who make way for the interests of their factions, and for their private honors or estates; by threatening, imprisoning, and at last murdering their King; by extirpating all his Royal Posterity, by spoiling learned and holy Bishops, with many other excellent Church-men; by forcing Parliaments, like Plants set in hot beds, to do what they list; by overthrowing all things Civil and Sacred: If to speak evil of these evil deeds and doers, whose folly is manifest to all true men: If this be blasphemy, Dr. Gauden doth not deprecate that imputation, but glories in it, as S. Paul did in serving God that way which some called Heresie.

6. If to state the Covenant in so candid and Christian a sort, as to allow all that is in any moral and honest sense lawful, just and good in it; as being within the power of men, as Christians and Subjects, freely to profess or oblige themselves to in God's name, as consistent with the Laws of God, and the Land: If to pare off all that is dangerously interpreted or affixed by some mens superstition; and to give a benign sense of what is dubious: If to absolve men from what shall appear to be factiously, sacrilegiously, or injuriously intended, imposed, practised or urged by some mens partial and peevish Spirits: If seeking to draw fairly all English Protestants to true Piety, constant Loyalty, Ecclesiastical Unity, Holy Order, mutual Charity, and civil Peace, be any blaspheming
to their good behaviour.

blaspheming of God, or the King, or true Religion; or (indeed) of the Covenant itself (so much over-rated up by some either more subtil or silly men; as if like the Sun at noon day, its lights eclipsed, yea, extinguished all other lawful and precedent Oathes of Allegiance and Supremacy, of Civil and Ecclesiastical obedience; and absolved men from that duty, justice and charity which they owe to all men:) If this be Blasphemy in the Libellers sense, truly it is such as cannot justly be blamed by any good Christians, prudent Ministers, or loyal Subjects: But only by such bold Cavillers, and calumniators, as have some further fish to fry; and some faction still to foment, under some affected, rigid, unjust, and invalid sense, which they must affix to the Covenant, in order to promote the private and partial interests of some men; whose fear, guilt and shame for past actions, make them fly to this Asylum of the Covenant, as if it were the onely Sanctuary for malefactors.

9. If not to purchase Bishops and other Church lands (where no man had commission or permission from God, the King, the Law, or the Possessors) to sell them; nor indeed any just cause to alienate them: If to maintain (παραδεχόμενος) an irreconcileable war against all sacrilegious practices, whiles yet he prays for the persons: If to pity the folly, and contemn the knavery of such Purchasers, who were so greedy of great pennyworths, as not to regard the bad, the no little they had for their security: If this be blasphemy, it is more commendable and useful for the public good, than ever this Libellers frensie, or D. B's zeal for such a Reformation as may hedge in his Church
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Church Lands to his private fortunes; or at least help him to some good Composition; that so he may not too much burn his fingers, and singe his feathers, or fire and consume his nest, by his sacrilegious adventures.

5. If these ways of Dr. Gardens expressing himself by word and deed; by preaching and writing, be his Idolized Non-sense and Blasphemy, no doubt, (like the foolishness of S. Pauls preaching, and the weakness of his presence) it will tend more to Gods glory, the Kings Honour, the Churches Peace, and all good Christians satisfaction, then all the Faciious Conspiracies, and Libellers Rhapsodies of this Anatomist; who dare not appear or shew his face to the World, left he should discredit and confute his Libellous Pamphlets by the scandal of his looks, and infamy of his person; which adds as little to the repute of any cause he undertakes, as Satan doth to the honour of the Scripture, when he cites it; or the name of Pontius Pilate doth to the authority of the Creed.

Nor is it in the power of any such sacrilegious Apostates, and rebellious children, as this Libeller appears to be by his scorning the Church of England, and disdainning to own her as a Mother, or to pity her in her late trials and Afflictions upon earth; because Hierusalem from above, whence the Truth, Light and Saviour of the Church descended, is the Mother of us all; It is not, I say, within the reach of his tongue or pen to fasten any such, as ridiculous as false, imputation of nonsense and blasphemy upon a person whose conversation and doctrine have by the grace of God been
been as free from the spot or suspicion of such great
offences, as are Idolatry, Sacrileuge, Blasphemy, Si-
mony, Rebellion, putid flattery, and Ecclesiastic inconst-
ancy, as some men have been guilty of all these,
and void of all meauty, ingenuity, sense of honor,
loyalty, real sanctity, generous constancy, and comm-
on honesty; lurking as serpents or evil beasts in
secrei places; and though unseen, yet assailing
with the sting and poiylen of blasphemy; whereto
nothing is proved either against the blessed God,
Creator, Saviour and Sanctifier; or against the Ho-
ly Scriptures, or against the Church of God, or a-
gainst any part of his Worship, or any holy duty,
grace and virtue; no not against any counsels, ac-
tions or authority of lawful superiors; or against any
honest man, who keeps within the bounds of God's
law, and the Laws of this Church and Kingdom.

5. Where then O wretched Libellist is Dr. Gaudens
blasphemy! Is not this venemous beast, which out
of the flames of malice, burning in a sacrilegious
breast seeks to fasten upon his hand, as easily shaken
off without any hurt into the fire whence it come, as
that viper which was seized on S. Pauls; and by his mi-
raculous indemnity manifested his innocency, to the a-
mazement of his censorious spectators; Alas these
impotent endeavours of enraged wickedness, and sa-
crilegious despair, are like the (ultimi comites mori-
entium ferarum) last bitings of those beasts, whose
revenge consists onely in making their teeth meet,
though they fasten upon steel and break their jaws;
when the Dragon saw his time was short, he sought
to make it up in the vehemency of his rage against
the Church; upon earth no doubt, described as a
woman.
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woman too, and so may (as Eve) very properly be called the Mother of all the living, in a spiritual new life, which are born of the Word of God and his Spirit, and brought up in that holy family, and nourished by the breast of this Spouse of Christ: At which holy allusion this impudent Libeller makes himself as much prophan sport, as Samuel did when he mocked Isaac, being justly ashamed to own that Church is a Mother, which as an ungracious and ungrateful wretch, he hath not only forsaken and scorned, but wasted and robbed as much as in him lay of her support, ornaments, of her honor, government and authority: Perhaps this learned Etymologist fancying, that Hierusalem, which he owns as a mother only above, hath its name from his iesouia, which signifies Sacrilege.

5. But finding by the gracious revolutions of Divine mercy the Church of England to be in a fair way to be recovered out of the hands of Sacrilegious Robbers; the poor Libeller and his friends are now concerned to cry out amain of blasphemy against Dr. Gauden, as a constant son, and dutiful assister of the Church of England, and a no less severe and smart, then just and implacable tormentor of impudent Sacrilegists and Apostates.

5. Who are not content to sin and sneak, but they must boast and vapour, and strut and challenge all the better world, as if they could justify their sin and folly, against the suffrages of all mankind, Heathens and Christians, Reformists and Romanists, as the illustrious Dr. Burges hath done to his eternal infamy, fancying that he hath drawn freights' lines, and fairer figures with his black coal, in order to take away

Dr. Burges his Paradox of Sacrilege no Sin.
away the Hellish dolemnity, or to put on some tun-
Sure and focus of beauty, on the ugly face of sacri-
ledge, then all the great Matters of Learning, Elo-
queness, and Religion have in all ages been able to
do, by way of describing how unjust, how odious,
how ingrate, how impudent, how abominable to God,
how detestable to good men; how unworthy of any
man, much more of any Christian and Reformed,
that facinorous crime of wilful and presumptuous sa-
crilege is; which openly mocks God, and affronts Re-
ligion; which against all Law, robs the true Church,
們ures the chief Bishops and Pastors of it, and dis-
courageth all true Professors, prostituting all that is
sacred to Atheism and Prophaneness; which no man
can scruple, who hath learned this Paradox, That to
alienate by force, without any Law or consent of the
Patron, and Proprietors, or Possessors, either the
King or the Clergy, those lands, houses and goods
which have been lawfully dedicated, long confirm-
ed, and well used to the glory of God, and the
good of his Church; (that God may be duly wor-
shipped and served; and his Church, both Pastors
and people, duly maintained in good order and go-
vernment:) That this is no Sin, though against Law
and Justice; and no sacrilege, though manifestly
against the peculiar rights of God and the Church,
and that double honour which is due to the Teach-
ers and Governors of it; and lastly, against the
credit of both Christian and Reformed Religio-

9. For none of all which great interests, those
Gallio's are concerned, who with this Libeller and
his dear D. Burges, having imbarqued in a sacrilegi-
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gious bottom; and having had for some years fair

gales to flatter them, had rather make an eternal

shipwreck, like Hymenaeus and Alexander, of faith

and good conscience, yea, of Church and State,
of King and Clergy, then make just restitution to

God, the King, and the Church.

9. The rendition and loss of which ill-gotten

Estates, will teach those merchants more wit and ho-

nestly hereafter, though they have left money to ven-
ture upon, not crazy or crackt titles, but apparently
null and void, as against all Laws of God and the

Land; whose Equity, Sanity and Antiquity are

not to be baffled or abolished by any temporary orde-
nance of Parliament, in any broken Constitution:
much less when either leavened with faction and no-
velty; or ruffled by tumults, or over-awed or abet-
ted by foreign Armies, or sifted and scattered by
any factious artifices and parties; who had no lawful
power or authority in them, either from God or

man, to deprive any one honest man, much less so
many learned, reverend and unblameable Church-
men, yea, the whole Order, Polity and Fraternity
of the Clergy, of their Lands and Estates, no way
evided or forfeited by any Law.

9. The numbers of men doth not lessen their sin,
nor their punishment: What may befall one man,
either as to sin or sorrow, may reach Societies, Syn-
ods, Houses of Parliament, and whole Churches;
which are subject to Apostasies in Religion, to De-
pravedness in Opinion, and to Partiality in Practice;
by which if they be at any time as men, surprized
and seized, the only way of happiness is, to repent
and amend; to make personal and publique restituti-
to their good behaviour.

on, to return to their first love, and to strengthen the things that remain; which hath been the pious care and endeavour of this last happy Parliament, rendering to Caesar the things that are Caesars, and to God, the things that are Gods: That this Church and Nation hitherto kept, as to its Parliamentary honour and sanctity, from the great offences, may be ever free from Regicide, Sacrilege and Apostacy, (for neither any full and free Parliament, consisting of King, Lords and Commons; nor yet any National Convocation or Synod, have ever counselled, contrived, accomplished, or approved any of those horrid abominations, which have so long, like the Deluge, overflowed and prevailed over the highest mountains;) But now (blest be God) they are not only allwaged, but the dry Land appears; yea, our Noah and his Family, the Father and Conservator of our British world, and of these Reformed Churches, is come out of the Ark, and hath taken just possession of his Kingdoms and Dominions; for whom even this Libeller dares (page 13.) faintly and hypocritically to pray; mentioning His Majesty with a superficial by-blow of devotion; when (God knows) the Kings restauration was as unwelcome to such sacrilegious spirits, as Christ's coming was to the Legion Devils in the Gospel; of whom they had a just jealousy, that he came to torment them before their time.

5. Which fear His Majesties native, and almost excessive clemency hath hitherto abated and confuted; yea, is prone always so to do, if he can but see any such signs of penitence in his and the Churches Enemies, as may bring forth fruits of justice and righteousness, of restitution and amendment; which fruits are as hardly

Gods and his Majesties clemency should lead to repentance.
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hardly to be expected from presumptuous Sacristegists, such as this Libeller and his D. Furges seem to be, as figs are from thorns, or grapes from thistles; since they by a far fetcht-fancy and fallacy, seem to expect a like improvement of the Covenant, by an unlawful and unjust sense; in which it seems they took it first, and still hold it, for the extirpation of Bishops, and keeping them and other Clergy-men from their estates, as far better minded men have at last made of it, in part of their Loyalty for promoting the Kings happy Restauration: Which sense of that branch of the Covenant, is as just, honest and conform to our English Oathes, and Laws of God and the Land; as the other of sacrilegious extirpating Bishops and Episcopacy, as to their pristine, primitive and due authority, in order to keep away their Lands and Estates from them and the Clergy, is most unjust, uncatholic, unchristian; contrary to piety and common equity, against the Laws and Oathes of God and man, specially of the English Clergy; a plea and project fit only to be solicited by a Chaplain of Julians the Apostle, and a person publicly branded as void of common honesty; who forgetting that modest sinning is some diminution of guilt, and some presage of repentance, Absalom-like, on the house top, must spread his tent; and under the covert of the Covenant (which is too narrow to hide or protect the sin and shame of either sacrilege, or schism, or rebellion) to discover his Fathers, the Bishops nakedness, as much as in him lies, and to prostitute his Mother, the Church of England, to his own and other mens sacrilegious and unsatisfied lusts.
The Libeller and Dr. Buckle

... But I am weary of the kernel and filth of the Title, wherein this Borborites afterwards takes so much delight to wallow, and pulls along with him into the same obscenity D. Burges, a person whom many hands have oft in vain washed, yea, and brayed in morters, if it were possible to part him from the folly of his versatile, volatile, and violent temper, being, as he so propofeth, a learned Scholar, a great Divine, an eloquent Orator, and an acute Disputant (as appeared at Oxford, when keeping his Act to make C. B. D. B. Dr. Prideaux gave him this Elogie, *praefcio mi fili tu praedicare potes disputare non potes*;) besides these, he thinks himself a potent Writer, till he meet with the gentle lass; and is beyond all his other virtues, a rich and bold purchaser of Bishops and other Church Lands. Which prodigious practice of a Presbyter, who stood by Law and Oath engaged to Bishops, he seeks with a like affront to maintain; and fancying himself to be the Brontes or Boanerges of his age, he lets fly his brutish thunderbolts and flashes of lightning, against the faces of any that like not his many faced way of living. In his minority (which he holds now for his years of indiscretion) he was highly and sharply engaged against Non-conformists, wrote smartly, and truly for Bishops; yea, and for ceremonies, was Hierarchical, Antisectical, a stout Pluralist; yea, and I have heard of one of that name, who offered by a Synoniack proposal to the Earl of Cleve-

land, a 1000 l. for a Living, then actually void, and in his Lordships gift; as his Lordship hath twice assured me: For which scandal his Honor refused to admit him to be his Confessor or Comforter; when being Prisoner to the Earl of Essex, and very sick, this
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penny-Father was brought and commended to him as his Father-Confessor, to his Lordships laughter, and just reproach of his confidence, to obtrude himself to that office, when he had offered to swallow Simony and the Oath to boot: Nor was one of like letters and manners wanting to tamper and importune with another (the Earl of Berkshire) for the grant of some preference from the King then at Oxford; when this militant Presbyter, though ambitious to be a Dean or Bishop, preached and trained men stoutly against the King. The Earl amazed at the Effronteries of the motion, demanded upon what score, he that so destinated oppos'd the Kings interest, should have confidence to desire any favour of preference from His Majesty? The wily Doctor replied, my Lord, I can and will do the King more service by continuing in the Parliaments Quarters, and seeming to be against Him, then if I were with him: Which servile hypocritie the Earl easily believed to be in the man, and accordingly valued D. B. and his influence.

After all these noble Essays (the Libellers darling) finding the Kings and Churches affairs to be very low, and as he thought irrecoverable; he thought to make up his defeat of undeserved preference in some advantageous purchase of Bishops Lands, and Cathedral houses; which finding to be sold at Robinhoods penny-worths (many times, both sellers and buyers being conscious to the flaws in the titles, and illegality of such alienations) he doubles his great loan-money, and fills up the measure of his sins by such a Sacrilege, though with a wry and reluctant conscience, as he intimates in his case, which he was not ashamed
ashamed to tell the world, yea and appeal to some of those spurious Parliaments, which he hoped would easily be invited to adopt his Cause as their own; but here he lost his time and oyl, for they had other fish to fry.

Yet by an indefatigable improbity of diligence, working wickedness with both hands greedily, this snail drawing in his horns a little for fear, and concealing his name, ventured to put out only C. B. D. D. for the authorising of his pamphlet, called, No Sacri-ledge, no sin, because he perceived the critical distemper's of the times, then beginning to work toward purgation and health were likely to abhor any thing the more to which his name was prefixed; all honest men being weary and ashamed of the horrid diseases, and worser remedies of our Church & State, of which this Montebanck and circulator had been a great and unhappy part: Other Readers as well as Dr. Canden might have much mistaken those ill-omening letters of C. B. D. D. and taken them to stand for Creticus Borborites, or some Caesar Borgia, with the additions of Doeg and Demetrius: If the worthy Cornelius Burges Doctor of Divinity had not with a railing letter sent that book to Dr. Canden, as the Libeller (one of his privados it seems) truly affirms, pag. 9.

6. That filthy Letter (with Judas the Traytor and theif) went to its proper place: But Dr. Canden presently prepared an answer to that wretched Pamphlet, which he found as full of magisterial impudencies, fallacies, and impertinencies, as beggars are of vermine, such trash and trumpery indeed, as is only fit to wrap up that desperate and damnable
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paradox, of sacrilegedemo sin. But Dr. Gauden finding C. B. to bear himself meerly upon event and power, as if all had been lawful in the alienating of Bishops, Deans and Chapters lands, because their offices were pro tempore during the violent storm of War, and desolating delusions, of times exautorated or abolished; and hoping that ere long that paltry and scurrilous Pamphlet would be confuted from Heaven and upon earth, by the Justice and mercy of God and good men, he thought it lost labour to print any anwer to it, when it had indeed no seeming, muchless real grounds of God's word and right Reason, being wholly against the consent of all Nations, as well as against the principles of all true Religion, and practices of all just and holy men, particularly against the Laws of this Land, and consent or custom of this or any Christian Church; as also against the suffrages of all learned Lawyers, as well as godly Divines of whatever persuasion and differences in other things: Nor did Dr. Gauden think himself bound to consider what such a poor mushroom as C.B. pretends against such cedars.

s. Nor hath Dr. Gaudens hopes (blesled be God) deceived him; those mercies of the most high God, which indure for ever have much visited this robbed and afflicted Church and Kingdom; and though we have not as we ought repented of our sins, yet God hath repented him of the evils be hath inflicted, returning in loving kindness to the King, the Church, the Kingdom, the Nobility, the Clergy, the Gentry, and all loyal people; who are all disposed now to confute such pestilent Pamphlets, not in words but in deeds, leaving the Law to its power, the Church to recover its patrimony.
patrimony, and the Clergy to enjoy their properties; which 1. the devout wills, the just and pious intentions of the Donors now dead,  2. The clear word of God commanding, approving and accepting, 3. The consent of all Christian Kings and Parliaments,  4. The fundamental Laws of the land, do make good to them, beyond what any such skulking Scribler can disprove, by ought to be pleaded from the pittiful and oft repeated crambe of his Ordinances of the two Houses, or their abolishing of the Offices of Bishops, Deans, &c. which C.B. presupposes of; all which reasons, if valid by meer force against justice and conscience, against the laws of God and man, would also hold good against the King and House of Lords, for both were by some of D.B's Masters abolished, as useless, dangerous, and pernicious; yea, and the like desolating violence might have taken as much place against the Glebes, and Tythes, and Implemiont of all Presbyters, as against the Lands and Offices of the Bishops, Deans and Prebends, if the Barbouistick Conventicles, and other abjuring Junto's of delerperate men, had, under the names of Acts and Ordinances of Parliament, abolished (as they intended, all Ministry and Ministers of the Church of England of all degrees.

5. A Jesuitical project cruel and cunning, carried on by Fanatick hands and furies; and as near to have taken effect (which C.B.D.D. well knows) as the Gunpowder Treason once was: For there wanted not barrel of powder, nor Fauxes with their dark lanthorns and matches, nor trayterous plotters and conjuring, yea, and covenanting, to perfect (as Feeke and others have told us,) this last work of thorough Reformation:
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Which taking away the use and office of any ordained parochial Ministers, as well as Bishops and Cathedral Ministers, who are much ancientser than the other, night justly in D.Burges judgement and argument, have taken away, alienated, sold and confiscated all the Chibes, Tythes, and Church Livings in England; of which possibly C. B. might have had other good bargains, without being put to a new plea; for what would serve for one, would also justify the other, so long as the club and the sword was above the Law, and Justice, or Common Honesty.

But at last C.B. D.D. is beaten out of the pit. And however he have good mettal, yea, and hopes for another busling Bout; yet as Cocks of the game are dissipated by the sent of garlick eaten by their rivals; so he cannot bear the name of King and Parliament happily united. This sadly presages Bishops and Episcopacy, this betokens a Church with order and government, defended by law and justice, that every one may have their own: This threatens not to make sacrilege a sin, but to own it as a sin of the first magnitude; at once breaking both Tables of Gods Law, and violating both Gods and mans right, yea, robbing the best, most useful, and most deserving of mankind; for so godly Bishops and other Ministers have been, and ought to be.

And now C.B.D.D.flies( as guilty Joab to the horns of the Altar) to the Asylum of the Covenant: And putting this Anonymus Libeller in the front, he following in the rear, makes a foul, dishonourable, and shameful battery (yet unseen) upon Dr. Gaudens Analysis,
to their good behaviour.

Analysis, his good name, his person, his writings, and whatever he thinks exposed to the strokes of impotent malice, that he may be avenged on Dr. Gauden, for his just rebuke of D. B's Sacrileedge.

§. They cry aloud, O the Covenant, O the sacred Covenant, that did such wonders of old, that began the spoiling of Gouldly Churches, the sad ruines of our famous Cathedrals, that like the smell of brimstone, made all the Bishops, Deans, Prebends and Cathedral-men to forsake their hives: This stripped those idle drones, as D. B. calls them, of their Estates and Honours; such as were the Primate of Armagh, Bishop Morton, Bishop Hall, Bishop Westfield, Bishop Browning, Bishop Prideaux, Bishop Winniff's, and many others either dead, or still living, and (by a wonderful mercy) surviving both their own miseries, and their adversaries malice.

§. But D. B. (as he faith of himself) hath laboured more abundantly then them all; that is, to purchase and preserve to himself these Bishops lands: For doubtless, if he had had money enough, he would have dealt for all by wholesale, and not by retail, they were such opulent and sweet penyworths.

§. Now, if the Covenant help not the poor Libeller and his dear Amico D. B. they are half undone: If this be soberly interpreted, and justly stated, as in law and conscience it ought to be, both in taking and keeping it, Actum est, perimus; farewell fat Sacrilegists, you will become Pharaoh's lean kine again: If Dr. Gauden reconcile the Covenant to Episcopacy, that is, to that Order, and Authority, and Government in the Church of England, which Catholick antiquity
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antiquity used, the best Churches and Christians ever approved, which the Laws of this Church and State ever owned and settled in their rights and immunities; which the Christian Kings of England ever swore to maintain; which was so much valued by the last King of Martyrly Honour, and blessed Memory, whose example is most admirable, for his love and constancy to the Church; for his patience in infinite afflictions; for his charity to his cruel Enemies, who condemned him, and cut him in pieces, in order to possess themselves of the Crown and Church Revenues.

5. If Dr. Gauden as a bold Adventurer, makes this good, as all Justice, Honour and Religion must do, That the Covenant doth as much oppose all Injustice, Schism, Sacrilegious and factional Superstition (which calls and counts good evil, and evil good) as it seemed to do Prelacy and Popery so far as they may be exorbitant from Christian bounds: If Episcopacy joyned with Presbytery, that is, Bishops attended, advised and assisted by some choice, grave Presbyters, duly subordinate and inferior to them, as to that precedence of Order, and eminency of Authority, which are as necessary for the Churches Polity and Ecclesiastical Government, as they are in Cities and Armies, or any civil Jurisdictions: If these be buoyed up again, and their estates, as the other part of double honour due to them, restored to Bishops and their chief Counsellors, in the Assessors, and Cathedrals, this Libeller and D. B. with all their projects, purchases, clamors and Libels, must sink, as if a milestone were about their necks, and they cast into the sea.

5. To
To prevent this Abru&s of poverty, contempt and confusion, all the arts and engines of unholy Oratory, and hypocritical Zealotry, are to be set on work by the Libeller and D. B. They know that Dr. Gaudens pen, tongue, and spirit are not easily damped or resisted in a good cause (and other he will not undertake;) His free and unaffected stile must be severally despised, though they cannot imitate it: his Writings not confutable by such Sophisters, must be blast-ed with their stinking breath, with imputation of idolized non-sense, and tedious extravagancies, and bitter railings, and lying impertinencies, yea, of blasphemy; yet will not all this dirt infect a jewel, though it foul the bands that cast it: Nor can the Libeller or D. B. hope hereby either to weaken Dr. Gaudens honor, or to raise the credit of the Covenant by his sense, and to his vile designs.

For the Covenant will not swim, but sink under such a burthen as they charge it with; if it be fraughted with high injustice, with presumptuous sacrilege, abetting of schism; if it be crammed with superstition, and charged with a sense every way as illegal and irreligious, as it is injurious to honest men, and to the Church and Kingdom, yea, to our God and Saviour: Which sense nothing but either fraud or force can hope to put upon the Covenant; which must cease to be sacred and holy, if it be unjust: So far as it will not admit of any just meaning, or honest interpretation, or righteous execution, it must be null. In Gods name, and with the Covenants good favour, let right be done to God, to the Church, and to the whole Nation; the King, the Bishops, the Clergy, the Cathedrals, the people, and the poor of the Land, all cry for.
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for justice to be done in so grand and publike a case: For they are all highly concerned in conscience, honor, peace, plenty and prosperity, that this Church have its ancient Government by godly Bishops, and other Clergy-men; that these may have the estates, lands, and houses which former piety and gratitude endowed them with, beyond all alienation without their Kings and the Proprietors consent; for the support of their Ministry, Authority and Honor, for the exercise of hospitality and Charity, and for the encouragement of Learning and Religion in this Nation; that the Church of England may not want such Fathers and chief Shepherds of Christ's flock, who are worthy to rule; nor the Nation of England such examples of Ministers, no less imitable for their holy lives and good works, then for their being Preachers of sound Doctrine, and learned Champions of the Divine truth, in which no Church heretofore exceeded England, nor any Divines went beyond our excellent Bishops, and others of the Episcopal communion.

If this just, heroick, kingly, and Christian Reformation and Restitution, without the Covenants prohibition or unjust stop of it, be once fully brought to pass, as we hope it will, D. B. and his Amanuensis, the pittiful Libeller, may take eggs for their money, and retire from his Palace in Wells to S. Magnus, or Watford again, if he can get either one or both of them; or possibly he may ingenuously repent, and fully restore, and so deserve to enjoy that estate as a Bishop, with a better title and conscience then ever his Libelling Advocate, or any of his own sweaty pleas, will help him to; which offers were the probablest temptation
tion to bring the good man to a recantation of his errors, to a fixation of his judgement, to a purgation of his conscience, to some reparation of his credit, and fortunes too, and to some reconciliation with Dr. Garden, with whose name the witty Libeller seeks to make the sad D. B. merry, as if there were gaudium as well as gaudy in the name; when alas in met alta mente postum, the anxious D. B. feels at his very heart those (lebales arundines) arrows and wounds which Dr. Garden first gave him between the joints of his armour, when he strutted his strength, when he thought his sacrilegious purchase was safe, and no mandarin have laid at him, no more then at a Whale or Leviathan, while he thought himself guarded like Gehul, not only with the Covenant, but with Ordinances of two Houses; in the strength and confidence of which, this doxty champion for alienating Church lands, brings forth his plea for Sacrilege like the Giants spear, which seemed a Weavers beam, before all Israel, that he might defie all Bishops, and all Episcopal Divines, yea and all Episcopacy that should pretend to challenge his lands and purchases, with any claim of right, or any suspicion of Sacrilege; but he may sooner flip out of his skin, as Worms, Snakes and other old Serpents are wont to do, than free himself from that foul blot and contagion, which without repentance and restitution will ever cleave to his person, pretending to be a Schollar, a Minister and a Doctor; yea and may be a gangreen to his other estate, as well as a grief to his innocent posterity; To prevent which Dr. Garden's charity presented to D. B. his sin and presumption in point of Sacrilege; in revenge of which this
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Libeller is to be his Armor-bearer, and with the shield of the Covenant D. B. hopes not only to cover his sin, but also to smother and oppress the honor of Dr. Gauden.

5. But I have done with the fifth of this Libellers Title, of Idolized nonsense and blasphemy, which he imputed to Dr. Gauden and his Analysis; how justly let the reader judge; yea I appeal to the Supreme Judge who sees this Anatomist in his secret hidings, and malicious hardnings, yea and will reward him openly. If he had been an ingenuous Adversary, that had spurn'd a book of just reproof against me or my opinions to which he had the courage to put his name (as Mr. Zach. Crafton, though none of the most far, and renowned doth) I would have bound it as a crown to me; but for such a scurling Anatomist, to cut and slash with his butcherly knife, to tear and bite with his foul teeth, and yet to keep himself unseen, this deserves as different treatment as an open enemy and a secret traitor, or as those viler vermin, which prey in the night, but dare not (as more ingenuous beasts) be seen in the day. But this biding himself doth manifest how inseparable a shadow shame is from notorious sins: That men who are most impious can hardly be so impudent as not sometime to seek to recruit their bankrupt credit, and releive their sore consciences, by concealing of their names, (as the thief and Adulterer, who wait for twilight and darkness) and when they cannot forbear to do villanous things, yet they are loth to appear so vile as indeed they are, and must be esteemed of all honest men if once discovered.
The next work of Dr. Gauden is to examine the glorious Epithete which he ascribes to the Covenant, calling it by way of emphasis that Sacred Covenant, &c.

My design is not rudely to depreciate or disgrace the Covenant, so far as it hath any thing in it (and many it hath) that may justly be counted or called sacred, by reason of their seeming moral and material conformity to the will and word of God, and to the laws of the land. God forbid I should call good evil, or evil good, (or reject all that is good out of a jealoufie of evil;) Nor do I deny that the Covenant considered materially, hath many things and words in it which do pretend to holiness, and much profess the power of godliness, however some factious Sophisters may pervert them: As all the parts of Scripture are sacred in themselves, as to the scope and design, or historical truth, though they may be first spoken, and after alleged or applied amiss by evil men and devils, with a design rather execrable than sacred.

Perhaps this Libeller (who may justly bear the title of Sacerrimus) understands the word sacred here as it is used by the Poet, Amris sacrarum, the sacred love of money, because covetous Idolaters so highly adore it; and possibly in this sense the Covenant may be by him stiled sacred, as a utensil now very servient to his execrable design, which is to keep out Bishops from their just Offices, Dignities and Lands, that he and his dear D. B. may keep their sacred purchases inviolable; presuming that an Ordinance of the Two Houses in such distresses of times, ought to be a sempiternal sanctuary, more sacred and inviolable to such sacrilegious bargains, and their Purchasors more
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more sacred, then all the wills of the Donors now dead, or the former Laws of the land, or the word of God, can be to the ancient and rightful Proprietors of those Church lands. Can any thing deserve to be called sacred or holy further then it is just and righteous, by giving to God and man what is their due?

How far the first contrivers of the Covenant, or the politick imposers of it, or the ease takers had sacred designs and intentions, I leave to God to judge; but certainly the violent, unjust and cruel methods used by some men in executing of their sacred Covenant, to the ruine not reformation of so many learned, godly and innocent persons, Bishops, and other Ministers; yea to the utter overthrowing and extirpating, as much as in them lay of sacred, ancient and venerable Episcopacy it self, as it had been, and still was by all Laws Ecclesiastical and civil established in the Church of England, and in all the Christian world, for the main, as the onely Catholicke Government of the Church: And all this in order to bring in, though by head and shoulders the novelty of an headlesse Presbytery, and the many headed monster Independency; doubtless these projects and practices promoted upon the account of the Covenant, do little add to its sacredness; and make it appear no way meriting the singular epithet of sacred, in so peculiar, emphatick and superlative a sense as this Libeller affixeth it, meerly to scare his silly, or scrupulous, or superstitious readers from any thoughts of such sense and keeping of the Covenant, as is and ought to be reconcileable with a regular Episcopal Government, also to that duty, which they owe to God and the King, to the Church and its ancient lawful Government.

The
The restoring of which, according to the good 
Laws of this Church and Kingdom, also according to 
the best pattern of Christ's Church in all ages, agree-
able to Gods Word, and the rules of all order, po-
lity and justice, as it ought to be one end of the Co-
venant if holy and just; so this cunning Libeller fore-
sees it will be much to the prejudice of himself, and 
his dear D.B. who is probable have but one purse and 
one heart.

5. Hence it is (O ye Ephesians) that this Demetrian 
Artist cries so loud, O the Covenant! O the sacred Co-
venant, O that, that most sacred Covenant! O what a 
goddess? what a Diana is this new found Image, 
which of late fell from the Northern climate, and 
those colder parts of heaven, into the English world, 
in a black cloud full of storms and thunder.

5. That the world may see this Wolf uncased of 
such sheep'scloathing, as pretends to any thing sacred 
in his sense and design, which would seek to shelter 
its wickedness under the title of that sacred Covenant; 
It will not be a miss to shew the Reader, yea and the 
well-meaning covenanters, the true import of this sophi-
stry, which as formally adds the title Sacred to the 
Covenant, as some Bigots do that of Holiness to the 
Pope of Rome. Not but it must be confessed that 
many Bishops of Rome have been very holy men; 
but some flatterers have not feared or blushted to 
give that highest and divinest honor to such as have 
been most flagitious in the confession of many learn-
ned and sober Romanists.

5. In like sort, that many things in the Covenant 
may have the stamp and signature of Sacred on them, 
and that many Covenanters might be sacred things 
Of the Co-
venant as cal-
led Sacred by 
the Libeller.
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as to their intents, when they took it, is not in charity to be denied: nor will I envy the Covenant, this title of Sacred, reductive or consequentially, so far as every lawful promise, vow or oath may be holy, and ought to be so, especially when God's holy name is solemnly invoked; and when such Promises are lawfully made, and by lawful means performed, according to that lawful matter contained in them, and lawful meaning, to which all things sacred are confined by the rules of Justice and Godliness, the law of God and man.

5. But certainly the title of Sacred in such a magnificence and latitude as this Libeller vapours (as if the Covenant, further then it may contain in it words and things, capable of honest, just and religious sense) were eminently a sacred thing, in respect of God's special Institution and appointment of it; as if the most holy God had by his most holy Spirit inspired it, by his wisdom composed it, or by his special authority in his word expressly imposed it, so as he did of old the Law, the two Sacraments, and other holy rites and duties of his worship and service; in this religious sense (which the Libeller would insinuate) the covenant was not sacred; no nor in a civil sense, as things may be called sacred (quia legibus sanctis) because by Laws established; As the Church Catholick is holy, which never was without Episcopal Order and Authority; so the Majesty of the King is eminently sacred, yea and that authority which is from him derived to inferior Magistrates and Ministers; whom to despise or reproach, or injure is esteemed to curse the Gods; that is to esteem and use persons sacred by laws of God and man, as if they were execrable and abominable.
It is beyond all doubt that the Covenant, as to its method and composure, as to its authority and imposure, had no such sacredness in it as we call properly and intrinsically divine and religious, which consists in those beams of holiness, which any thing hath either derivatively from God, or relatively to him, by virtue of his own special appointment and command.

If it were of such previous sacred institution and necessary use, it must either be expressly contained in God's word, or by some miraculous operations confirmed to be his sacred will; neither of which can with any semblance of truth be affirmed of the Covenant. Alas many of its first contrivers, composers and imposers, with its most zealous takers, by this time know themselves to be but men, and some of them not very sacred: If it were sacred by such an antecedent authority and institution from God; it would be a sin not to have taken it long ago; which I believe no man ever feared to be guilty of, or made any conscience to repent of his refusing to take it; nor are any covenanters so rigid as to fancy that any man sinned against God, because he in conscience or allegiance scrupled or denied to take it; no, the great fear lay in taking it, especially as some men lift to interpret it; and the next fear of sin is in keeping it, in that sense which some would now understand it, which is most unjust and uncharitable, and so cannot be sacred, no nor civil.

Add to this, even in a civil sense of the word sacred, the Covenant deserves not that title, because it was never invented, imposed or confirmed by the supreme, legal, royal, and legislative Parliamen-
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tary power of this Nation, which doubtless is the on-
ly sacred and binding authority in a civil or politque
sense.

§. How then the Covenant came to be so signally
consecrated I know not, as to any Divine or Humane
authority; I am sure it had no Bishops to contrive or
consecrate it in the House of Lords, nor any national,
sacred Synod: To say it is consequentially and
interpretative sacred, by way of its matter, end, and
use conform to the word of God, and as the name
of God is stamped upon it, amounts to little more, then
that sacredness, which is in every honest mans word
or oath, as he is tied by moral obligations to truth
and justice, which are much ancienter bonds, then the
Covenant; and for the name of God graven upon it,
it doth not make any vow, promise, oath or Cove-
nant sacred, further then it is materially and morally
good, both in its first taking, and after keeping. But
it is a prophaning of God's holy name, when it is added
by way of conjuring or conspiracy, to any purpose or
compacts, that are unlawful, either for matter or man-
nner, having no command from God or man, nay
contrary to the declared will of both.

§. Tis certain the Covenant hath some passages in
it, which in some mens sense never came into the
minde of God, nor are in his Word, either expressly, or
by just consequence; as that grand and principal one,
of extirpating Prelacy, that is Archbishops, Bishops, &c.
If it be meant of the degrees and orders of such Go-
vornours, as have been so long used and useful in the
Church of Christ, even from the primitive times,
and from the Apostolike both pattern and succession,
no wise and just man can allow it; because it is no-
vel
vel and factitious, prejudicial to truth and justice, to the order and honor of this, and all ancient Churches, who were governed by the eminent authority of Bishops: but if it be meant only to take away the Luxuriances and Abuses; to prune off the excelles, and supply the defects incident to Ecclesiastical Government; or to be found in that juncture and constitution, or the administration which was in England; no wise and good man will oppose the efficacy of the Covenant, in ways either sacred or civil, such as become good Christians, and good Subjects: yea, no men are more forward in this then good Bishops, and the best Episcopal Divines; who have not upon them any such good of the Scotch Covenant, as it is destructive to regular Episcopacy; but they have far more ancient, evident, and eminent motives to their duty from the holy Laws of God and man; which are able to keep men holy, without any super ligation of this or other sacred Covenant; which some sacrilegious Apostates are prone to reproach by their magnifying it, in order to their private, covetous, and factitious designs; which when more prevalent in England, did very little advance Gods knows, either the holiness or happiness of any honest man; no more then they did the piety, peace, or prosperity of either this Church or State.

5. And for such spotted Libellers, who cry out of the sacred Covenant, and count all blasphemy, that invalidates their Titles to Church lands, or invert and obstruct their designs, for Anarchy and confusion in Church and State; they are no more to be regarded, for the specious or odious words they lift to use, then Satan.
Satan is when he turns himself into the form of an Angel of Light, and turns Preacher; or then the Elders of that City were, when they cried out of Naboth's blasphemy; or the Accusers of Christ, who laid Blasphemy even to his charge; or the murderers of the late King of glorious memory, for his constancy, patience and charity to this Church and Kingdom, who yet had that superlative impudence in their Treason and Murder, as to call themselves the Saints and holy ones.

5. If this prodigious Libeller and his Abettors, have no other Sacredness, then what they have gained by being dipped in the dry-fats of some such modern Covenants, Vows, Oaths, Engagements, and Abjurations, as they thought most conducted to their unjust ends (all of them so far undoubtedly destitute of any civil or sacred Authority,) sure they and their Engagements are far from such an holiness as will bring them to happiness: Nor is the design of these farther, then to keep by such palliations and pretences of Sacredness, the sacrilegious bargains, on which they have both foolishly and wickedly adventured: for which they hope the Covenant cryed up as sacred, and so kept in its edge and keenness against all the right of Episcopal precedency and honour, will be a great Abettor, when all other projects fail, and as leaves after a frost, will fall to the ground.

6. If this high vindicator of the Covenant, for so sacred a business, be himself so holy a person, as is fit to assert any thing that is holy; it is strange he conceals the honor of his name, and the authority of his person, when he engageth so high as to cry out of Dr.
Dr. Gaudens blasphemy: Sure he needed not to have hidden himself in so good and great a cause, wherein his zeal, though mixt with indiscretion, might have made him appear a very holy man: but it seems he had not impudence enough to shew his evil face, nor courage to own his scandalous name; conscious to the unwelcome horror of it, which is capable to blast any thing that he cries up as sacred: Therefore he useth these cowardly Rhodomontados of words, to amaze the silly Readers of his silly Anatomy; which is a work worthy of C. B. Cæsar Borgia, son to Alexander the sixth; both of them as Guicciardine tells us, Borborita, monsters of men, wallowing Swine in the mire of Sensuality, Simony, Sacrilege, Covetousness, Crueltie, and all manner of evil Concunion: even then when one gloried to be his Holiness, the onely sacred, visible head of the Church; The other to be the Nephew, that is, Son of so sacred a Father; neither of them capable to advance the repute of any thing they cried up for holy or sacred, any more then this Libeller is able to promote that sacred Covenant, and his execrable, that is, his sacrilegious ends thereby.

I shall not be sollicitous to finde out his name, who dares not own himself in the defence of a sacred thing, and against blasphemy. I presume he is vir trium litterarum, or nullius nominis, as to any thing of true honour and worth; and so his person is better buried in eternal obscurity, then discovered by an unseasonable curiosity; which would utterly blast all Sacredness in the Covenant, no less, then in his profession, especially if he be of the same sacred gown with his dear C. B. the Letters of whose name are so oft graven upon
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upon this shield of the Covenant; which is only dreadful for the Gorgons head of Non-sense and Blasphemy, prefixed to it; which swells with great terror and ostentation upon the Reader, vomiting out Idolized Non sense and Blasphemy, together with that sacred Covenant, as easily as some 'fuglers do stones, and knives, and nails; yet no man can well discern how they come by them. Nay, like the Devil of Masons, this Libeller makes foul work, and hideous noise, yet is not to be seen, only heard sometimes to cry out with a dismal clamour; other while to laugh with profuse and affected ejaculations, though no sorrow is ladder than the Devils and hypocrites mirth; at last he left a most putrid sent, and filled the room with sulphurous exhalations.

5. As doth this invisible Libeller, of whom Dr. Gauden had no less scruple in point of making any reply to, or having any conference with him, then some had of their speaking to those Ghosts, and Spectors which appeared in their houses; with whom the reverend Bishop Hall (whose very name (of all Bishops) the spirit of Asmodeus, in this Libeller most abhors and dreads) adviseth not to have any parley; because he judgeth those Apparitions to be but the Devils illusions, and that there is no hope, either to do them good, or get good from them, by any discourse with them.

6. In like sort for some weeks (having much other and better employment) Dr. Gauden thought it his wisest way to follow the command of King Hezekiah, by which he defeated the real blasphemies and railings of Rabshakeh, by not answering him a word; it being
being sufficient reply to such Diaboletto's, in the
Archangels words, The Lord rebuke them: Many sober
persons judged it below the conspicuity and lustre of Dr.
Gandens name, to encounter with such an Umbra,
such a Goblin and Larva; who lurking in most de-
served obscurity, shoots out his bitter arrows, to the
wounding (if it were in the power of his impotent mal-
lice) of not only Dr. Gandens credit, but of all the
Church of England, of all the learned, godly and rever-
end Bishops; of the King, that was cruelly and scorn-
fully put to death, to make way for purchasers of
Crown and Church lands; yea, to the reproach even
of God himself; and his blessed Name; as if it did by
meer charm consecrate all these projects, confeder-
ces, fations and practices, yea, and purchases too,
which lest to wrap themselves up in the covert of a sacred
Covenant: Which can never be further sacred, then
as it keeps within bounds of Gods and mans Laws;
which are just and holy, forbidding to do any evil,
though good should come thereby.

6. To be sure, that injurious and sacrilegious sense
which this Libeller intends to put upon the Covenant,
will render it rather execrable then sacred; and so
must every Covenant be to God and all good men,
who under colour of the Covenant, shall persevere in
any way which is unjust; taking or detaining from
any honest man, that which by Gods and mans Laws
is his, notwithstanding the Remaining Lords and Com-
mens in the two Houses, and the Scotch Commiss-
ioners, yea, and the Assembly (all sacred no doubt,
though without the authority and consent of his Sa-
cred Majestie) did take that Covenant, Sept. 11. 1643.

5. Which
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5. Which was consecrated by the swords and pistols of some Soldiers, who being first pregnant with some prodigious Reformation, fell into such monstrous longings afterward, as were not to be satisfied, without they devoured not only the lands and houses of the Crown and the Church; but also the liberties, lives, and honors both of the Kings and Bishops of England, who were generally persons so eminent for all excellencies befiting Princes and Prelates, that few men in any age exceeded or equalled them; yet were they fought to be utterly ruined and extirpated, both their Estates, persons, Functions and Successions by some men, who had personally taken, and at first zealously promoted this sacred Covenant: These were the pious impoverishers of Bishops first, and then the Kings of England; these were gracious purchasers of Crown and Church lands, the holy extirpates of Monarchy and Episcopacy out of this Kingdom and Church.

6. O thou execrable Libeller, who ever thou art! were not these fit Patrons for your cause, and desired Advocates for the Client D.B. had they not gained much sacred influence, by lying so directly under the Aspect of this sacred Covenant? Were they not blessed Reformers? Are they not still in a very just, charitable and holy temper, when they are impatient, and cry out of non-sense, yea Idolized, yea, and Blasphemy too, if any man seek, in order to publique peace, to reconcile the Covenant by so candid and benign a sense of it, as may in charity be believed, and ought in piety and equity to be contained in it, if it be valid and binding of any mans conscience: since no man can be bound by any contrived form of words, under the name
name of Vow, or Oath, or League, or Sacred Covenant, contrary to his duty to God, the King, the Country, the Church, and the Laws under which he lives, or in prejudice, and to the injury of any one honest man's rights; much less against so many, as the Bishops and other Church-men were; yea, against the very foundation, Office, Authority, Order, and Degree of Bishops, in such a sense and use as ever was observed in the Church of Christ.

5. Yet no sense of the Covenant will serve the Libellers turn and D. B.'s, but such, which to the reproach and prejudice of God and his Church, and of this Nation, to the scandal and contempt of our Religion and Reformation, may enable and encourage them themselves so to act and persist, as obliged by their sacred Covenant, to make a further execrable havock of this Church; and to keep those sacrilegious purchases they have made, contrary to all right and reason; all civil Justice and Religion, all Laws of God and man.

5. Who will hereafter call or account the Covenant Sacred, when he shall read it so stilled by such an execrable Libeller and D. B., who was first a very keen adversary against the Scots, when they first esteemed this Covenant, and brought it forth as Jupiter did Pallas, compleatly armed: O how did his Copes-mate D. B. then bite and tear the poor Scots. After, when he found they had an influence on the two Houses of Parliament and Assembly; how did he lick them whole with his tongue? O the glory of the Covenant! how sacred, how venerable must it needs appear, when such a Libeller and D. B. assert it? when D. B.'s well known.
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known ambition, never scrupled to have been made a Bishop, though he had no worth or merit fit for it; till by an unhappy fate he plunged himself into a great purchase of Bishops' lands, which to preserve, he is driven in his greatest aguries and despair to fly, as Ulysses did to Ajax his shield, for protection to the Covenant; which (if it be indeed sacred) sufficiently tells all sacrilegious purchasers of Crown and Church lands, against all law and justice; that protection is not in it for any such ungodly and unjust practices: That the Covenant as sacred, could not, did not and ought not to intend any thing to the prejudice and injury of Venerable Episcopacy; neither to the lands, liberties, honors, or lives of any Bishops, if legally good men, nor if morally bad, further than so convicted by Law, and lawful authority. A deformed or diseased vicious man, must not by a physician be destroyed, under pretence to correct or cure him; nor may any judge condemn him, as to his just and civil rights, because of his sinful infirmities, which the Law hath not yet condemned.

This mitigated and just sense of the Covenant, some that were, and are great Masters in our Israel, and Assertors of the Covenant, are now content to own; abating that rigor which sometime possessed some Covenanters against Episcopacy in that sense, wherein this and most other Churches ever owned and used Episcopal Government and Authority among, and above Presbyters.

5. Yea, many of them begin to cast a favourable eye on Episcopal Dignity, no less then on Church lands, fearing nothing so much, as not to have a share of
of them; much congratulating, as the King's happy restoration, to the hopes of recovering the pristine honour and Government, with the revenues and rights of the Church in point of Episcopacy; not in the fallacy of a Presbyterian parity, but of a presidential constant eminency of Bishops, in authority above Presbytery, such as St. Jerome affirms to be necessary, to avoid schisms, factions and confusions in all Churches.

§. Which pious, prudent and just resolution, carried on by King, Lords and Commons happily united, will be best able to declare and state that sense of the Covenant, which only can be lawful, just and honest: And therein to reconcile all good men, beyond any sense that the partiality and novelty of others seek to urge and impel, contrary to our Laws and common Justice; which ought not to cancel, but confirm the Catholick customs of the Church; also the pious donations of the dead, and the just fruition of the living.

§. There is nothing which Dr. Gauden desires and endeavours more, than the peace of Church and State; nor can he expect to see either of them sincerely settled, till justice be done to God, the King, and the Church; nor are these likely to be effected to a lasting security, until these two things be done and declared in Parliament, by King, Lords and Commons:

1. First, That all alienating of Church lands, without the consent of King, Lords, Commons, and the Clergy in possession, is sacrilegious; that is, a sin of an high nature, and justly abominated by this Christian Church and Nation.
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2. Secondly, That the Covenant was either not to be taken, as it is not to be kept in any other sense, than what is agreeable to the Laws of God and men, to Justice and Charity: That not any National Authority, which the Covenant never had, but onely the matter in it so far as is lawful, doth binde any man who took it, yea, and so all that never did take it: Thus the Sceptical and Superstitious Disputers, and sacrilegious urgers of the Covenant may be silenced; and the just limits of it may be stated, even as to the point of lawful Episcopacy; wherein all sober minds may agree, not for the validity or bond of the Covenant, but for the higher obligations which Reason and Religion, Piety and Prudence, justice to man, and regard to the Church of Christ have upon their consciences: That the Covenant may not be made the grindstone or millstone to waste or sink venerable Episcopacy, and undo good Bishops; nor yet a footstool or ladder to help Presbytery or Independency again into the saddle of mis-government, first of the Church, then of the State; which hath evidently appeared to be the design of all Factious and Ambitious Novel- ties.

5. As for this Libeller and his Abettors, (such as D.: B. qui iram atq; animos a crimine sumunt) who conscientious to the enormity of their actions, are pertinacious to screw up the Covenant to such rigors, as are delititute of any justice from Gods or mans Laws, one-ly to abet the sacrilege of their purchases; or to fo-ment their further factious projects of subduing this Church of England; that is, debasing and deforming it to other foreign patterns, which are far below its former
former beauty, and present constitution: these are best left to the enjoyment of such fruits as the Laws will allot to their Sacrilegious Sin, Folly, and Rashness.

6. If the Covenant be Sacred, and must binde to that latitude of sense which any list to stretch the letter of it; I wonder how those that urge it so fiercely against Prelacy and Bishops as chief, can be free and absolved as to their Presbytery or Independence, which is Presbytery ravelled, or in rags; against both which they covenanted under the names of Schism and Superstition; since both Presbytery and Independence (apart from Episcopal Presidency and Authority) are not equally to be branded with these characters, both of them being Schisms; both in an ecclesiastical sense, because tacitious varyings or renderings from conformity, with this and all ancient Churches: Also in a civil sense, as violent deviates from the settled laws and constitutions of this Church and State.

6. Nor are they less guilty of Superstition: Affirmative, by imposing such things as necessary in Church Government, and Christian communion, which God hath not made or declared to be so; such as are lay-ruling Elders parity among Presbyters; a Church-Covenant, besides Christian owning of their Baptism and confession of their Faith in confirmation: And Negative, Superstitions they are, in denying those things to be lawful or indifferent, which God hath so left in his Word, under the liberty, authority and wisdom of his Church, to judge of, use and impose as such.
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s. If they are guilty of Idolized Non-sense and blasphemy against the sacred Covenant, who will not suffer themselves, yea, this whole Church and Kingdom to be hampered or snared by any word in it, or affixed to it, contrary to right reason, settled Laws, and sound religion, to which Dr. Gaden seeks to confine the Covenant, and reduce all Covenanters that are conscientious; what must be the sin and supine folly of those men, who seek to reconcile contradictions, to justify immoralities and impose novelties; to abet schisms, and to assert meer Solacisms in Church and State by the Covenant. Swearing allegiance to the King as supreme; yet making Laws without him, and imposing Covenants upon him and his Subjects, against his and their consciences? vowing to extirpate Prelacy as established by Law, yet owning Episcopacy as a primitive, Apostolick and catholick Government in the Church; engaging against all Schisms and Superstition, yet strongly abetting Presbytery and Independency, apart from all authoritative Episcopacy; being both of them highly guilty of those renderings of both Church and State into factions parties; also of those popular and novel impositions, upon the consciences of the Kings Subjects and good Christians, which no Word of God, nor practice of any primitive Churches, nor laws of this Church or State do require; arising from such arbitrary fancies, as in licentious times seemed most probable to advance the interests of mens covetous and ambitious projects, as they could strengthen their several parties and factions.

s. Thus some covenanters who at first professed they
they aimed at nothing but an ingenuous and orderly reduction of Episcopal government, to its primitive, legal and just bounds, so far as it was by God and man permitted by them in their places and callings; protesting that they covenanted only against the luxuries and deficiencies, not the pristine eminency, orderly presidency, or due authority of Episcopacy, yet afterward, as success smiled upon their party, the bias of their Covenant was strongly and wholly set for Presbytery; by all means they were to set it up, and to malleate the Church of England (which was as well constituted and reformed as any in the world) in Doctrine, Discipline and Government, to the Kirk and Presbyterian mode in Scotland, as a most rare and unique pattern; when even there the Covenant was indeed but an untimely birth of yesterday, an abortive brought forth by force, contrary to the former excellent, legal constitutions of that Church, which were Episcopal.

§. Thus while the tide of times ran high for Presbytery, there was no hoe, but the pristine order, honor, and liberty of the Church of England must in all haste write after such new copies as were blotted with the blots of civil bloodshed, and other tumultuary spots, which are not the spots of God's Church and children: the two Houses, the Assembly, the Clergy, the King and all must dance after that foreign pipe, which plaid to the new tune of Bishops', or Anti-episcopal Presbytery, without abolishing of which, some men well knew Church lands could not be gotten, which they so greedily gaped for.

§. When the heat and petulancy of this popular Presbyterian spirit began to cool, and by overboyl-
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ing to quench it self, sober people of all rancks having enough of the vapour and flourish, and too much of the pragmaticalness and impertinency of petty Presbyters, either in their single or Parochial usurpations, or in their more politick but illegal associations; then they began to chew over the Covenant again, to see if it were more digestible in a softer sense then rigid and imperious Presbytery had dictated; And because Episcopacy was still under great prejudices, not only by the ambitious envy of its rivals, the ruling or usurping Presbyters, but also by the injurious sellers and buyers of Bishops and other Church-mens lands; many covenanters rather cunning then conscientious, broached new fences of their Covenant, making it consistent with any degree of Independency, yea with utter Anarchy in Church and State, in order to set up, as they pretended, the Kingdom of Jesus, upon the ruins of Episcopacy and Presbytery too.

Yea there wanted not those whose Vane sophistry found out limits and solutions for their sworn loyalty, in the words of the covenant; as binding then no further to preserve the Kings life and honor, then in his preservation of true Religion, in their opinion; if he confirmed not to what they fancied the true religion, under any sceptick, novel and seraphick form, Adieu Allegiance, they are absoleved by the Covenant; the King is contrary to the godly party, and the interest of Jesus Christ; he is a persecutor and a Tyrant; he may be imprisoned, deposed, destroyed, even by some such covenanters, whether of the Presbyterian or Independent leaven; who made the Covenant, not the Law of God or the Land, the limi-
ter of their Allegiance, and the circumscripter, the overthrower of the King's power, both Ecclesiastical and civil, that by the ruine of the Kings and Bishops Palaces, they might build their cottages to a greater strength and conspicuity.

Thus was this sacred Covenant made serviceable to the most execrable actions that ever the sun beheld, both for King-killing, and Church robbing; for Regicide and Sacrilege, together with all that deluge of hypocrisy and vilany which must needs flow in upon any Nation where such principles of Anarchy and practices of Rebellion shall seem consecrated even by a sacred Covenant; contrary (as I believe in charity) to the intents of most of those that first invented, imposed it and took it, as a godly farago full of good words and specious phrasles, which admitted and expressed such limitations by the word of God, and the Laws of the Land, to mens duties in their places and callings, also to the measures of true Religion, and bounds of good conscience, that many in the simplicity of their souls no doubt took it, without any evil thought against the King, the Church, the Laws, the liberties of this Nation; nor yet against the just rights of Bishops or any honest man; contrary to which holy bounds and rules of Justice, to affirm, that no man could with good conscience otherwise covenant or act, is that Idolized nonsense and blasphemy, with which the infamous and Anonymus Libeller dares to charge Dr. Gauden, as a depraver or defecrator of that sacred Covenant, with which that Sacrilegious Scribler is so highly taken, because he fancies it may yet serve his and D. B's. turn at a dead lift, and save that stake and venture they have in Church lands, which
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which will signify very little, if Bishops be restored to their just rights, against which no Covenant could be honestly taken, or may justly bind.

5. Dr. Gauden professeth, that as no honest man ought by an imposed or spontaneous covenanting, to engage himself or others to the prejudice of God or man, contrary to his duty to either, or to the diminution of what is lawful just and right, either in publick or private; which position is as full of good sense, and as far from blasphemy, as the Libeller and D. B. are from modesty and common honesty, who would make the Covenant a snare to sin, and a bond to iniquity, yet cry it up for sacred; So Dr. Gaudens Analysis, Solution or Resolution of the Covenant, to such a fence as is suitable to a good conscience, either in taking or keeping it, is far from blaspheming or blaspheming anything, that may be sacred in it, because consonant to Gods word, and those moral duties, religious and civil, of piety, justice and charity, by which all men, and Christians above all are obliged, and from which no power on earth can, or in heaven will absolvethem.

5. As to the authority, composing, and imposing of the Covenant, Dr. Gauden affirms it was not legal and compleat; nor had it a civilly sacred or legislative power; consequently the Covenant hath not vim legis, nor may be esteemed as a National Vow or Ingagement, not binding all men in their proxies or persons, much less in their posterities, no more then the publick Faith did which was oft and solemnly avowed by these Covenanters, but never performed nor will be till Doomsday.

5. The Church and Nation was happy and free before
before it, and without it; it being no command of
God or institution of Christ, or necessary ingredient in
Religion, or catholick custom of this or any other
Church of Christ, nor any fundamental law or con-
stitution either sacred or civil, but a mere novelty,
and illegality, as to the polity and piety of this
Church and State. Yea taking the Covenant in its
publick aspect, and as to those factions and designs to
which it served some men for a while, it was full of
the factions, forces, terrors and jealousies of those most
unhappy times, for which the invention and appli-
cation of the Covenant, proved no antidote or plai-
ster to remedy or allay the distempers in Church and
State, but was rather a means to fire, inflame, and
exasperate them even so far, till the very first Au-
thors and Abettors of the Covenant, were more then
once smitten, wounded, destroyed, defeated, and at
last wholly subdued, even by their Covenanting
brethren, whose Ambition, quickly made this so
sacred Covenant, an Almanack out of date.

5. If any man have yet a scruple and jealousy, that
what ever defects as to civil Authority were in the
Covenant, yet being a Vow or Oath made to God, it is
binding, though it were private and spontaneous; Tis true, it doth bind, so far as it is in our power and
freedom to make and keep such a bond, God is
not to be mocked; but mens Vows, where lawful,
must be performed. On the other side, God is not to
be mocked, either by making rash and unlawful Vows,
or by keeping them when so made; For they bind
the taker to nothing but the breaking of them, and
repenting for them; So soon as they discern the
falsity, fraud, impiety, unequality and injustice in them,
they are absolved from them, as much as David was from that resolution he took, as the Lord lived, to destroy Nabal and his family, by a military disdain and passion; yet upon Abigail's prudent and humble intercession, he willingly recants, and doth not what he rashly Vowed, but blesteth God and her, for keeping him from being as bad as his word.

5. So Jezebels swearing to destroy Eliah, was better broke then kept; and the forty conspirators who bound themselves to kill Paul under a curse of voluntary Famine; if any men bind themselves by the Holy Sacrament to do or conceal things that are revengeful, Treasonable and unjust, as the Powder Traytors did, they ought not to keep those Covenants, but reveal and break them. Yea, this whole Church and Nation, with it's Parliament and Convocation, as in Queen Marys days, falling by a sad Apostacy from the Reformed Religion, and engaging themselves by solemn penance and absolution, to the Romish Superstition, and Papal Subjection, yet did well, upon better information, in Queen Elizabeths reign, to break that yoak, and retract that recognition, by a pious levity, and holy Apostacy, which flies from Idolatrous Superstition, to the primitive pure and Reformed Religion.

As all wise and just men ought well to consider what they do in such cases of Vowing, Swearing, and Covenanting, either private or publique; weighing all words, and publiquely declaring their meaning, as to any words, that may have by their obscurity or ambiguity, any just grounds of jealousy in them, as servient to mens lufts and passions, contrary to law and Religion, (which some did even in this Covenant,
to their good behaviour.

venant, declaring they neither could nor would own it further than it might consist with their duty to God, the King, the Church and their Country; so if well meaning men be drawn in by the artifices or terrors of others, under specious forms of good words, to such verbal Engagements, as afterward are made use of for real snares to sin and cords of iniquity, in pursuance of which, they must do, or desire, or consent to, or endeavour things violent, unjust, disloyal, injurious and irreligious; doubtless their second and better thoughts ought to retain, yea absolve them from such Covenants or Engagements, so far urged and interpreted against the rules of good conscience, and holy conversation, which must in all things be just and innocent; his first animadversion or inconsiderateness, hath no validity or bond, much less the bare charm of words fraudulently imposed upon him; either they must be resolved and stated to a just, righteous sense and end, or they must be dissolved and broken like Sampson's cords and withes, when the moral, legal, and religious strength of the understanding recovers it self, and thereby redeems the conscience from such captivities, either to sin or superstition: which may in no case prejudice that liberty which a Christian soul hath by Christ, only to do good, and to assert it self from all the servitudes in which its own lust, simplicity and ignorance, or the Devils subtleties and devices, or mans power and policies may have ensnared it.

§. Contrary to which solid Assertions of Dr. Gard-eden, neither this trivial Libeller, with his childish bullrushes, nor yet Mr. Crafton, with his more grave and solemn weapons, will be able to make any such im-
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pressions, as shall either move Dr. Gauden from his grounds of Truth and Justice; or drive on the Covenant to any such designs as are so far irreligious and unlawful as they are violent and unjust, either against the King or the Church; against his Majesties supremacy, or the Bishops lawful authority and Estates under him, neither of which can be managed, as becomes Regal and Episcopal power, if either the sacred authority and patrimony of the Crown, or of the Church, be alienated, and not restored (as in justice and religion, as well as prudence and honour they ought to be) upon pretended obstructions and superstitions scruples, which are insoluble and inseparable (forsooth) from some mens taking the Covenant, either simply, without due consideration and caution, or knavishly with design to ruin thereby the King and the Church, in order to make booty and prey of their Power and Estates.

5. Better such Covenants be broken and nulled, yea and all such Covenanters too, then the malignant influence of it, shou'd as an evil planet or comet ever hang over this Church and State, King and people, who must not be for ever miserable, because some men lift to colour over their folly and knavery, their Sacrilege and Apostacy, with the veil of that sacred Covenant taken by &c. as the Libeller relates. Which to reduce to just and honest bounds cannot be Idolizesed Nonsense and blasphemy, save only in the censure of a vile Libeller, and such as are worthy to march under his banner as a black guard of desperate and seared consciences, for the defence of Regicide and Sacrilege.
A view of the Cacotomy itself.

But I have been too long in examining the beauties of the Frontispiece, and lineaments of modesty, truth and ingenuity, which this Libeller discovers in his title: It is now time to make some inspection into his Cacotomy, and to see how uniform the scribler is to himself, in the whole series of his ridiculous Libel; which hath nothing so considerable in it, as the frequent lustre which D.B. and once the venerable name of Dr. Burges, mentioned at length and not in figures, do give to it, as lucid stars amidst the black and foul clouds of malice and impotent passion with which that Pamphlet is loaden; and which upon a just view of its froth and filth, can only fall upon the hairy scalp of its Author: Whatever he is, he deserves, if he could be found, to have his face washed in the puddle he hath pissed; and to be brought to see those sediments which he hath vomited in his own bosom, to the offence of all modest spectators.

The first adventure of this dutty Defender, or rather Defamer of the Covenant, is at a fit of wit, in spite of Mercury and Minerva too; making himself and his Reader (like a Buffoon or Jack-pudding) a little sport or mirth, as he thinks, with the title of Dr. Gaudens Analysis, with a supercritical severity, quarrelling at the allusion to the loosing of St. Peter's bonds, when he was cast into Prison, bound with chains, and kept as the English People have been many years by quaternions of Souldiers (for it was the sword of man, and
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and not the Word of God, that first sought to binde the Nation and Church of England, with the chain of this Covenant, and of other posterior oaths, endeavouring to cast this great people into the Prisons or Pinfolds of Democracy, Presbyterie and Independency, which had formerly lived in the ample Palaces of Regality and Episcopacy, from the first plantation of Christianity.

§. Here by a Sardinian laughter, this Cretian Beast feigns himself merry, and affects such frolicks of wit, as he thinks may most divert the Reader from severe and just disdains of his impudent folly, which is ever attended with exquisite pains of inward fears and tortures, left Bishops lands should return to their just owners, from such sacrilegious Usurers. Nor can his many grimaces, mimical gestures and distortions, relieve this jocose Libeller from those torments of iniquity and infamy, which (as Dives) he must needs feel in such an hellish state as wants both repentance and reputation, peace with God and good men.

§. The sarcastick Libeller would fain make his Reader believe, that nothing is good sense, which is not as flat as a flounder; that allusions are collusions, that Metaphors ingenuously applied, must be reduced to a literal vigor by such a pedantique Interpreter, who cannot be ignorant, that nothing is more frequent, then to borrow such expressions from holy Scripture and other books; as a Coal from the Altar, Gedeons Fleece, &c. onely so far to serve the minde of the Writer, as the Emphasis of the phrase or words, may have a meet resemblance with the main design. The Libellers impertinent trifling in this first part of his Anatomy, is onely fit for the farce of a French Comedy, not
not for a preface to a case of conscience, and so sacred a concern as he pretends to make of the Covenant. Here he shews with what a Goose quill he is fit to write. Some faces are never more deformed and ridiculous then when they strive to laugh; and certainly if this Libeller had dared to have shewed his face, when he thus pleased himself with his scurritous smiles, no grinnings of the most vacant visage would have yielded the world a more unwelcome aspect: The grim severity and dreadful blackness even of his D.B. would certainly have resolved the supercilious horror of his looks into some serenity, though he affects to be the third great Cato and Caesar of his age; the prime undertaker to reform the Doctrine, Liturgie, Discipline, Government and manners of the Church of England: If by any of these diversions he may divert King and Parliament from revoking Church lands, and the making him understand the meaning of that old Sicilian Oracle, R.A.S.P.P. Reddite aliena, S'vultis possidere propria. Though the man affects to be Democritus for a fit, yet his true temper is that of Heraclitus or Magor-missabib, full of sadness and terror, when he sees how the day of restitution, like the day of judgement, is come upon him, and his sacrilegious comrades, who can never so dissemble his horrors, but the Reader may easily discern, that in the midst of his feigned laughter, his heart is as heavy as Nabals was, when he heard of David's coming to be avenged of his ingratitude. His Mammon, and not the Covenant, is the sacred thing, which this Achan, this Libeller, the trouble of Israel seeks to assert and keep.

6. After
The Libeller reflecting on Dr. Gauden's person.

After the Libeller hath made some childish pursuits of the bubbles and butterflies of his own fancy; he strives to appear in his more truculent style, like Polyphemus, when he stretched himself to grope for Ulysses, that he might devour him; every where gnashing his foul teeth, as if he were eating up, and not writing against Dr. Gauden.

Against whole person he is pleased to make two very learned, but most impertinent digressions, wide enough from his sacred Covenant; which was to be the umbrella or skreen under which his sun-burnt malice, and ardent revenge against Dr. Gauden was to march.

Here instead of charging Dr. Gauden with synonie, sacrilege, covetousness, incontinency, or any such peccadillo's (for which he shall need great apologies, and many compurgators) he vapouringly and falloy reflects upon Dr. Gauden, as if without any just ground, he had charged the Assembly with partiality in its constitution, because himself was shuffled out of it, who had as much right to sit there, as Dr. Burges, or any other of that Clerick-lay Synod, wherein many sat as servant to Presbyterie, whom Dr. Gauden knew to be firm to Episcopacy, and would now very sain be Bishops. The Libeller urgeth, that Dr. Gauden being beneficed at Bocking in Essex, could not be chosen for that county, where Mr. Marshal, and Mr. Newcomin, and Mr. Sedgwick were the Clerkselect, and served in that sacred Senate: Hence he concludes it to be a loud untruth (page 8.) and that he was neither chosen in Essex, nor elsewhere.

Thus
9. Thus this bold Bayard, whose blindness makes him so bold, and his malice makes him so blinde; and his revenge against Dr. Gauden so justly perstringing his dear Dr. Burges for his foolish and impudent sacrifice, makes him so full of malice, that he fancies Dr. Gauden disposed to make and publish such untruths gratis, as may easily be confuted by publique Records; that so Dr. Gauden may come under the same brand with Dr. Burges, who in a Decree of Chan-cery, is stigmatized for a person void of common honesty.

The error of the audacious Libeller is in this, Dr. Gauden had then a Benefice in Cambridgeshire, not in England. There Sir Dudley North Knight, and Thomas Chudleigh did in person bespeak Dr. Gauden (together with Dr. Muncop) that they might nominate him for one of the Clerks of that County; which they did, with approbation of the House of Commons: Yet afterward (as those Gentlemen, and Sir Thomas Barington, with others who pursed the business, till they found the loss and error, told Dr. Gauden) by some close Committee, who were the Scrutineers of the elect, Thomas Goodwin was put in for John Gauden; alleging this reason, That they perceived by Dr. Gaudens Sermon before the House of Commons at their first sitting, he was not for their design, the rooting up of Episcopacy, but onely for the regulating of it: They added, that if Dr. Gauden or any other made enquiry after the business, the mistake would easily be put upon the Scribe, by reason of the likeness of their names.
This was one of those Artifices by which the mystery of Presbyterie was carried on in those times; wherewith it seems this Libeller and his Dr. Burges were unacquainted, or at least would fain seem so, that they might with the more freedom reproach Dr. Gauden, as if he were prodigal to lyse and feign in so poor a concern as this, the sitting in that Assembly for the extirpating of an excellent Liturgie, and Episcopacy, and the introducing of an odd Directory, with a Presbyterian Catechism, and new miſGovernment; (which services a sober man would most ambitiously avoid, and no man more then Dr. Gauden) which made him so negligent to retrace the fraud and fallacy of those Artists who favoured him, in freeing him of that attendance, which was as tedious, as servile and odious, to English Divines of generous and learned freedom; who ought not in honour and conscience, if a National Synod or Convocation, to receive dictates from any men, much less be taught a new Christ-crosse-row, or A.B.C. of Religion, by the Fescue of a Forreign Sword. Against which Dr. Burges at first so stoutly opposed himself, till he discerned that Offa, or sop and buccowne of a good Lecture of 400 l. per annum in Pauls, and other advantageous purchases, likely to fall into his mouth by the ruine of Bishops and Episcopacy, which could not bear up against the forms of those times. Notwithstanding D. Burges himself (as yet not despairing to be a Bishop by hook or by crook) mightily interceded so far, as to be suspended from sitting in the Assembly by the House of Commons (as the Libeller tells his tale, page 10.) for protesting against the first draught of the Covenant, which was absolutely against Episcopacy.
5. O the blessed liberty of those times and that
godly Assembly, and the then zealous House of Com-
mons, which could not bear the parhelic or free
speaking of Dr. Burges his parasitical tongue; suppos-
ing it seems that he was no more able to speak true
English at Westminster then true Latin at Oxford.

5. Having crushed this first mushroom of the Li-
bellers malice and mistake against Dr. Ganden, as to
his choyce and right to have fate in that Assembly,
there appears in the belly of a parenthesis (as a toad
swallowed by a snake) another great scandal, charged
against Dr. Ganden, for his preaching at the Temple
in Term times this last year; which how far the Gent-
lemen of those Societies or Dr. Ganden have cause
to be ashamed of (as the Libeller prates) must be
left to the better world. This is sure that neither the
Libeller nor D B. have any cause to envy the pleasure
or profit (which is the main that troubles them) of
that employment, which possibly they mistake as much
as they do the value of Bocking living; for the
Temple employment at twenty five pounds a Term
never defiaid the charges of Dr. Gandens attendance,
whose design was not to make a 'gain' of that service,
or to cumulate, as some giants did, mountains, Wat-
ford, and St. Magnus, and Pauls Lecture on both, and
the Bishops lands, with Doan and Prebends houses of
Wells on all three; But Dr. Gandens aim was, when
he saw the waters troubled in that great sea of people
which flows in London and Westminster, to strive to
be a good Angel, and to help to the healing of this
Church and Kingdom, which was wounded and sick at
heart, by reason of murthremrers and Church robbers,
who speaking and doing lies in hypocrisie, drave on no-
thing.
thing but private gain, and publick confusions, dishonest purchases, and cruel oppressions.

To oppose these, Dr. Gauden (being desired by both Temples after Bishop Brownrigges decease) for a time divided his labors between City and Country, as reasonably, as effectually by God's blessing; first pleading God's cause against fallacious pretenders; next he detected at St. Pauls in a great Panegyris, the Medicsasters of the times, who like this Libeller and his D.B. hoped to make everlasting advantages by their dilatory Medicines, yea poisonous applications, wherever they deluded and tormented their miserable patient, this Church and State, yea these three British Kingdoms, which now by a general sympathy grew impatient to endure any longer, those cruel, and cheating Empericks, fit Mountebanks for this lavish Libeller to serve, and excellent chapmen, to furnish D.B. with a good purchase of crown and church lands; the better to enable him to exercise as much charity and hospitality, as Dr. Gauden is known to do; virtues which D.B. was never thought as little guilty of, as he was most notorious for his covetousness and contentiousness; of whom, I have more than once heard it reported, that when he was asked by a person of quality how he could in conscience (being such a Zealot and Reformer) keep his two livings of St. Magnus and Watford, he professed with great gravity and hypocrisy, That he could not these many years find a godly and fit man to whom he might with comfort resign one of them. O the tender conscience of D.B.! O how choysie and curious is he of his comforts! who as the dunghil cock, was ever thought to finde more comfort in one grain of gain, then in all.
all the graces and virtues. Nor is he or his Bembo, this Libeller to be blamed for quarrelling at Dr. Gaudens service at the Temple in Term time this last fatal and wonderful year; for in earnest they are in hazard to lose more by Dr. Gaudens and other mens endeavours to restore King, Church, and Kingdom to their rights, then ever Dr. Gaudens hath got either by Bocking living or the Temple; both which have ever spent themselves and much more, without any of his grudging or complaining; whoever thought the poor had a right and due to some portion of Church revenues.

5. But I fear to afflict the Reader by retorting these fools bolts upon the Libeller, who is hidden in the ambuscades of his obscurity, insanity and hypocrisy; these are (axersdom, & extra Aras) as impertinent to his sacred Covenant, as that other paf, which with a scurrility and contempt worthy of such a Scribler he makes upon Sir L. Brumfield, a person of as great esteem, known merit, and good use in the City of London, as D. B. the favorite and minion of this Libeller is of very little, who are not ashamed by a spiteful correspondence, to despise a person of an ingenious calling, and honest industry, blessed by Gods bounty, and favoured with the Cities Embassie, so far as to obtain from his Majesty the deserved honor of Knighthood; for which no doubt he is more capable and competent then D. B., was thought of the degree of Doctor, when the University of Oxford at his keeping the Act, entertained the learned Respondent with the applause of hissing and laughter, being much taken with the excellent Solecisms, and Anti-Latinisms
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Latinismus, which with great confidence that devout Divine entertained those learned Auditors.

O how lippient and cleared eyes are impatient to behold those that have more pleasing aspects; if S. L. B. swords had been still sharpened against Bishops, and would have helped D. B. to defend his purchase from resumption; O then their edge and point had been for this Libellers turn; Then he had been among the favorites of D. B. he should not have needed so flashy a defender as the Libeller esteems Dr. Gauden; whose falishes, like lightning, may possibly melt the money which such sacrilegious purchasers have laid out in Bishops and Church lands, by asserting the ecclesiastical and legal rights of Bishops and Episcopacy, against all factions and forcible novelties, who seek to shelter themselves and their evil deeds, under the cover of the Covenant, as Caligula was wont to do his head under beds, covered with bay-leaves to avoid deserved thunderbolts; Dr. Gauden is a professed and implacable enemy, not against such covenanters, who either first took it, or now interpret it in such a sense, as piety, equity and charity will allow, but against all such crafty merchants, and their Libelling parasites, who make a prey of others' simplicity, and seek to turn the Covenant into a stone of offence, and apple of contention, only to gratify their covetous, sacrilegious, superstitious and seditious designs; which are as far from any thing moral, just, legal or religious, as the Covenant is from deserving to be taken or kept by any man if it be capable of no other tune or interpretation.
The last impertinency used by this Libeller (wide
enough from the point of his sacred Covenant) is a
great glorying in his dear friend D. Burges his rare
plea for Sacrilege, wherein by an unparalleled impu-
dence, and most transparent sophistry, he labours to
put his false spectacles (fitted for a venal soul, and mer-
cenary conscience, wilfully blinde, and studious not to
see or own that to be a sin, in which their hope of
gain doth lie:) These false Lunettes must be applied
to the nose first of Richards Parliament, to which D.
Burges his case and plea is preferred against the Cor-
poration of Wells, which defrauded him, as he pre-
tended, of part of his sacred purchase. When these
disdained his impudent clamors and pamphlet, then
he assaulthes the whole English world, with that piece
(No Sacrilege no sin, to sell Bishops lands,) to which
he was ashamed to set his name, further then the two
fatal letters of C. B.

This frontless piece D. Burges sent to Dr. Gauden
about two years past, with a letter (worthy of Sena-
cherib, or Rabakab, or Shimei, challenging an an-
swer to that accursed pamphlet, which is not ashamed
to maintain a Paradox, 1. Contrary to the Word
of God, which commands mans honoring of him
with their substance, both personal and predial, un-
less D. B. thinks his lands to be no part of his sub-
stance.

2. Contrary to the holy example and proportion of
the divine bounty in providing for his Ministers, the
Priests and Levites by cities and lands, besides Tenth
and other Oblations.

3. Contrary to the principles of common Equity, and
native divinity, which teacheth all Nations to ab-
hor
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hor the robbing of God and his Ministers, to which not only Joseph and Pharaohs ancient pattern of not buying the Priest's lands, but the practice of Jews, Pagans, Mahometans, and all Christians (but confiscatory purchasers of such estates) do consent; agreeable to all laws Mosaic, civil, Imperial, Canon, and the common Laws of England, which allow no alienation of Church or Bishops lands, without the Kings or Clergies consent, the latter as the legal possessors, the former as the sworn Patron and Protectors of the Church.

4. Contrary to the judgement of all Fathers, Councils, Historians, Schoolmen, Greek and Latin, Reformed and Romish Divines, who in no cases but those of necessity, higher publique charity, or further improvement of the Churches patrimony, do allow any alienation of Church lands, and never in these unless the supreme Authority gives leave, and the respective Church-men consent: But to take away Church revenues of pious and ancient donation, devoted to Gods glory, service and worship, to the support of the Clergies honor, the Churches Order and Government, also to the hospitable releif of the poor, and maintenance of other good works, and to do this by force, against Laws unrepealed, against the declared dissent of King and Clergy concerned, to strip and impoverish the present possessors, grave, aged, learned, orthodox, most reverend and admirable Bishops and other Ecclesiasticks, turning them and their families out of house and home without allowing them any livelihood, out of those estates which they have merited, and by law enjoyed, and no way forfeited: yea to deprive for ever all
all posterity, and the whole Church, of the blessing of such Bishops as Fathers of the Church, who had legal right to them, and knew how to make a right use of them; and all this, to save the civil purse of the Nation a few pounds, and to please a violent Antiepiscopal party, and to make way for Presbyterian, Independence and Anarchy in Church and State, by extirpating legal, primitive and catholic Episcopacy.

§. Certainly so high-handed, unreasonable, unjust and enormous Sacrilege, would not heretofore have gone down with D. Burges without keeking (though he had ever a good swallow for gain;) yea, as Mr. Fuller tells us in his Britannick History of our times, this mutable Master, and great Rabbi, sometimes denied Cathedral lands to be saleable without Sacrilege: True, he after very graciously recanted that desperate opinion, when he found what hopes there were of good pennyworth to be had in Bishops and Cathedral lands.

§. Yet after all these grand Remonstrances on all hands against Sacrilege, which innumerable Writers long since and late have set forth, as clear as the Sun at noon day; the desperate D. B., and his Advocate this Libeller still flagitate with railing and reproaches a new answer from D. Canden to his flagitious Plea for Sacrilege.

§. If he be really yet scrupulous, and hath not wholly feared his soul past feeling; if in so deep a Consumption of Religion, which he hath been sick of many years, he have not spit out his conscience, as some do their lungs; if as a Toad poison’d by a Spider, he have a minde to Plantane, there cannot be better Antidotes or recoveries for him; then those which the O Bishop
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Bishop of Rochester writ, and Dr. Baziere, against this very sin of Sacrifegde, so stated, as hits exactly D. Burges his case of Bishops lands; and possibly he might get good by them, if he had patience to apply them: But the man is passionate to a raving, as appears, when Dr. Gauden did but touch him, to the quick on that sore of his Sacridge, O how did he spit, and bite, and kick, and fling, and tear: Nor hath he any more patience to this day, but though he is ashamed of his putid ulcers, and afraid to be healed (for restitution will cost him dear) yet his bilious soul seeks some ease, by venting itself in Pamphlets and Libels, so rude, ranting and ridiculous, as would move no less laughter and pity, then the Asses eating thistles did to Heraclitus.

6. In earnest, Dr. Gauden doth not know how to add light to the Sun, or water to the Sea: If Moses and the Prophets, if the consent of all godly and learned men (which D. B. owes against himself) will not work upon this poor Dives and his brethren to convert him and them, Dr. Gauden hath no miracles to work; nor can he raise up any potenter truths from the dead, then others have done, against Sacrifegde.

Which is such a spot in a Clergie-man, as no nitre can rinse out: If Dr. Gauden should take pains with Dr. Burges, it would be as the washing of a Blackmoor, lost labour; since he hardens his heart against all the most clear fountains, and pregnant impressions of Scripture, Reason, Justice, common Honesty, the Law of the Land, all rules of conscience and charity, all sense of honour and humanity; most impatient that any
any should do to him, what he justifies done to others. Touch but D. Burges his copy or freehold of Bishops or other lands, he is ready to fly in any mans face, yea, and to curse them to their faces, that shall take any part and parcel away from him: Nor would he have any reverence to any two Houses or Ordinances, that should by will and power deprive him of his Patrimony descended justly to him from many generations, confirmed by many Acts of Parliaments, and no way forfeited by him: And such were the Bishops lands and estates.

6. To elude all justice and conscience by the froth of that fallacy and solution, That the office and use of Bishops, &c. being abolished without law, the lands as rewards may be lawfully alienated and sold away: is of as much force in conscience, as to argue, Nemo is killed, therefore arise and possess his vineyard; or, Christ is condemned, ergo, Cast lots and divide his garments: Here is it true, Nec fieri debuit, nec factum valet; The office of Bishops was not deservedly nor by due Authority abolished; but partially, factionally, illegally and violently: Nor was D. Burges himself, when a member of his sacred Assembly, patient to take away Episcopacy absolutely; ergo, He could not approve the confiscation of Bishops estates absolutely, but only respective, when he came to purchase a share of them; which argues a self-condemned conscience, and a Sophister confuted by his own expressions.

6. Of like form, to justify this Sacrilege of alienating Church lands, against our laws, against the Kings and Clergies consent, is that pitiful Imposture which
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D. Burges seeks to put on the Reader, as if no Church lands, given to Bishops as such, are sacred, because there is no express command of God to give any such estates to them; consequently they are superstitious, superfluous, not accepted of God, not necessary for his honour, or the Churches well-being; therefore may be alienated without any sin or offence against God or man.

The Solution and answer is easy, where the general command of God, and the pristine proportion of his bounty to his Ministers is extant and in force; as to honour God with our substance; to own the Pastors of the Church, as worthy of double honour; to impart things temporal, to those that impart to the Church things spiritual: Such as are, the Gospel preached, the Ministry constituted, Ministers ordained, Church Government rightly ordered, and duly administered, for the peace of the Church. These and the like are God's warrant sufficient to invest the Bishops and other Ministers with lands given them by Law, in order to support their Office and Authority; where the donor had power to give or retribute to God of his own; where the will of the dead is in things lawful inviolable, in any good work of charity or publique endowment: Though the quantum be left to the liberty of the donor, yet where there is a right to give and consecrate, ingratitude to God, as the giver of all; to the Church, as the family and house of God; to the Bishops and others, as the servants of God; and to the poor as Christ's poor. The donation is accepted, and the consecration valid, by the laws of God and man; which give leave to every honest man to do with his own as he pleaseth, so as it be disposed agreeable to God's general
general will, for his glory, to no man's injury publick or private.

6. So that the unjust alienation, rapine and direption of these sacred Donations, must be every way unjust, sinful, sacrilegious and execrable; where neither Gods, nor the Kings, nor the Churches, nor the Nations, nor the Donees, nor the Possessors consent is had; which is the case of Bishops and other Church lands in England: From all which Entanglings of injustice, Dr. Burges will as hardly extricate his conscience, as Pilate by washing his hands could free himself of that innocent blood, which he confessed not worthy of death, yet to gratifie popular spite and importunity he condemned to be crucified.

6. When Dr. Burges hath pulled these and other forked arrows and habergeons, which not onely Dr. Gardens pen, but all just, honest and learned men have fixed in this Whales thick skin, and which pierce him to the heart: When he hath eafed his overcharged stomack, and disgorged the indigestible donations he hath made of Church lands and houses, of lead, stones and timber which he hath so greedily swallowed at Wells and elsewhere; when he hath (volens nolens) made a just restitution and compensation for such ill gotten goods as he hath usurped; when he hath as for other sins of high scandal, levity and lubricity, done further Penance for this crying sin of Sacrilege, by exposing himself to publique contempt or pity; when he hath better learned those lesions of Eternal Truth and Justice, much elder then his sacred Covenant, not to do evil, that good may come thereby; not to rob God and the Church, to enrich the State, or any private men

How to cure D. Burges of sacrilege,
men; not to do to others, what one would not have others do to our selves; That it is a snare to the man who devoureth that which is holy, Prov. 23.25. That be that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach, Prov. 19.26. That as the Partridge sitteth on eggs, and hatcheth them not, so be that getteth riches not by right, shall leave them in the midst of his days, and in the end shall be a fool, Jer.17.11. And wo to him that coveteth an evil covetousness against his house, that be may set his nest on high, Hab.2.9. And wo be to him that increaseth that which is not his, vers.6. And wo be to them, that call evil good, and good evil, Isa.5.20. and that, Hear ye this, 0 ye scornful men, because ye have said, We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves, Isa.28.14.15. Your Covenant with death shall be annull'd, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it, vers.18.

§. When D. B. and his lewd Libeller, have felt the just, inevitable, and heavy impressions of these sacred thunderbolts, and the like, which witness from heaven against all ungodly and unjust men; when they have better considered that covetousness is the root of all evil, that Sacrilege is the sin of Idolatry; That there is no getting to heaven without repentance, nor any repentance without restitution of ill gotten goods, so far as we are able: that Justice Divine and humane, is to give to every one what is by law
to their good behaviour.

law and right their own, when these & such other holy indelible and indispensable oracles are well weigh-
ty by that blessed pair, the Libeller, and his D. Burges, and either not baffled by some sophistical and fear-
fulous Libel, or not waved and eluded with pretence of the sacred Covenant, Dr. Gauden will then find so much leisure and charity, as to give a further an-
swer, to that pittiful repeated Pamphlet of C. B. D. D. which seeks to maintain that Sacrilegious paradox with such sophistry and swerrility against truth and his betters, as are onely fit for such a farrago of fraud and fallacy, of ignorance and impudence. Nor doth Dr. Gauden doubt to make him at last cry out, Miserere mei Deus, and although his obdurate heart is so loth to let his wicked purchase of Bishops and other Church Lands go (as Pharaoh was the Jews) yet when the Authority of the law and justice have taught him to refund, and have made such necessary evacuations of his full purse, and soul soul, as are fitting, possibly he may be more easily brought to write after Zachews his copy, being terrified with the sight of those injuries and indignities he hath done to God and man, to his Church and State, to the King and Bishops, upon whose estates were graven with Aqua fortis these deep and great Characters, Cæ-
veat emptor, & Deus Vindex.

5. For there was nothing which the law of Magna Charta, and other Statutes in all Ages, had fortified with more cautions and curses, as flaming swords to keep of all regicidious and sacrilegious attempts; nor was D. B. such a Dolt or Buzzard as not to know well enough that these Merchants who pretended to fell Bishops and Cathedral Lands, were neither Trustees, nor
nor Proprietors and possessors of them, nor Lords paramount, nor were they forfeited to them, nor had they any thing to do with them, further, then to preserve them in those hands and to those niles to whom by law and all justice they belonged, as much as their own House and Lands did to themselves.

5. D. B. is so much a Barreter and petty Foger, as to know that estates forfeited and suitable to Church and Crown lands, are by many acts of Parliament not to be cut off and alienated by any Ordinances of two houses, especially if they are scattered by tumults, or feared with their own jealousies, or leavened with faction, or animated by foreign invasions, or overawed with Soldiers, or transported with any minister designes and innovations contrary to the laws established.

5. And certainly if D. B. his Masters, who gratified his licorish pallate with such sacrilegious morsels, were now to hear his case, in which he complains not as Judas, of the injustice he hath done to others far his betters, but of the Justice he fears is to be done upon himself, by forcing him to make just restitution, and so to lose his money; They would answer, as the Pharisees did, look thou to it, what is that to us; nor will his Libellers reviving the spur of the sacred Covenant, put any mettall into them, who cannot be very sensible of that, when so many other publique engagements (as solemn and as sacred to God and man) they were in the event forced to come short of their words, both to King, Peers and people, Never being able to make good their declarations, no more then that publique faith, which they
they so oft took upon them; so that now it is presumed they are not so very superstitious, as to fear the terrors of any such Baalberith, as D. B. or his Libeller, who shall urge any sacred Covenant in vindication of sacrilege and the most crying injustice which can be committed against God and the King, the whole Church and Nation, besides against those learned and holy men, Bishops and others, who by all laws of God and man have, and then had, the only legal right to those Church Lands and estates, which are given and devoted to the honour of God, and the meer entertainment of the guides and Governors of his Church, the Pastors and Teachers, the Bishops and Presbyters of it, in that double honour, which becomes their holy calling and authority.

§. But it is high time to put a period to this digression from the Covenant about D. Burgess his pitiful vindication of sacrilege, and his sad exposition, yea expostulation, yea exprobration for an answer to that unlearned piece of his, upon which Dr. Sanden made long ago such stricture, and animadversions, as that petulant Rapsody of rudeness and Sophistry deserves; but he never yet had time to transcribe them; nor did he think the world needed any charm against such a (Never since I have seen any such a) madman as the Paradox is, or any antidote against that impudent and petulant poison, which spits itself in the faces of so many, nay, all learned Divines, who are diametrally and unanimously against his corrupt judgement, and impious position; Also in the faces of so many reverend and most excellent Bishops, with others of the English Clergy, whom this Rabshakeh reviles, and raves at, all but Dr. Juxon, sometime Bishop of London, whose Candor and charity it seems once, or twice...
twice did D.B. good turns; yea, he flies in the face of
the late afflicted and Murdered King, as if the per- ri-
nacy of his Episcopal Counsellors, and his own ob-
stinate conscience, were the causes of his de-
ath and undoing, yea, he flies in the face of
God himself and his holy word, opposing, elu-
ding, wrestling, trifling and cavelling with the
Scriptures, contrary to the analogy of faith, and
clear rules of justice, ratified, equity, hospitality,
and charity, which he knows are all expressly against
him and his covetous cursed principles; commanding,
encouraging allowing and accepting, what is to
given to God for his honor, in piety, Ministry, cha-
rity, hospitality, good literature, and due govern-
ment; and no less forbidding by any fraud or force to
rob God, his Church, his Ministers, his poor, or any
others, who in his name and for his sake have received
any alms, or donation, or tythe, or oblations, or houses,
or lands, or any other endowments, either so high
as great Lordships, or so low as a cup of cold water.

9. But if Dr. Gaudent should see the popular pox-
son and gangreens of D. B. scribbling in behalf of Sa-
cridelge to spread (which hath of late by Gods won-
derful providence found so great a confutation and
check in the Justice, Piety and Honor of the King, and
the two loyal Houses of Parliament) he will not fail to
apply such a corrosive and cautery as is meet; yea
possibly at the end of this work which aims to dissec
the Libellers Cacatology, and to discover the filth which
is both on the forehead and in the bowels of this putid
piece; if he have leisure, he may further add some
of those reflections which he made long ago on those
ins famou s lines written with the black inck, the gall
and coprice of C. B. D. D.

9. Mean
5. Mean time having lifted this impertinent bran, and chaff out of the design of that sacred Covenant, which the Libeller hath stuffed with personal, forced and false reflections upon Dr. Gauden, and Sir Laurence Bromfield; also with great glorying in behalf of D.B. and his egregious piece of sacrilege; yet as he clamours unanswered, and indeed never deserving any reply, being self-convicted, confuted, and condemned. It is now most proper to examine further, what this Spermologist brings in behalf of his sacred Covenant; not that he careth for the Covenant, as it hath ought in it, or is in any sense Sacred, no more then Judas did for the poor: but he hopes by urging this against Episcopacy, to keep Bishops from ever recovering their lands by a just restitution; which His Majesty with all honor and conscience hath determined to do, as the most acceptable service he can do to God and his Church, and the greatest honor to the blessed memory and genius of his pious Father; whom Burges, as Shimer so petulantly perstringeth in the midst of his afflictions, for His constancy to the Church, to Bishops, and their just interests.

5. When Dr. Burges is a little more humble, and empty of his big belled purchases of Church lands and houses; when the Bishop and Dean of Wells have taken from this ridiculous Crow, the sacrilegious feathers with which he prides himself, looking and speaking so big as he hath done against King and Bishops for the Covenant and Reformation, then he may possibly have his belly full of an answer, if that will then do him any good, as thin broth after a strong purge, to settle his stomach, and rinse his polluted entrails.
9. At present it must not seem to the Reader lost time or labour, to look upon the four Propositions; by which, as by so many rotten and worm-eaten pillars, the Libeller (the dear friend and advocate of D. E.) seeks to bolster up the Sacred Covenant; so as it may suffice to hear that Babel of Sacriledge, that house of Dagon, and all the Philistines in it, who have made such scorn and unjust gain of the Bishops and Clergie, and Church of England, and who now feel their dilloyal and sacrilegious structure to rotter, and ready to tumble about their ears; as all wickedness is at last too heavy for itself; and standing in a slippery precipice, must ruine by its own weight, and the vengeance both of Gods and mans justice.

The first Proposition of the Libeller is such a gentle fallacy, and such a cunning captating of Dr. Gauden's concession, as makes him appear rather combating as the Frogs in Homer, with a flag or bulrush in his hand, then with a sword or spear, like a man of valour. He thus argues very learnedly, and with more then a Spanish pride, lifts up his eye-brows, and mufchato's.

9. Dr. Gauden agrees (in order to publique peace, and to avoid endless contests) that the Covenant, as to the words and matter of it, may in some benign and charitable sense, be so far lawful, as it may consist with justice to God and man, with Laws Divine and Humane, in which center all honest men will agree (not as it was, or is rigidly urged, and imperiously imposed by any party or faction in the Nation) but as it might be spontaneously taken by well meaning men, in order to lawful reforming what was amiss
in Church and State, and confirming what was good in both, agreeable to their loyalty and duty, to God, the King, the Church, and their Country.

§. Ergo (concludes the learned Libeller) Dr. Gauden is self-condemned, yea, contradicts himself, no lefs than the sacred Covenant, with Idolized non-sense and blasphemy; because he denies the Covenant to be valid, or binding in any such sense, as either superstition, or sacrilege, or antiepiscopal folly, faction and fury lift to put upon it, either in the first taking, or after keeping of it. Yea, and Dr. Gauden further denies the authority imposing the Covenant to be legal, national, compleat, or valid, or as to binde the Nation in present age or posterity, to the bondage of the Covenant, because some members of the two Houses, and the Assembly took it for themselves, but not in the name of the Church or Nation of which they were not plenary Representatives, or the Trustees of mens consciences.

§. Dr. Gauden did indeed by his Analysis, seek to give Hellebore to such weak heads, as were troubled with Covenant negroms and vertigoes, that they might at last fix their eyes and mindes on such a sober aspect of the Covenant, as might present nothing but what is Religious and Loyal, just and honest, agreeable to the sacred Pattern of the Catholick Church, and the Laws of this Nation. That they might not be everlastingly tossed to and fro between Piety and Policy, Faith and Faction, Antiquity and Novelty, according to the various fancies of their own, or others addle brains. Nor did Dr. Gauden expect to meet with many such (capita insanabilia) incurable coxcombs,
The binding of all Covenants and Covenanters

... as this Libeller and his fanatick faction, whom three Antjeira's will not restore to either judgement or honesty: For they are so possessed with the point of Reputation and Profit, much depending upon the Covenant, as totally destructive of Bishops, and devourer of their Lands, that they have no regard to conscience, justice, laws, or common honesty; to which rules to reduce the Covenant, is represented by such raging wretches, as non-sense, blasphemy, and contradiction, or self-conviction.

5. Whereas there is nothing in the Covenant that sounds either grace or virtue, equity or charity, true Religion or Loyalty, duty to God, Church, King, Countrey, but Dr. Gauden willingly allows it, both as to the end and means: He judgeth every man in their places and callings obliged to those rules and designs; not onely because there is such a Covenant of humane composure, to which some men have so far declared their consent, but from far higher authority, and more ancient bonds of morality.

5. But to have the Covenant made a snare to this Church and state, and to have all men hampered by the sophistry or superstition of some few sacrilegious Purchasers, and Presbyterian Projectors, whose designs either ambitious or covetous, are by extirpation of Episcopacy, to make a prey of Church lands and authority: - This Dr. Gauden abhors as a brand of infamy, a bond of slavery, and a bone of everlasting contention; this he protests against as the servitude of the Church to a faction, and the vassalage of the Nation to novel and foreign inventions.
6. England, and Scotland, and Ireland too, have already paid very dear for this Covenant, while the 

to their good behaviour.

noe of it was so wrong by a Parliament, that the whole

body of Church and State had almost bled to death.

Nor do we read of any Covenant ever so imposed or taken by any Subjects, without or against the consent of their Sovereigns' power, but it proved a bloody issue, hardly cured with a miracle, and this after the effusion of much civil blood; witness that of the Guenses in Flanders, 1560, which began so dreadful a confusion, so sharp a persecution, and so long a war in all the Lou couteys: as Strada, Bentivoglio and Grotius tell us in their Histories.

6. Like fatal effects followed that Guissen Covenant in France, which was called the Holy League, in Henry the third's days, then which nothing could be more destructive to Prince and People of all sides; as Mr. D'avila and others shew us in the terrible and long Tragedies of France.

6. After the same rate did the receipt of such a Covenant of a hundred Articles, taken by a popular precipitancy in Bohemia work in the year, 1618. which in a few years, months and days purged out the Prince Elector Palatine and his Family out of that Kingdom, and all their ancient Dominions; destroyed some scores of Nobility, many thousands of Ministers, and a million of poor people, before ever the direful effect of that Covenant ceased.

6. Nor had this Covenant in its first Original in Scotland, in the minority of King James and his Mother the Queen Regent, any happier beginnings or influence on that Church and State. Covenant taken
The binding of all Covenants and Covenanters taken by Subjects, apart from their Princes, are like Comets, they may blaze with a great light and streamings of Religion, Reformation, Loyalty and Liberty, as if they did emulate the celestial flames, and borrowed their glory from the Pattern of God and his ancient People, to whom himself once prescribed an holy Covenant: But they commonly fill the Church and State where they appear, with dreadful events; and after much terror, with misery upon poor mortals, they vanish: Nor is mankind ever more happy, then when they least appear with their formidable Lights, their new superfluous Streamings.

6. The Sun, Moon and Stars, the ancient and faithful witnesses in Heaven, are sufficient to rule both day and night, both matters of Religion and civil Policy, according to the Word of God, and the laws of the Land, in all duties Moral and Christian, both to God, ourselves, and others. To this Law and Gospel are all Covenants to be reduced; if they speak not to the sense of that Moral and Baptismal Covenant by which every man and Christian is obliged, it is because there is no light in them, or their show of light is but darkness, a smothering of Religion with fiction and superstition, like a smoky flame, or a flaming smoke.

5. Dr. Gauden justly affirms, That no man, never so much a zealot for the Covenant, hath any cause to glory in the flesh of it, the power and policy, the novelty and partiality, the illegality and violence, which first formed it, and obtruded it upon many in this Church and Kingdom; I am sure neither King nor Parliament, Bishop nor Presbyter, nor any honest man
to their good behaviour.

in Church or State, ever got any great good by it, so far as it was carnal, either fomenting, or continuing, or increasing, or beginning our sad divisions, and lasting miseries.

6. If there be, as he hopes there may be, any thing in it of Spirit and Truth, or Diviner virtue in it, by reason of its conformity with the Word of God, the right constitution of the Christian Church, and the laws of this Kingdom (in which our peace, safety, honour, and comfort temporal and eternal are much bound up) in God's name preserve and keep that matter and sense of it; let no thing be destroyed in which there is a blessing. But the Roles of England have cause to borrow any beauty or sweetmeats from the thistles of Scotland: Nor may the stately Cedar, or the fruitful Vine and Figtree of Episcopacy, so ancient, so universal, so venerable, so useful, so necessary to the well-being of this, or any National Church, bow down to the brambles and shrubs of Presbyterie or Independency, meerly oppressed by the weight and rigor of such a Covenant if formed as a talismanick charm, or figure, by the strength of a Presbyterian fancy, to drive away the primitive Bishops, and all pristine Episcopacy out of the Church of England, as Apollonius Thyanaeus did Gnats and Serpents from some Cities in Asia.

6. Here, after the Libeller found himself forced to confess (as Dr. Gardens echo) that the Covenant either must have such a sense and interpretation as is innocent, just and good, or it can have no bond on mens consciences: Consequently, that it must not be urged (with equal impiety and injury, against what is orderly, useful, honorable and lawful in Episcopacy, as
as ever owned in the Church of Christ, and by law and custom established in England ever since it was Christian:) which concession of the Libeller is enough to make good the Office, Function, Honour and Authority of Bishops, and the addition or honorary of their Estates: And if so, 'tis (impedidum) that which was to be demonstrated, that for which Dr. Gaudens Analysis fairly contended: Dr. Gaudens may cry Io paxum (vitiums) vitam.

6. But Dr. Burges and his illiberal Libeller must cry (eheu perimus) in a most lamentable tone, we are lost and undone: good Bishops, and good Episcopacy must live, and enjoy their goods and lands to good use: We can have no more good title against them, for our sacrilegious purchases, than those foolish buyers, who hearing the father of the family was very sick and oppressed, as they thought to the death, bargained for his lands with the prodigal heir, and parted with their moneys before the good old man was quite dead; whose recovery renewed his right to his estate; but his sickness and infirmity, by reason of inbred distempers, or outward injuries inflicted upon him by his cruel Physicians or unnatural children, did no way distemper him of his estate, nor give either greedy heir and expectant of his last breath, or those preposterous purchasers any right or title to his lands or goods; the Law will restore these to him, and teach preposterous purchasers more wit or honesty. If D. Burges and his Libeller can play upon the Covenant to this tune of Restitution, in God's name let them go on; we shall all rejoice to see primitive Episcopacy, primitive Bishops, and their pristine Revenues, with their double honor.
honor restored: This will be a fit of mirth not more generous then just in D B. and his partners; but I doubt the Libeller fears this sense of the Covenant, as much as a Malefactor doth those two Greek, Letters Γ or Π, the Gibbet or the Gallows.

For no sooner hath the Libeller pretended a conformity to Dr. Gandens sense; but as if he repented him of all good thoughts and motions to repentance, he falls into a raving impertinency against D. Gandens. Teares of the Church of England, upon which this scurrilous Scribler, Studies to spit or piss by an unman-
nerly and uncompassionate rudeness, only worthy of such a Borborite, such a son of Belial, whose fore-
head and bowels of brass, only serve him to scoff at an afflicted mother, a distressed Church; which (page 28.) this wretched Libeller afterward, not only secretly jeers at, but loudly laughs her to scorn, and disdaines to own her under any such name and relation; so cruel both covetousness make any man, turning Christians, yea Ministers, yea Doctors of Divinity, into Jers: whose carbon must serve them to obstruct all charity or duty to Parents; rather the Church of England must lye in dust and ashes, in tears and blood, wounded, wasted, trampled under the feet of the beasts of the people, unpittied and unreleived by any comforter; then some sacrilegious pur-
chasers should not keep their flagitious estates; for this is still the onely designe, both of crying up the Covenant, and crying down the Church of England, and her sons, which some Apostates drive at.

O dreadful Incognito, O cruel Crocodile, O barbarous
The binding of all Covenants and Covenanters

Baron Libeller, was it not high time for some of the sons of the Church of England to have pity on her? That Book was a Bath capable to have washed the most polluted person, who had the failings and errors only of a man, and not the sedition of a swine, the poison of a serpent, and the malice of a Devil. 'Tt wrought great and almost miraculous effects everywhere; it was a cordial to revive the saving spirits of many excellent Bishops, and others of all sorts of Christians; yea, the Church of England from that time it saw its tears considered, lifted up her head, and began to be comforted. Who was ever so unkind, so unnatural, so cruel, so vile, as to find fault with that design, that duty, that piety of Dr. Gauden, but only one Dr. Burges and this Libeller, because therein his copy and freehold was touched, his sacrilege per-stringed, his versatile temper discovered, not with more justice than ingenuity, nor with more verity then a truth; for Dr. Burges was never personally injurious to Dr. Gauden, nor Dr. Gauden particularly despited to Dr. Burges; nor would Dr. Gauden have fouled his fingers by touching that pitch, but that Dr. Burges his pittiful case and plea came cross Dr. Gaudens way, just as he was tending his tears, &c. Et quis tamserreus, ut teneat se! Who would be patient to see and hear such a stentor proclaim his folly to all England, to roar in the ears of his Parliaments, as he called them, as if he were undone if he had not his full bargain and penniworth of Church-lands? Who would endure to hear him barking against King, Bishops and Church and all, that was sacred or civil, only to make good his sacrilege, which betrayed his Apostacy? For who in former time pretended greater zeal for Bishops,
and conformity both in his Deeds and Writings to the Church of England?

Hence those impotent effusions of the Libeller and his darling D.B. against Dr. Gaudens book for the Church of England, which will live as a monument of honor to all posterity, when such putrid pamphlets, and infamous libels shall rot and perish with the corruption of their Authors, only remembered as Hierostratus, for six religious Apostates, destroyers, despisers and devourers of the Church of England; against whom it is much more Christian and commendable for Dr. Gauden to express a publick dislike and abhorrence of their impudent and injurious practices to God and men, then it was tolerable for Dr. Burges, or any of his party to come strutting out with his pack full of pamphlets, and vile pleas for his viler sacrilege; to the defence of all men of learning, honesty, and ingenuity, yea of this whole Church and Nation, as if all must fly before this uncircumcised Philistin: No Dr. Gauden, like David, hath successfully encountred this prodigy, and given him (κώλον μιαν) so sensible a wound in his bold and brazen forehead, that ever since he is confounded and fain; he lies now grovelling and sprawling with the inordinate motions of his hands and heels, even gasping, despairing and dying, while he sees his projects perishing, and his purchase of Bishops lands, like his soul ready to depart from him; a most just and generous execution worthy of the courage and freedom of Dr. Gaudens pen and spirit, which neither his Libeller nor D. B. will ever claw off or avoid:

After this the Libeller pleaseth himself in alleging
The binding of all Covenants and Covenanters

as becomes him (that is maliciously, falsely and odiously) some expressions of Dr. Gardens touching those evils which through the vice of men and times (he thinks) are incident to Bishops and Episcopacy, as accidental to it, not inherent in it, or emanant from it, muchless inseparable, as chronique and hereditary diseases; not proceeding from the nature of Episcopal Government, which is full of wisdom, order, honor and goodness in its constitution and due administration, as well as it is of Primitive, catholick, and apostolick use and authority in the Church; but from those frailties and infirmities which are incident to those men, who as Bishops are intrusted with the management of that Government.

Here the Libeller seeking something to bark at in his ranging springs, as he imagines, a piece of contradictory nonsense, to make good his ridiculous title, and to justify those asinine ears in which he first appears, Arguing, very acceptably after Dr. Es new Logique, that if misdemeanours be incident to Bishops, (not as Bishops but as men, not as invested in that office, but as tempted by or exposed to their own or others corrupt passions) Ergo those arise from the employment of Episcopacy, as effects from their proper cause, and fruits from their genuine root.

At this rate, what is there good in its nature, and abused by some men, of which this Libeller may not infer by his Malicious sophistry; Evils are incident to them, by reason of evil men; Ergo those evils arise from the things themselves, or from the office or employment.

Kings may rule Tyrannically; Ergo, Tyranny ariseth from Monarchy, or Kingly Government as if a Pol-
to their good behaviour.

Church or Anarchy is not fuller of Tyranny, (as at Athens under the 36. and late in England under 300 Tyrants) then any Monarchy ever was: So Presbyter may be factious, popular, seditious, ambitious, covetous, contentious, Simoniac, pragmatique, and abjured apostates of Episcopacy; Ergo, these evils incident to Presbyter, ill ordered, do naturally and necessarly, arise from the nature of Presbytery.

At the same rate this unlogical Libeller, may argue many vicious distempers and sicknesses of body and mind are incident to men, therefore they arise from humanity, or humane nature; so water or wine contract impurity or mustiness, while they pass through, or are inclosed in such Vessels, or Channels, which are foul and tainted, Ergo these being incident to Wine and Water, do arise from them, as if there were every where a principle productive of evil, where there is a capacity passive and receptive of it.

Thus Religion is subject to superstition; Ergo, superstition flowes from Religion, thus Heresie as penyson, and Schisme as an Itch, infects many Christians, and are incident to Christians subjective; Ergo they arise from Christianity, formaliter & causaliter; The Holy Scriptures themselves, are subject to be wrested, corrupted and blasphemed; Ergo, blasphemy and corruption arise from the Scriptures; so Sacraments and all holy things are subject to be prophaned; Ergo, prophaneness riseth from the nature of Sacraments.

5. Possibly this Libeller may have gone some years to School, and hath ventured to be a Predicant, but he
he seems not to favour much of the University, Nor can I advise him to learn of D. B. to be a disputant, because Dr. Prideaux long ago passed that fatal sentence upon him at his unlucky act, in Oxford, *Profici o mi fili, in prædicare potes, disputare non potes.*

s. But the envy which the Libeller seeks to load Dr. Gauden with, is as if he were a bold and severe censor of Bishops, imputing some evils to some of them, and consequently to all of them, yea and to Episcopacy itself, (for which he professeth to be so great a Champion, as either to destroy the Covenant (as to the extirpating sense of it,) or else to subdue it to the obedience of legal and regular Episcopacy. Truely no man is less a flatterer of Bishops or Presbyters in any thing unworthy of their holy calling, then Dr. Gauden; he is prone to be as severe against any Bishop, as against Dr. Burges, (who they say would fain have been a Bishop) if any Bishop had been as guilty of presumptuous sacriledge as D. Burges, who is but a petty Presbyter, though he hath good store of Bishops Lands, and so *per viam comitantiam,* by way of contagious descent, may contract all the evils incident to Episcopacy, by reason of some irregular Bishops.

s. Not that Sacriledge or Symony, or Heresie arise either from Episcopacy or Presbytery, though incident to them (*in concreto*) as they are lodged or fixed in subjects, at once capable to be Bishops and Presbyters, and yet to be as weak and unworthy men, as any others in any honest calling and employment. Lawyers and Physicians, and Judges, and Courtiers, may all be blame worthy, yea Apostles may be ambi-

*DiC Gauden* freedom against the faults of Bishops, with reverence to their persons and Office.
tious; as the sons of Zebedee, deniers of Christ, and
dissimblers as Peter, forsakers, as all betrayers of their
Master as Judas, yet must we not hence conclude that
these dissenters of the men, arise from the Apostoli-
cal order and dignity.

5. In like manner although Dr. Gaden well knows
the mischiefs and inconveniences which from the
corrupt principles and passions of some Bishops, may
and sometimes have fallen upon the Church of Christ
of which as he is no vindicator, so nor doth he de-
sire to be (as this Cham) a detector and derider; yet
he hath a very high and holy esteem of Episcopacy, in its
eminency, antiquity, universality, use and authority
Ecclesiastical, so as to prefer it above any Church
Government; yea and to own no other, as Primitive,
Catholic and compleat, nor yet so convenient or
comfortable.

5. Nor is this Libeller (who as the Satyr out of the
same mouth can blow hot and cold,) able to avoid the
conviction and confession of this truth, so far, that
although he now almost despair of ever making his
D.B. a Bishop, yet he is constrained to allow of Bishops
and Episcopacy, by the conformity of D. B. hereto-
fore to Episcopacy; yea and his own declaring for it
and for Bishops, as they were by law settled in the
Church of England; in which the primitive eminen-
cy, and ancient Authority of Episcopacy, was duly
constituted, and worthily exercised by many learned,
goodly and most venerable Bishops, inferior to none
of that order, office and degree in any Age of the
Church. So that however the Libeller who seems
possessed with the same spirit as D. B. may in his fits
rave against all Bishops, as drones and belly Gods, and
R. Idle.
idle, and unworthy of their honours or estates, yet in cooler moods he returns to something of right senses; and nothing more calmes or charmes him, (as all hot Presbyters) then the name of Dr. Usber, (for Lord Primate and Archbishop of Armagh must not be mentioned, as if there were no difference in honour and degree, between Dr. Usber and Dr. Burges, or Hugh Peter, who laughed at Arna chanius, whom all the honest and learned world admired,) they hug that model of his reduction of Episcopacy, which the Libeller and his D. B. fancy will serve to reduce Bishops to primitive poverty, so as we may yet have such an Episcopacy, as is consistent with Dr. Burges's interest, and his purchases of Bishops Lands; whereas that humble learned and most pious Lord Primate, propounded that his reduction in those difficult, dangerous and distressed times, not so much in order to bind the hands, or limit the pristine and legal, and just, and due authority of good Bishops in England or Scotland, but only as a condescension and expedient at present by which to disarm and bind the hands of both Presbyters and people, then tumultuously running to destroy without, and against all laws of God and man, not only the Luxuriances and enormities, which they thought were incident to Monarchy and Episcopacy, but even the very function, office and honour of both, to the ruin and extirpation of an excellent King, and three flourishing Kingdoms; as well as of many excellent Bishops and three flourishing reformed Churches.

In this first proposition then of this Libeller, as there is no more wit, right reason, or ingenuity, then there is wool on the back of a black dog, so it hath as many
many pittiful impertinencies, silly fallacies, and childishe captations after shadows, as that creature usually hath fleas; with which companions and his dear D. B. I leave the Libeller and this first insignificant proposition, which hath no logical opposition to Dr. Gaudens Analysis, which is either to reconcile the Covenant to a just and lawful Episcopacy, such as the Church of England and all ancient Churches maintained, as venerable, excellent, and necessary for the Churches good polity and well being; or else to null and invalidate it so far, as in any branch of it it was either taken or is by any interpreted, and urged against Episcopacy and Bishops to the prejudice of the truth of God, of the honour of the Apostles, of the costume of all Churches, and to the overthrow of the Laws of this Church and Kingdom, by which our duties to God and man, to our Princes, our Bishops and allother superiors, under the Sovereign powers of God and the King are confined; without any power of dispensation either from this Covenant, or any other contrivance, destructive to our ancient and legal constitutions of authority and duty, order and subordination of Church and State, of which God is the Author, the King, the Supreme dispenser, the Laws the Limiters, and men the Executers, according as power and authority is legally derived to them.

5. To sum up then into a Syllogism the ratiocination of this reverend Libeller, in his first Proposition against Dr. Gaudens Analysis.
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What Dr. Gauden doth admit in some sense to be lawful and good, may be so taken and kept;

But Dr. Gauden admits the Covenant in some sense to be lawful and good materialiter, not authoritative, viz. as reconcileable to, & consistent with the ancient and legal Government of Episcopacy:

Ergo, It might be so taken and kept.

Which conclusion is true, as to that conformity of the words and matter of the Covenant to law and duty, which Dr. Gauden requires in a private and spontaneous making of such a profession to God and man.

But what is this to Dionysius? how doth this conclusion contradict what the Libeller had either to prove, namely, the non-sense and blasphemy of the Analysis, or to oppose and overthrow? namely, That the Covenant either taken or interpreted, or kept in a sense destructive to the ancient and legal constitution of Bishops and Episcopacy in England, is and was unlawful, null and invalid, ought not so to be taken or kept, but recanted and repented of, as prejudicial to truth, justice and order, to the honour, peace and happiness of this Church, to the obedience we owe to the Laws, to the duty we owe to the King, and the equity we owe to Bishops, in having and enjoying their own; also contrary to the reverence and conformity we owe to the Catholic Church and its first Bishops the twelve Apostles, with their immediate and constant successors in all times and ages, which were Bishops in Dr. Gauden's sense, persons Ecclesiastick, invested in an eminent power above any Presbyters.

§ This
to their good behaviour.

6. This thy Position, my gentle Libeller, should have been lustily attacked, and the contrary proved: But I see the beast is sometime disposed to grin, when he cannot bite; if his and his Client Dr. Burges his traps have such holes in them, they will catch no mice; nor will he by such silly engines, long keep himself as a Rat in his Parmesan Cheese, his purchase and house at Wells. He must have a better Sophister to plead for his case, then this luck-logic Libeller, or else he will be no long liv'd possessor, nor avoid an ejectio firme; which he fears more then Gally slaves do the bastinado of a Bullspizile. Let the Covenant be reconciled to such Episcopacy; let all Covenanters be subject to such Bishops; let such Bishops have that authority, honor and revenue which is theirs by Law; and let us see what this Libeller or his friend D.B. will get by their first Proposition, or by Dr. Gaudens concession, that the covenant may in such a lawful sense be kept by the takers of it; but not in any other, sacrilegious to Bishops, or extirpating of Episcopacy.

52. I crave the Readers leave to make him a little more sport, by pursuing this pregnant Fox, to another of his borrowes, a second more argumentative proposition, which he hopes will help to save his skin, and surred coat in which Dr. Burges hath wrapped himself by his comfortable purchase of Bishops lands.

He thus therefore rouseth himself, and manageth (as Balaam) the enchantment of his second Proposition.
All sober Christians who understand themselves concerning Episcopacy, do herein agree with Dr. Gauden:

Ergo, he concludes in a most magisterially consequence at the last, *It is sufficient that the Doctor in the midst of all his revilings and flanders, hath acknowledged so many to concur in the true sense of the Covenant.*

Marvellously well, *O learned Libellist:* This is indeed to dispute, to prove, to disprove, to convince, to convert, true, to confirm, Dr. Gauden and all honest men with him agree in such sense of the Covenant as only can be just and good: but what shall we do with those superstitious scholars, or those sycophants, or those seducers, or those sacrilegists, who do not or will not as honest men, either understand themselves, or concur with Dr. Gauden in this sense of the Covenant, as it is reduced to that Episcopacy which Dr. Gauden according to Scripture, Law, and all antiquity doth assert for the only, ancient, regular and compleat Government of the Church, not in a parity of Presbyters, but in that *exors potestas,* in that *hierarchy,* *episcopacy* and *succession* of Episcopacy, which Ignatius, Irenæus, Tertullian, Cyprian, St. Jerome, and all the ancient Fathers owned of right, as well as custom, belonging to Episcopacy, and to Bishops eminently so called.

§. Those Innovators Dr. Gauden encounters; these he seeks to redeem from the *fallacy and slavery of any such sense,* as is by some affixed to the Covenant, wholly *inconsistent with the stability, restoration and succession*
succession of Episcopacy and Bishops in England. The Libellers interest and D.B's concern is, to assert these Antiepiscopal Pretenders, these rotten, these rigid Extirpators of use and abuse: Else the Libeller doth but beat the the ayr, and D. Burgese's fat 'will be in the fire; paternal, primitive, reformed Bishops (which the laws of Church and State ever settled and intended in England) will revive, and will endure to return to their houses, honours and lands too, and then ad quid perditio hæc? How doth this Libeller leaving his dear Dr. Burgese in the fuds, operam & oleum perdere: He may be good at rhiming, but stark naught at right reasoning.

Sure the Sophister thus not fighting, but flying, yea, circulating about, and seemingly complying with Dr. Gaudens sense, doth but make advantages, and seek some Ambuscadoes; as appears by his many skulking digressions and divings up and down, far enough from the question in hand, or the Proposition affixed, or the conclusion, which should be deduced not for, but against Dr. Gaudens sense.

But here the poor Libeller is so good natured, as to yield that the razor of the Covenant, though in a Scotch hand, ought not to have cut off the nose, ears, lips, hands or head of Venerable Episcopacy (if as he impiously and impudently questions, page 7.) there be any such as is truly Apostolick and primitive, free from the evils of Tyrannie, Profaneness, &c. agreeable to sound doctrine, and the power of godliness; (which this jealous Libeller is as much in love with, as D.B. is with his purchase of Bishops lands:) He confesses it is (I am sure it ought to be) far from the sense and intention of the Covenant (and so of any honest
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honest Covenant) to extirpate it; that contrarily it binds by all lawful means to procure it, yea rather to restore and establish it, where faction and Schisme, had thought to shake and remove it, as in England.

§. He seems now so well natured, as to threaten by his pruning or incision knife (which the Anatomist owns as proper to a sober Covenant) only to pare of the Luxuriariances, wens, warts and excrencies, which corrupt times, customes or manners of men had procured upon the face or hands of Episcopacy, and such Bishops, as might espous'd be subject to like passions with Dr. Burges for covetousness, contentiousness, and cholericke, and the like beautys of his complexion and constitution.

§. In earnest (O gentle Libeller) it is pitty you should further spin the thread of your excellent discourse and polished stile, to as little purpose, as Spiders do waste their bowels in making such cobwebs as will onely catch small flies; Alas, Dr. Gaden is agreed with you, if you mean by these sinful defects or excesses of Episcopacy, the enormous arrogating of unlawful power and jurisdiction, or the cruel and uncharitable exercise of lawful power, beyond those bounds, which the equity and charity of laws Ecclesiastical, are presumed to allow and expect from every pious and prudent Bishop.

§. But if you mean by the superfluities of Episcopacy, the honours, manors, lands, houses; the Ecclesiastical jurisdiction, and just authority, either spiritual or civil, with which Bishops in England are by law endowed, according to the Catholique custom of all Churches, and the magnificent indulgence of this Church and State; if this be your reformation,
and institution, or your proving of primitive Episcopal; I may say to thee, O Leveller, O Libeller, as Christ to Peter (even then a far honester man) Apage, Get thee behind me Satan, thou favourest not the things which be of God, but of man, of the world, and of the flesh: Thy wily wisdom is earthly, sensual, devilish, injurious, sacrilegious; all this fair apology, these gentle concessions, and cunning circumlocutions, are only to preserve Dr. Burges his blessed purchase. O how his narrow soul cleaves to the dust? Come, be free and ingenuous; let Bishops and other Episcopal Divines have their lands, houses, and honors, which are due to them by the laws of God and man, after so long and many injuries done them, Dr. Garden willingly agrees to the conforming of their persons, manners, and authority, to the same strict laws; and being himself not unlikely to be a Bishop (though unworthy) by the providence of God, and the Kings favour, yea, and by the general desire of that City and Diocese of Exeter, without any his own or others ambitious procuring, soliciting or bespeaking in his behalf (as God is witness) he hopes through the grace of God, to be one of those good examplers of worthy Bishops, who may answer the Libellers and D. B.'s best desires; though he despairs to exceed his two last incomparable Predecessors, Bishop Hall, and Bishop Brownrig, two, and almost inimitable Prelates, whom the age was not worthy to enjoy, nor D. B., to mention their names with his foul mouth; who with others, durst by a super Covenanting rigor, and profligate reforming, so worry, gnaw, devour, and destroy, even sucking the blood, and eating the flesh to the bare bones of such, and many like excellent...
Bishops of England, whom they reduced to poverty, under pretence of their rigorous covenanting, and extirpating Reformation; not by a power of godliness, but of darkness, ungodliness, violence, cruelty, sacrifices, schism and Apostasie; all which are (without any calumny or scandal upon either of the two Houses and Assembly, or any blaspheming against the Covenant, if taken and kept in a just and pious sense) more clear and true, then ever Dr. Burges his title will be to his purchase of Bishops land, which now begins to be not a nettle only to his hands, but a thorn to his feet, and a grievous cordolium to his soul, which makes him and his Copesmate this Libeller, so bite at every one that comes neer them, as if they meant to undo them, by perswading the English world to keep to their wits and consciences, their reason, and the laws; restoring to everyone what is theirs, to God, to the King, to Bishops, and to the Church: None of all which some Atheists would have this Nation ever to own, rather then Bishops and other Churchmen should enjoy their own again: Whether this Licentious Libeller be so far gone, or his D. B. in the consumption of all piety and common honesty, I leave the Reader to judge.

For I am besides the prosecuting of his argument in this second Proposition, to pursue him in his many Vagaries and impertinencies, where he loseth the point he pretended to aim at; and onely pleaseth himself to vent his malice, choler, and excrementious stuff, without covering it with any paddle. Here his fool's bolt is shut, against S.L.B. against Dr. Gaudens claiming right to the Assembly, against his spiteful and pernicious
pernicious preaching in London, and at the Temple, in order to recover the rights of King and Kingdoms, of Lords and Commons, of Parliaments and People; yea, of the Bishops and Clergy of England; but all these putid petulancies are shovelled away beforehand, when Dr. Gauden did sweep them together, as the scattered impertinencies of an immodest and immethodical Rapsodist.

5. To all which this is also here added by him; a dreadful impatience, that D.B. having sent to Dr. Gauden (as indeed he did his defence of Sacriledge, accompanied with the mala cana of his vile letter, of which a former account was given;) yet Dr. Gauden would not vouchsafe to answer his challenge, or to entertain the world with his rank Colomont, ten times boiled, and most insipid; in all which there is not mica salis: The reason was, because that pamphlet was a piece worthy of the Author D.B. but of no honest Reader's suitable to his former pamphlets, railing at King and Bishops, angry that he had not money enough to purchase all Crown and Church lands.

5. Truly Dr. Gauden knew all the Learned, Loyal and Religious world were so satisfied and fortified against D.B's Sacriledge, that they abhorred him the more, because he added that to his other sins; and they abhorred thee sin the more, because defended by so spotted an Author, Leopardick, Presbyter, and Episcopal Apostate. Nor had Dr. Gauden then either leisure or pleasure to follow D.B. in all the mire and puddles where he lifted to mallow or wade: Dr. Gauden is better
better employed then to wash the Devils face of Idolatry or Sacrilege, so oft as D. B. lifts to paint him with the colours of Piety and Justice, Necessity and Reformation; or to put on him the vizard of Hypocrify, which yet cannot suffice to hide either his horns or hoofs.

5. The Libellers last impertinency and vapour is, to offer a sacrifice of praise to the Urn and Ashes, the gens and remains of that Scotized Assembly, which had no greater blot or blame in it, then the company and contagion of D. B’s, who was like a Stare or Jackdaw, got in among some Pigeons: that there were learned and sober Clergie, as well as lay-men in that Convention, is not to be doubted; I wish they had been as valiant, just, wise, constant and resolute to the truth and right: They had then merited a nobler Monument and Pillar, then this Libeller or D. B. can erect of their memory, beside the Directory and Catechism, which they produced by an Elephantine and very costly birth, a charge far beyond what would have bought the best Library but Bodlives in England; in order to reject the English Liturgie, and the established Prelacy, making way for the body or belly of Presbytery, without any order and head of ancient Episcopacy, which deformity was to be supplied with the train or long tail of ruling lay-Elders.

5. The breast or Nurse to which prodigious Novelty, the Covenant was by some designed to be, but it proved in short time a dry Nurse: These struggling babes and sucklings of Presbytery, Indepen-
to their good behaviour.

cy and other productions, soon drew blood instead of milk: For they being born with sharp teeth, as King Eumenes, they quickly gnawed and bit off that breast, which they should onely have gently drawn.

5. The truth is, there was little hope that that Assembly in which were many learned and godly men, should ever do much good; when in the midnight dreams and horrid darkness of those times, the good men in it were oppressed by more then one Incubus, of Tumults and Armies, besides those Scotists who were as Masters of the Assembly, to fasten the nail of Presbyterian into their heads, as dead as Jael did hers into Sisera's: To be sure now they are awake, the best of them do abhor all those Ephialtes' or Night-mares of rigid and headless Presbyterian, of rude Independency, and bloody Anabaptism, and utter Anarchy, which then and afterward cruelly deprest the spirits of those Divines, yea and long exhausted the spirits of this Church and State.

5. Yet that the jejune Libeller, may not seem to say nothing for the honour of that Scotized Assembly (besides that of D. B. his presence and his protestation for Episcopacy, of which he does you to wit) he pulsthe reader now ocitant, or sleepy, or laughing by the ear, and makes this venerable mark, That the late King (who by his pertinacy for Episcopacy, and obstinacy against Sacrilege destroyed himself (as D. Burges concludes in his Anatomical inspections of the cause of the Kings death) shewed a willingness, Octob. 11. 1648. to confirm the calling and
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and sitting of that Assembly, yea and of their hatching of Presbytery it self, to make a tryal or essay of it for three years, (when indeed three Moneths was too much for the great mischief and little good it occasioned in England.)

9. Alas poor Prince what would not flesh or blood, do, or forge in a storme to save it self? what politique condescensions, even to less reasonable demands, are not venial, if short of blasphemies and improprieties, by which a King may save his life, Posterity, Kingdom, People, and beyond all, the Churches of Christ in them from perishing upon the Rocks and quicksands of Schism and Rebellion? yet even of these concessions at last did the King seriously repent, as he did those larger which he had granted in Scotland, affirming to some sacrilegious importuners of him at the Isle of Wight, that he had granted all he could to save his life, which might consist with the saving of his soul: when it was urged that his Majesty had abolished Episcopacy and Bishops in Scotland, he answered, It is no plea to sin again, but rather to repent and do no more so, because he had once sinned in that kind, with more regard to outward and civil peace, than as consistent with inward.

5. Thus have I shewed thee (O ingenuous and just Reader) the addle eggs which this Cuckoo hath laid in the Hedges Sparrow's nest of his second proposition, which seeming long I thought it had been strong as a Giant; but thou seest, what a man of clouts this Libeller is, and how when he threatens to fight, he only lets three or four scapes, turning back off the proposition, and running away to take in hand other weapons, which prove neither Pikes nor
nor Swords, nor Pistols, but meer bulrushes, flags, and potguns, fitter for to shoot boyes pellets, then to defend D. B. in his sacrilegious purchase of Bishops Lands, and the extirpating of Episcopacy.

6. Which footy and greasie besmeering of the glory of D. B. and his Covetous injurious covenanters, no nitre of this Libeller will ever wash out.

6. As to all Alexanders victories valour and bounty, this is still a take off, and great blot: At occidit Calisphenem; but he killed the wife, the faithful, the valiant Calisphenes; So, when the triumphant memorial of D. B. shall be registred by this Libeller or the like Historiographer, or Biographer, in which the rarae und episcopi rare exploits, and achievements of D. B. shall be magniloquently epitomized, his deserved degree of Dr. which he so adorned with speaking good Latin, and acute disputing at Oxford, to the pouting and non plussing of all his auditors, those episcopi, or variegated writings, for and against conformity, ceremonies, Bishops, Scots and Presbytery, and Episcopacy, his two good livings, and way-bit of a Lecture at Pauls of 400. per annum. His preferment and his riches, yea and his honour to be Gossip to the Covenant, when it came to be re-baptised in a Catholique font, and sprinkled with a Christian sense, reconciled to Episcopacy; yet after all this gear, and at every encomiastic clause, this sad and shamefull burthen of the song will be added, But he purchased Bishops Lands, when his suspension from sitting in the Assembly for his generous protesting against the Covenant, as indefinitely and absolutely for the extirpation of Prelacy, (by which it appears how free others were, and overawed not
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to speak their minds) when this shall be recounted; yet it will be added, but he did indefinitely and absolutely purchase Bishops Lands and Houses, without leaving them one foot, or allowing them one penny; yea and adding impudence to impiety and oppression, he proclaimed his purchase to some Pseude-Parliaments, yea and openly defended his sin beyond Absalom, yea and complained he had not enough for his money, nor all his sacrilegious bargain; yea he did thus after long doubt and deliberation, much check and terror of conscience, to the robbing the Church his Mother, and all his Fathers, many of his brethren far his betters, without limitation of good or bad Bishops. Nay he at last reproached and even renounced them all, and sought to ruin them all, against all equity, modesty and conscience, though Christians, nay reformed, nay the most eminently such in all the World, as to be thought worthy to sit in the Assembly; yet he, he, so great a Divine, so gallant a Doctor, so acute a disputier, so glorious a Preacher, who modestly speaks of himself that he had laboured more abundantly then they all, (the Bishop, Dean and Prebend of Wells) his meaning is in rubboidg and dust and mortar, of pulling down and building; yet after all this to foil all, to spill all, to curse all, to damn all, this great D. B. sacrilegiously and presumptuously, did purchase Bishops lands, and pulled down by a wanton wickedness, better Cathedral Houses, then ever he or his Fore-fathers either built or dwelt in.

But the Libeller will cry out next bout, that Dr. Gauden Rhetoricates, that he tempts the world again with his Idolized nonsense and blasphemy, against the
to their good behaviour.

the Covenant, Assembly and the blessed D. B., blessed in the same fence which the Poet useth the word, when he tells of one whose rise of his bliss (that is of his riches) was, *vetula vesica beata*.

Dr. Gardan must now hasten with the shield of innocency and truth, to receive, yea and retort, the long dart of the third Proposition, which this flying Parthian seems to cast at him; as King Saul did his Javelin at David, when the morose and melancholy spirit was upon him, much of the same kind is probable with that, which possesteth this Libeller and D. B. For as he in a cholerick and mad fit commanded *Doeg* to kill the Priests of the Lord; so would these if they might have their will, not kill with the sword, (which is some degree of mercy) but starve to death by a longer lingering poverty and disgrace the Bishops and other Episcopal Divines in England, far more in number than Saul's fury commanded to be slain, and all this in order to keep their Sacrelegious purchases, which he and his can no more do then they can keep fire in their bosoms, or melted gold and silver in their purses or mouths: The surest way to thrive is to make restitution.

5. But D.B. is loath to hear on that ear, he had rather lend another brace of thousands, wear another buff-coat, and head another Troop of Horse, and have rather bust at a Civil War, which shall venture King, Parliament, People, all things sacred and civil upon a new Alarm of the Covenant, and of reforming the Doctrine and Church of England; Which Dido flourish are now like the threadbare tunes, and dull ditties of old ballads, to which no man sober lifts to dance, or

The third Proposition of the Antinomical Body.
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to lend his ear, especially when sung by such a pair of harsh hoarse voices, as this Libeller and his D. B. (after such raving and loud clamors) must needs use, *Quo deteriorius nihil fomint quo morletur gallina marita.* The Holburn Ballad-fingers in a Winters raw evening, cold & hungry do not make more lamentable harmony, then these two would do about keeping the Covenant, and clipping Episcopacy, or reforming the Doctrine, Worship, Discipline and Government of the Church of England.

For such titles of popular pamphlets daub every post and corner in London, vented by the same hand and heart, as this Libellers Anatomy of the Authors impi- dence and folly. Alas is not this great work of Reformation yet done, after so long Wars and bloodshed? after so many Scotch and English Armies, either complying or clashing; after so reverend an Assembly and D.B. among them sitting some years; What, nothing yet reformed? After Liturgy abolished, Prelacy extirpated, Bishops and Cathedral lands sold; after the Directory had induced Ministers with a new spirit and better gifts; after Presbytery advanced, and Independency preferred? Have not these new brooms swept clean? After Deans, Bishops and other excellent Episcopal men beggard, after their lands sold, and houses demolished; after D. Burges hath condescended to buy some of them, and hath got a good purchase; and not yet a through Reformation, according to the purport of the sacred Covenant?

No, the more is the pitty; alas Dr. Gauden and his faction of Episcopal principles will not suffer the Covenant to be stretched to its full reforming fence, or to that Anti-episcopal tune which must be made good against.
against Bishops, or D. B., and other purchasers are undone. He, he undertakes, now after we are possessed of Bishops lands and houses, either to reduce the Covenant to reason, Religion, Loyalty, Law, Justice, and Charity, in regard of "Bishops as well as other men's rights and estates," or else so far to repeal and null it, yea, and to enjoy the penalty upon it and its takers, so far as it is irreconcilable to, or inconsistent with these eternal principles of Morality, Justice and duty to God and Man, to Church and State, to King and Bishops.

5. But Dr. Gauden, thus venting his nonsense and blasphemy against the Covenant, is by a notorious Libeller undertaken to be severely rebuked; a meer Ignaro & incognito encounters him, a bundle of ignorance and insanity, of malice and confusion is cast upon him; inspired as it seems by D. B. a shotten herring of the same barrel, whose interest is to screw up the Covenant to such an Anti-episcopal rigor, that either we shall have no Bishops in England, or these no Lands, Honors or Revenues to support their authority, charity and hospitality.

5. The method of this Libellers chastising Dr. Gauden is by a Scorpion of four cords, one more then the Jewish whips was made of; His two first Propositions have like squibs spit fire, fluttered and made a crack or two but done no execution.

This work is reserved for the third Proposition, which is a long spun, dilate, dull, tedious, sophistical tautological rhapsody, rather then any just reply to the weight and force of Dr. Gauden's just and honest reflections upon the Covenant, in order to reconcile it to the legal interest of Episcopacy and Bishops, also to remove
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remove from it those superstitions, sacrilegious, illegal and injurious interpretations, which some men's ambition, factionnels, envy and covetousnesse seems to fix upon it, contrary to the ancient constitutions and laws of England, and of all pristine Churches, or Christian Kingdoms.

3. The first fraud or mist that the Libeller seeks to cast before the eyes of his Reader is, to vacate the force of Dr. Gaudens' argument, grounded on not the letter only, but the equity, and analogy, or parallel case and proportion of God's law, set forth Numb. 30. Where the scope of the discourse of vows is, to shew that as no vows made by any do bind, save only in things lawful (that is neither injurious to God's glory nor any moral right) which is confessed by all wise men; so nor do those vows bind which are made in things lawful, by such as are not sui juris, at their own dispose, but under another's dominion and disposition; nor may any such thus related, subjected, and obliged to others, make Religion any pretext to their liberty of vowing, what and when they list to another's prejudice, because they are not in their own dispose, which reason holds in all such subjective relations: Tis true the Text instanceeth only in Daughters unmarried, and Wives, because their easiness might be most prone to rash vowing; but as Mr. Calvin and others upon the place observe, the reason extends to Sons as well as daughters, and much more to servants and slaves, of which there is no dispute in Reason or Religion, and so no mention here (being not libera capita) free persons they cannot lawfully vow, nor doth any such vow stand good (though in things materially pious and good) which is made by them without, much
much more if against their Masters or Fathers consent, and to their prejudice: Nor is there any doubt, but the same restraint, and nullity, as to such vowing holds good (by the rules and proportions of divine justice) in any lower Covenant, which Subjects and Servants in any kind to their King, or any meaner Lord, and Sovereign shall make to the injury of their lawful Superiors.

6. The cavilling Libeller finding the strength and edge of this place, to cut the very sinews of the Covenant, if either taken to the damage of the Superior, or if countermanded or denied by him: First, he charges, at the instances added of Servants and Sons, calling this a tale of a tub, and lays there is no such thing; after he chargeth Dr. Gauden as a false man, for falsifying this Text of Scripture, how justly let the reader judge, when not only such vows of obliged inferiors are void, though (in re licita) in things materially lawful, if the Superior or Lord forbid them at the present; but further Dr. Gauden affirms such vows though unheard, and so not at present disallowed by the Superior, yet are rash and invalid, if in any thing prejudicial to God's glory or the Superiors rights, which vows their Superiors may disannul as soon as they know of them; yea and the Superior sins, if hearing them he affirns to them, or by silence do not reprove or null them; not that his silence confirms them unless in things lawful. If a son, or daughter, or servant under the custody and dominion of Father or Mother (now a widow) or a Master, Mistress or Dame, shall vow any thing to their detriment, in honor, liberty, safety, estate or life, I suppose this very Libeller will grant their vow unlawful and null, because (in re non licita) in things either materially, formally and relatively evil.

6. Thus if those Relates should vow to pray so many hours
hours, and in such a place, or at such a time of the day, or to read and hear Sermons every day, or to give daily so much of their Masters goods in secret charity to the poor; and the like; or if they vow to sleep at such a time, or do nothing, or to visit such a friend, or prisoners, or such persons, &c. things not evil, yea in their seasons very good.

Can this Libeller think (unless he be as void of science as conscience) that a servant, son or daughter may here plead their godly vow and sacred Covenant, to the disobedience and detriment of their superiors, and to the neglect of those civil affairs, which at those times they require to be done by them? whether the Master, or Mistress, or Father or Mother, hear or no the vow is void; yea in some cases though they hear and assent, or are silent through imprudence and superstition, yet the vow is void, both as to their inferior and superiors; in case it cannot be kept but to the impoverishing and not providing for their families and children, which must want things necessary and convenient, while this bigot, Master, or Mistress and servant (on whose honest labour all the families support depend) spend that time in praying, or preaching, or hearing of Sermons, or reading the Scriptures, &c., which they ought to bestow in work for the families support. Here vows are the Urns of Insidels and Rebels, and the keeping them, as well as making them is denying of the faith, and cannot bind (but only to break and repent them) either Master or Mistress, or son or servant.

But the Libeller with great art urgeth the silence of the letter (in this one place as to the instances of sons, servants and subjects) against the Analogy of the whole Scripture, & the duty of the fourth commandment: which must always be resolved into things morally
ally and obedientially just and honest. He says there is not the least hint of any exception, but all men that vow to God, are held to that vow, whether the chief Governor consent or no. Thus the Devil and Heretics are wont to wrest and abuse Scripture; as Christ said to the Saducees, ye err not in your citing the place, but in your not understanding the Scriptures; meaning, as if one should limit the duty of the fifth command only to natural Parents, as father and mother, and exclude all other superiors in Church and State, because not there expressly named.

6. This Sophister should have added, as the latitude of the Analogy, so the just and necessary limitation ever supposed and intended, and by other Scripture supplied, which is, that such vows do bind such persons only in things lawful and free for them to vow and perform, without any injury to God or man; but to imply an absolute irrespective bond even to vow and do evil, unjust and injurious things, is false and fraudulent; aiming to urge the Covenant literally and simply, which makes for the Libeller and his D. B.'s turn, and not to reduce it to that (equum et bonum, justum et sanctum, duty of justice, charity, and equity, without which there can be no sanctity, either in vows or faith, in word or deed, in making or keeping any such Covenants as are made (stulta aut impia facilitate) by a childish and foolish facility, as Calvin speaks. His hope is the bare rigid letter of the Covenant will keep out all Bishops from the Church, and from their estates, and so he may keep that part of Bishops' lands which he hath sacrilegiously purchased.

6. From the justice, equity, pregnancy of these cases, which are grounded by the rule of proportion and right
right reason upon that Scripture, Dr. Gauden concludes, 

1. That inferiors and dependents have no liberty civil or religious to binde their souls by vow, or to perform those vows in any thing that is prejudicial and detrimental to their Superiors, either as to the duty they owe them, or the right they justly claim.

2. Such Vows, though unheard by the Superior, yet binde not the takers, much less if he do hear of them at any time, and openly dissent, yea, peremptorily deny them; and the King did in this so far as it interfered with the just rights of his Majestie, or any of his Subjects; Ergo, since the Subjects of England were by law and cahesis inferior to, and dependents on the King, obliged to duty and allegiance, they ought not, they could not make or take, much less keep any such vow or covenant, as is any way prejudicial to the rights of the King or any of his good Subjects, and so either against his Majesties oath, and his legal Supremacy over things and persons Ecclesiastical, to preserve them according to law; consequently they could not covenant against the rights of the Church and Clergy, least of all against the estates and honors of Bishops, who ought to be in place and merit the most eminent of the Clergy.

3. Either then (O gentle Libeller) reduce and limit the sacred covenant (taken by Subjects and inferiors, without the will of the King and Superior) to a sense lawful, just and honest, no way injurious to God, the King, the Bishops, or any mans rights (and then restore to them their estates, by no law forfeited or alienated, (hear this, O Dr. Burges, &c.) or else repent of the Covenant, so far as it is irreconcileable either materially or formally to right reason, honest polity, or Church Government, which is inseparable from Legal Subjection and that justice which bindes all men to each other.
See now (O Reader) how partial, sneaking, and delusive such wretched Libellers are; who are ashamed to own their names, and afraid to own that Truth which makes against their wicked interest; therefore they slyly shuffle, and as (dolosus versatur in generalibus) Sophisters, urge liberally the general case or thesis, but endure not to apply to the hypothesis, particular or instance: That thing may seem just by some general maximes or customs of common law, which is very unjust, when brought to the rules of Chancery, as D. B. well knows in Hippesley's case.

Yea, Dr. Gauden further addes (ex abundanti) the more to affright and astonish this Libeller. That it is more profaning of God's holy name, to keep unlawful vows at all, yea, or to extend or rack lawful vows to unlawful actions; then it is to break the first, much more to reduce the second to just bounds, whereby God binds every man, not only in relation to others, but to himself too, as God's creature, and so subject to him.

If a father or mother vow not to give in marriage son or daughter, or not till such an inconvenient age; or not to give them any portion, or not such as is proportionable; if they vow them to a single life, or to poverty, or to banishment, or to base employments, or to give them no decent support: These vows are sinful, injurious, in superiors, they may not be kept, they ought not to be made.

So if masters vow to the injury of their servants; if Kings vow to the injury of their subjects lay or Clergy, as to subject them to a foreign power, to put them out of their protection, to take such taxes from them, or strip them of their estates, callings or just liberties, such vows must not be kept. Yea, a man hath not so far an absolute dominion over himself (as Gowarrus and others observe) as to vow to his own prejudice in things not permitted by God.
to his free dispose in a religious way, and rational and proportional, for which he is still accountable to God and others, in the case of his liberty, estate, health, honor & life.

5. A man may not absolutely vow he will never marry, or that he will spend or give away all his estate, single or married; or that he will never drink wine, or take physic, and the like rash and irrational resolutions, which no way advance the glory of God, and may in many cases be necessary for him and his, for their better service of God and man, as well as of himself.

6. A King, though never so supreme and free, yet may not vow and covenant to the diminution of his own just sovereignty, and that authority or power which is his by law, and necessary for his high calling, to protect the Church and State, himself and his good subjects: He may not covenant to diminish or destroy any honest subjects in any of their just rights; much less to extirpate or expel out of his Dominions any rank, order and degree of men, that are useful, and in some sense necessary for the being and well-being of his people. As to extirpate all Scholars or Justices (as our late Illiterate Levellers and Fanaticks designed, after the old rate of Cade and Tyler;) nay, neither Prince or any party of the people may vow to extirpate the meanest calling, which serves the body Politick; any more then men may vow to cut off their feet or toes.

7. How much less may any Christian Prince or people vow and covenant to extirpate so primitive, venerable, apostolick, catholick, useful and excellent an order, authority and polity in the Church, as that of Episcopacy; or to take away from godly Bishops their lawful enjoyments, of which they have as just a possession and right, as the King hath to his Crown, or any man to his house and lands.

8. Such.
Such vows and covenants, so much to the scandal of the Christian Religion, so the reproach of the Reformation, so the gratifying of dangerous factions, so the disgrace of this and all former Churches, to the dishonour of Jesus Christ, of his Apostles and their chief successors, the Bishops in all ages and places, besides so injurious to many worthy men, yea, to the whole Church and Nation of England. Either ought not to be taken by Christian King or people, or if by force, fraud or fear, and facility, they are so taken, or rather imposed and mistaken, yet they must never be kept in any such sense; but either repeated of and dissolved, or else the words of them must be resolved and reduced to such a sense and interpretation as is just and lawful, id quod erit demonstrandum.

5. Which was the thing Dr. Gorden had to prove (as Christ did the Resurrection) not out of the letter alone, but the analogie and equity of that Scripture, from the force of which Mr. Graffan doth not, cannot extricate himself, by his more sober endeavours, much less this paltry Libeller, who doth not wash himself that he may be clean, in the waters of the Sanctuary, but, as the Poet says, (Perdites aprum sountibus immisce illiquidis--) of the Swine, he studies to be-mud and soil the Scriptures clarity, that his sedity and fallacy may not appear; that by the cloud and mist of such superstition cast on the Covenant, he may conceal his sacrilege, and keep his evil purchase. For he hopes if the Covenant receive such vigor and vigor from Scripture, that notwithstanding the Kings declared dissent, as foreseeing the design of some by the Covenant to overthrow Episcopacy and unto the Bishops and Clergy of England, yet his subjects so covenanting, are bound indispensably by their once taking it, to extirpate all authoritative Bishops, and
and lawful, as well as landed Episcopacy; then (Salsva
res est) the Town is his own, the lands of the Bishop of
Wells and others, which he hath purchased (per vias
concomitancies & reductions) will be made good to him
by the letter of the sacred Covenant; though against
all law, justice, reason, Scripture and Religion: Such a
rose of wax are Heretics, Hypocrites, Apologists, Schis-
maticks & Sacrilegists prone to make of the holy scriptures,
for their own credit and advantage as they fancy; but
indeed to their destruction and damnation: No lawful
Covenant can be a cloak for such knavery, nor will the
Scripture be any protection for what is contrary to law
and justice.

5. Here I must by way of Concomitancy, take in
Mr. Grafton's concurrent replies, who finds himself ve-

ry much frighted, and is forced to bring not potent
solutions, but pitiful evasions, which he calls his Woof-
sacks. So far his wits are gone a wool-gathering, at
the very first battery which Dr. Gauden makes against
the Covenant, as to the invalidity of its authority; as
so imposed, and as to the nullity of its matter, if not
reconciled to what is lawful, just and honest in the great
case of Episcopacy, or the rights of Bishops and other
dignified Clergymen, according to law.

9. Here poor Mr. Z. Grafton, as a drowning man,
catcheth at small twigs, yea, weeds, which sink him, be-
ing of no deep reach, nor any skill in swimming.

1. He very gently observes a Legislative power to be
at least co-ordinate in the two Houses: What, and can
they legally exercise this power, without, yea, against the
Kings content, being out of his non age, and not out
of his wits? or are they Legislative in fact, where there
is no law made? (as none was for the Covenant:) Was

their
their Legislation here (in acti second) in execuse or act? If not, to what end is that mentioned which hath no operation? As to commend a Writer for a Book he never writ, or an Architect for an House was never built. At best the two Houses alone, no, nor the King alone, or with them, have any Legislative power to decree or execute what is unrighteous against God or man.

2. His second nothing observed as his safety is, that a thing may bind in conscience, which doth not in law, or in the judicature of man: True, but nothing can bind in conscience which is against the laws of man, in cases of equity, justice and common right, and so the Covenant cannot either materially or formally, as to its authority or spontaniety bind against Bishops and Episcopacy, as their just rights were setled, and still are by laws in force, against which no illegal Oath or Covenant can or ought to bind Subjects or Princes, who have no freedom to be unjust, sacrilegious, or to sin, much less to vow and covenant they will do so, and thereupon sin against all Law, Reason, Justice and conscience.

3. For Mr. Grafton's bold and odious, no less than fallacious urging by a Presbyterian pertness, the present Kings taking the Covenant in Scotland, in such terms and forms as were then prescribed and imposed upon him, in his maturity of years, in the distress of his affairs, in the prevalency of that covenanting power and party: Truly it had better become Mr. Grafton's modesty and good manners, to have been silent in this sad instance, I beleive he thinks his Majesty not much delighted to hear of it in some mens sense, as never much blessed after it, nor ever like to be in such a Presbyterian way as is destructive of Episcopacy, and the rights of Bishops, Church and Clergy of England, who have no cause to
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glory of what was done in Scotland.

9. Besides the King's taking it cannot make anything in it lawful, that is by rules of Religion and civil justice, unlawful, and what his Majesty did in Scotland, must not extend to England: either King or People; against the immunities, and just interests of which, the King as just and Christian could not bind himself in Scotland; nor the Seals impose any such obligation by any Veal or Covenant upon his Majesty. Nor will Mr. Graffion's smooth title of his most sacred Majesty, or by either clothe or heal, or supple the rough usage offered by some to his Majesty; or the wounds which must be made by the Covenant upon his and any man's conscience, in case it be not consistent with justice and honesty; Reduce the Covenant to that sense which Dr. Gardan contends for as just and religious, neither King nor Bishops, neither the honest Scot nor the honest English, neither Dr. Gardan nor Mr. Graffion will have cause to scruple or complain of the Covenant; if otherwise, the Kings taking it cannot make it lawful, and so it is as imprudently as impertinently urged by Mr. Graffion.

4. His next defence against Dr. Gauden's battery, is not with a Woof sack, but with a brown paper or cobweb, pleading (servo son debuit, saeculum uales) it ought not to be done, but once done is good; which may not be pleaded in moral cases, which being materially and formally too, unlawful or unjust, are to be repented of, and retracted, amends and restitution must be made, as well as repentance and retraction in such cases.

True, some things, in state policy and civil necessity, or legal formalities, as Bastards, though they should not have been begotten, yet they must not, if begotten and born, be murdered; because though the inor-
nacy of their original was evil, as the act of a creature; yet their being, and so their preservation is good, because agreeable to the will and command of the holy Creator, forbidding to destroy any innocent reasonable creature; but this is not to be pleaded in events and effects, that draw more evil in their sequel or maintaining, then that which was in their beginning, cause or occasion. Here we must with all speed break off iniquity, and its cords of vanity. Breve sit quod turpiter addes; Not add sin to sin, or pertinacity to that wickedness which calls for immediate repentance. Nor do I believe Mr. Grafton allows that Baptism which he instanceth in of women, to be valid, any more then their preaching in Churches or Ordination, if any Bishop or Presbyter should be so foolish as to ordain them.

5. The last and worst reply of Mr. Grafton, which discovers his great weakness and exhausted spirits, is bringing in a tumultuary rabble that should pretend to be a Parliament, and impose a covenant or vow on us, against the laws and immunities of the Church and State, King and people, which we like gudgeons (stulta facilitate) swallow simply as their baits; Afterward we feel the book of fraud, faction, injustice and rebellion; the poor man by a terrible (extrema super-superstition, is afraid of being exposed to a three years famine, in case he with other honest men should dare to resume their reason and liberty; or keep themselves to those rules and actions of justice, which the laws of God and man prescribe, and from which these pitiful Trepanners and Imposters sought to seduce them, yea and oblige them to the contrary unawares.

Here Mr. Grafton's Oratory, Reason and civility seem again to fail his Zeal, while he makes such a reflection on. 

Mr. Graftons feeble supposed to give strength to his reply.
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on his Honorable covenanting Masters, by comparing them to Colliars when they acted as Kings. Grant them as orderly and magnificent an honor as can be in a Parliament or Council, yet not their civil glory and authority, but their Reason and Religion is to be weighed, as obliging themselves and others. Can the man be afraid God will be angry for our not keeping unlawful vows? and not much more for keeping them, yea and for taking them too; yea and for keeping lawful vows unlawfully; that is breaking them by making them to a superstitious stretch; or in a Presbyterians sopapado, whatever number of men they be that act in such engagements.

3. It was all that Mr. Grafton did or could shew of wit and art in this defence, to withdraw presently, to make only such flourishes, and vanities, for earnest the service was too hot for him; and this Mr. Grafton flew so terribly about his ears, that he durst not stay within our gunshot, for fear his brains should be beaten out; though he be a little mark or Tertullianus, which the bolder Libeller feared not, who hath neither Brains nor Bowels, but only guts; if he, as Dives, may fare deliciously, he careth not perhaps if the Bishops, like Lazarus starve on his dunghil; he resolves to keep the Lands and Houses he purchased so sacrilegiously, though he be blind. Dunno modo vel secus te neeat, &c.

5. Only here I beg Mr. Grafton's favour for coupling him with, or subjoyning him to the wretched Libeller, not as to parallel their morals, civilities or intellectual; but finding them in the same trap, decoy or snare, I could not well part them till I had taken them out one be one.

5. But
[107x486]to their good behaviour.

\[\phi\]. But Dr. Caudens main design is to pursue the
crafty Libeller, whose strong scent like a bow, taints
all he treads on, and he is firmly earthed or burrowed
in the Badgers nest, in a Bishops house and estate;
But Badgers skins are used for the service of the
Tabernacle, foxes never.

\[\phi\]. When this crafty Animal comes at the second
Gulp, which Dr. Cauden hath placed between the
Covenant and its either sanctity or legality, (in case
it be urged against Law and Justice, to the ruine
of Bishops and Episcopacy, established by Law
and Catholick custom) is the tumultuating terrors
of those times; the armed Legions in the midst of
which the Covenant was contrived, conceived, and
brought forth and imposed.

\[\phi\]. Here the Libeller cries out very cunningly,
and oratoriously of notorious untruths, of impudence
raised to a Meridian heighth, but answers nothing;
plesses neither guilty nor not guilty, refutes to be
tried by King, City, Lords, or Commons, Bishops,
Clergy, or any honest men; who were all witnesses,
and complained of those rude, violent, seditions,
intolerable tumults; onely the Libeller as a stranger
in our Israel knows nothing of them; they made
well for him, they drove away the Divines, the
Bishops, they obtained Ordinances, they were
Midwives to the Covenant, and after-courses, extirpating
root and branch, they prepared for
alienating the Church lands, and for D. Burges blessed
purchase.

\[\phi\]. In this mud the Libeller and Mr. Grafton too
are afraid to stick; therefore they nimbly skip
over it, because they know in truth, honour, and
A a Conscience,
Conscience, there lay the Original sin of our times; and the great occasion of our misery, out of this flough and mire of the tumults insuppressed. Dun cannot be drawn, though he were tyed to the tails of whole troops of horse, which Dr. Burges once most valiantly led on to kill frogs, or to catch Kings. Hence those verses grew famous,

Principium belli commota plebe tumultus,
Finis commota plebe tumultus erit.

As tumults first begun our wars,
So tumults shall conclude our jars.

Hugh Peters, now hanged, drawn and quartered, (though he never purchased Bishops lands) was more ingenuous in the point of tumults, of which, when great complaint was made by Lords and others, at a noble Earls Table, in the year 41. when they were most rude and outrageous, against King and Bishops, Lords and Commons, Earl of Strafford and others; Hugh boldly vindicated them in Dr. Gauden's hearing, for the Parliaments best friends, Quorum pars magna fuit, he was their great leader and exciter. He protested the chiefest of them, were godly young-men, apprentices, and fore-men of shops, or freemen, who every week fasted and prayed for a blessing on their endeavours, that the earth might thus help the woman.

Thus he of their swarmings and insolency at Westminster and Whitehall: Dr. Gauden and thousands were witnesses; the Covenant he is sure, is not the more commendable, but more cautiously to be looked upon, for having been either swaddled up, or soyled in such foul clouts; This makes it, by Mr. Graftons good leave, the more suspicious; for such
seconds seldom intend good to honest men: Not that what is just and honestly done or decreed, is therefore null, because tumults, as flyes, light on it, to taint it; but those are evil means, and pretend no good ends; the Covenants authority, due meaning and matter, are indeed more considered than the tumults, and armes; which yet did (to be sure) sun-burn its beauty, although they did not wholly blast and burn it.

6. Alas what sorry shift men make, rather than they will see, and confess, and deplore a fault! yea and a great one too, destructive to the honour, freedom, and very being of Kings and Parliaments, for such those pristine tumults were, by which and for which God so justly afterward punished even the great abettors, and movers of them, as justly and severely as King Zedekiah, who covenanted in the Name of God, upon such considerations of safety, life, honour, and liberty, as the Conqueror had power to grant him; and he having power to accept upon swearing articles, his perjury was abominable to God and man, which is not the case of the Covenanters if unlawfully engaged, and by unlawful endeavours injurious to the King and the Church.

7. The valiant Libeller finding his coat of mail to be no better than a purse-net, or a beggars patcht coat, very wisely voids the dint of Dr. Gandens other forked arrows, not directly shot against the Covenant, as to any thing in it that is loyal, religious, just, and legal, but obliquely against the vapouring presumption of those who cry it up, beyond all civil Oaths, and Sacramental vows or Covenants; yea
yea beyond the Lords Prayer, Creed, and ten Commandments, for many Presbyterian Spirits cry aloud for the Covenant, who never use, or publickly own any of those badges and bounds of a Christian, moral, fiducial, or Evangelical Covenant to God, to Christ, to the Church, to the King, and to one another.

§. But honest Mr. Grafton in more sober zeal is more vilirous, and answers against the objected novelty and partiality of this Covenant, that it is neither new nor partial, as to the point of Episcopacy: If he means as to the Law or the desire of the Church of England, and as an act of the Nation, by its King and Parliaments; the mistake is so grosse, that all times and Histories since the 16. of R. Eliz. reign confute his Book, and either false or fallacious assertion.

If he mean not new, as to some meer factions and Schismatical sense, desires, endeavours, petitions, motions, threats, clamors, and seditions; tis confess to be vetustum malum, an inveterate ulcer, (or old fistula) yet this answer is as impertinent, as if the Anabaptists, and Brownists, or Familists, should make the like plea, who have had their factors in England as long as Presbytery.

§. So his adding, all too palpable a Sophistry, that though the Covenant be new, yet by a legislative authority tis made valid, and antiquates all precedent Laws, which he must confesse did establish the Hierarchy; this is to play at bo-peep, not to dispute; for it is to beg and suppose that, which must never be granted, while his nose stands between his eyes, or his eyes are open; namely, That the 2. Houses in such
such a temper as they were, when first covenanting, viz. (apart in this from the King neither in minority nor lunacy, but driven away by tumults as many of their own members) that these with the Assembly to boot) were the supreme legislative power, and did by their personal covenanting engage all the nation and posterity, as much as Adam did all mankind in original sin.

§. I must here desire Mr. Grafton to hate me an ace, nor is the repeated stroke at the Royal afront, by which he again lashes the King (as the Monks of Canterbury did K. Henry 3. after the death of Becket) this is not any grain of allowance added to the English Covenanters: for it was done in Scotland, post pacium & fallum, when the Covenant in England was antiquated; and how it was done in Scotland, God knows, and some upon the place, as well as his Majesty can best tell; To be sure, we in England are not bound by it, nor to take any notice of it, until King and Parliament put the case to Mr. Grafton and his Brethren of some new Assembly to resolve it.

§. What the Libeller after pretends, with intolerable impudence to take away this aspersion of Novelty from the Covenant, swelling big with Scripture patterns, with great shew of Histories old and new besides that of the holy league in France and the Scotch Covenant of old, those leagues in Germany (I suppose he means the Fuldus Smalcaldis) and that of the Genesics in Flanders, with that of the Bohemians of later days, and so the Cantons and Albigenses, in their confederations: he might have added all federations, leagues, and compacts between
between Princes and States, so as to bring in the Turk, or Grand Signior for a Covenant; This is the Libellers last sweet bit, to keep the Readers mouth in taste, with the relish of this new Covenant, as if it were as old as the Gibeonites bottles, or Methusalems beard; when God and all the wise world knows, this gourd is of ancient, or commendable note in any place of the Christian world. And in England but of yesternight, and soon blasted and withered, never flourishing but while it was watered with civil blood, and driven on to assert the interests of the Scotch, or English Presbyterians; Here the wily Antiquary and Historiographer of the Covenant did well, instead of instances, parallel and pat to his case, to make a long &c. like the Dragons tail, and so to have the gaping Reader in a wood, where he can see no such trees of life.

§. Mr. Grafton goes as boldly to look on the next Gorgon, or Medusa's head, which Dr. Cauden sets forth to shew the horror of those times, which began, continued, and ended the Covenant, as Presbyterian and Scotized with infinite prejudice to Church and State, King and People; It was indeed so far like that from Mount Sina, with fire & smoke, earthquake and burning, and loud noise of trumpets, attended with infinite mischief, fury, misery, confusion on King and Parliament, Priest and People; How far the covenanting Planet, or Spirit, had influence on these, I will not dispute; This is sure, we were very happy, to an envy and admiration, before it rose and appeared in the English Horizon: our Religion and Laws were sufficient to make us happy.
happy and holy; The covenant never added one
dram to either, or yet to relieve our lamps, but ra-
ther to exasperate our publick differences, and in-
flame our miseries; nor doth Dr. Gardan believe it
ever will, in some mens Anti-episcopal sense,
since it can never have any vertue equal to, much
lesse beyond, or more benign than our former Laws
of God and man, our Covenants and Oaths both
civil and sacred. I pray God we keep within these
bounds, we shall need no charm or spell of such
new found Covenaunts, or Engagements, or Abjura-
tions, to keep out mischief and miser.; I am sure,
without a Spirit of prophesie, or infallibility, that
the urging of this Covenant to new and exotick
senses, contrary to our former Laws, and good con-
stitution, in Church and Kingdom, against Bishops
and regular Episcopacy, will ever keep our wounds
(now well closed) open, raw, and festered; but I
hope the goodness of God and the wisdom of the
King and Parliament, will be better to us than many
of the first Coveneaters intended, who certainly
aimed wholly to swallow up the authority and reve-
uues of Bishops, and all Cathedrals; The first as the
feathers, or the skin, was to be shared among the
poor preaching Presbyters, the other as the fat car-
case among the rich ruling Elders the better to
set off their weary office, and Ecclesiastical Ma-
jefty, which must needs set up blew aprons to go-
vern the Church, instead of Lawn-sleeves.

O. In the next reflection of Dr. Gardens upon
the Covenant, Mr. Grafton wishes he had been at
bafflings of the Doctor's elbow, when he mentioned the after
bafflings of the Covenant, in the Cromwellian and
Independent
Independent reign, or indeed in the Inter-regnum of all Law, Religion, and publick honesty or justice: He allayes the odium, by saying Bradshaw did not object non-covenanting to the King; That the house-fes were graciously content to accept his Majesties concessions and submissions without his covenanting. Truly they were very mannerly, to give the King a little breath after so long baiting him; that Covenanters were pulled out of the house by the Ears; that the lusts of some Soldiers first committed the rape upon this modest Virgin, and unspotted Covenant.

§. Yet under Mr. Graffons favour, the vote of non-Addresses against the King, were passed by Covenanters as yet unrouted by any military rudeness; This was pretty nigh the prison, and block, and far from preservation of the person and dignity of his Majesty. The Covenant was by Sir Henry Vane and others, interpreted both in Print and Practice, with large dispensations of Loyalty, in case the King did not preserve what any prevalent faction called true Religion, though far wide or short of that which was established in England, whose fence at least the Covenant pulled up, as to Church Government, in some mens designs and sense, yes and de facto too; And truly as Mr. Graffon confesseth, the Covenant suffered, by force and policy; so Dr. Gauden sayes its began and prevailed by them; He Queries by what Argument of Reason and Religion it was ever blasted; Let him read the Oxford Queries, &c others; I believe they will stick in his teeth, or break them before he chew and swallow them: for he hath but weak jaws, though he may have good appetite and
and digestion; Dr. Gauden queres also by what Arguments of right reason and Religion, by what Law of God or Man, by what commendable precedent, or to what good ends and uses was the Covenant founded or improved, what was King or Parliament, Church and State, or any honest man benefited by it?

§. Tis true, some Presbyterian Covenanters having run themselves out of breath, and being now hunted to a bay by the insolent Army, by eager Independents, and Fanatick factions, fled for Sanctuary to the Covenant, and to the King for a Treaty, that they might not be taken in the traps and pinfolds of perjurious engagements and abjurations; So the Scots more adventurously than valiantly or successfully, with Mr. Love and some other puny projectors in England, sought to buoy up the baffled and sinking Interests of the Covenant in a Presbyterian sense; especially when they fancied the Kings necessities would invite him to embark in that bottom, or to sink for fear; imagining all the old Ark of Episcopacy was shipwrecked past recovery.

§. If his present Majesty do indeed owe so much of his restauration to the Covenanters, in the Presbyterian sense and strain; Tis well they have had a mind and an occasion to make some reparation for the former detriment they gave him; For this combination and interest against Episcopacy, without it doubt, first damned and destroyed the former King, of which I have greater grounds than it is fit to tell all the world: I pray God the sober Covenanters persevere in their now Loyal moderation, who pretend readiness to comply with regular Episcopacy
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Episcopacy; But it will be the Kings and Parliaments wisdom, not to trust too much to any mens good natures; I doubt some will be prone to abate much of their Loyalty, if the King really set up ancient and legal Episcopacy, according to the best constitution of our Lawes, and the pattern of the best Churches of old, to which the Church of England was nearest conformed of any reformed.

§. Nor is Dr. Gauden so illogical, or Atheological, as to infer a NULLING of all things in the Covenant by the Apostacy, or perversnesse of some men who took it, nor yet by the rigour of others, who now urge it, (in temporebus mollioribus & melioribus) to such a rude and unjust Anti-Episcopal sense, from which Dr. Gauden seeks to restrain it; yea Reason, Law, and all Conscience do restrain it from such a sense, or else they null and vacate it, so far as it is novel, faction, unmalluable, and irreconcileable to the just interest of Church and State, of King and Bishops, to the custome and constitution of this and all other ancient Churches, who never used nor dreamed of Presbyteres, as any headlesse government of Christs church, apart from, and insubordinate to, much lesse opposed against the Apostolick successional honour, and ordinary eminency of Episcopal authority; To which if Mr. Crafton and other honest men will cheerfully submit, according to Laws Ecclesiasticall and civil, the dispute about the Covenant is at an end; we shall not need to contend any more, but onely to exceed one another in Piety, Love, and Loyalty, or any of these qualities, which strife will better become us all as Men, and Christians, and Ministers.
After this bickering of the fallacious Libeller (in order to make good his fourth Proposition, That Dr. Gardens main design is wholly to vilifie, make odious, and destroy the Covenant) He seeks to reconcile the Covenant, with the former Oaths taken by the King, or the clergy, or other of the Kings Subjects, with which he confesseth the Covenant, as a late invention and preter-legal imposition, ought not in Conscience to enterfire, which many were very jealous of; especially when they heard it urged by some to an extirpation of the ancient honour, just authority, and legal right, due by our Law to Bishops and Episcopacy.

§. To which (beyond all peradventure) the late pious King was bound by his solemn Oath at his coronation, with which no Papal, popular, or Presbyterian power can dispence; especially since it was not a temporary Oath, as occasion and time did invite; but it was founded on moral, and those eternal principles of justice, which every King is by Law and Conscience bound to do, as to every Subject, so specially to the worthy Clergy, because in doing them justice, he doth it to his own soul, and to the souls of all his Subjects, yea to the whole Church; yea to Christ himself, and to God, who is concerned as in his anointed, so in his Prophets, that no harm or injury be done to them.

§. Nor is his present Majesty (as Mr. Grafton seems to reply) any way absolved from these types of conscience, to the loyal Clergy, the reverend Bishops, and others in England, by any forced or passive taking of the Covenant in Scotland, For as no after Oath can vacate the just bond of a former, yet in

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force; So nor can any Oath, Vow, or Covenant, be lawfully taken or kept, that shall either pretend to absolve a Prince, or any man from the moral obligations of justice and duty to God, or Man; or which shall oblige him to do any thing contrary to what is morally good, or legally just and due: If the Covenant be thus interpreted, and executed in an injurious and sacrilegious sense, (as some would have it) to strip and spoil any one Bishop, or other honest man of his estate, liberty, or honour, no way forfeited by him, it will become a band of iniquity, a snare to sin, and a burden for oppression; And must needs be so far unlawful, by God and mans Laws, utterly null and void as to any obligation upon the soul of any King or Subject.

§. But the Libeller very briskly demands, supposing the Covenant to be against all Episcopacy, what is that to our Oathes of Allegiance and Supremacy? Can no man be true to Kings, but he that is for Bishops? and those that most eagerly destroyed Bishops, made no bones to kill the King, and expel his posterity; Tis true indeed, those that durst buy Bishops Lands, did never stick at Kings; and yet we see many Covenanters were at last zealous for the King! &c. So Mr. Grafton, in a calmer way, sayes, non constat; it appears not how there should be any contradiction found between the Covenant (as against Episcopal Interests) and the Oaths of Allegiance and Supremacy.

Answ. To both these Dr. Gauden replies, That if the Covenant be urged by a Presbyterian rigor, against the lawful Authority, just rights and primitive honor of Bishops and Episcopacy (against which
injurious and persidious sense, Doctor Gorden contends) it is not only to be suspected, but so far flatly condemned, as unlawful; and diametrically thwarting former lawful Oaths of King and Subject, besides the rules of moral justice & common honesty.

1. The Oath of Allegiance binds us to pay to the King all that duty, which by the Law we owe to him, both in active and passive obedience; which no Covenantant can duly perform, if by that Covenant he fancy himself bound against that part of the rule of his obedience; namely, the Laws which concern those Governours; and that government of the Church, which is, and ought in all Conscience and honour, (for the main) to be established in the way of Episcopacy; The rigid Anti-episcopal Covenantant seemed readier to destroy all Bishops and Episcopacy, yea and all Kings with Monarchy, rather than obey Bishops, and in them the King, according to Law; §. Which is evidently proved by the rigorous and riotous practices of those hot-headed Covenanters, who made it their work to plunder and imprison Bishops, to rent and destroy them all, to extortate them from all office in the Church as Bishops, to cut off all succession, to tear from them their estates, houses and lands, belonging to their persons and dignity; In fine, to use, or rather abuse grave, learned, godly, aged and most worthy men, so as was not fit in a land of Righteousnesse to have used the meanest cobler; and all this commanded or done by such as had taken the Oath of Allegiance to the King, to serve him faithfully and his Ministers in Church and State, according to Law; He accordingly commands them to let Bishops and the Laws for them continue
continue as of right they ought: They labour might and main to overthrow both, in compliance to the Covenant, but in real contradiction to their Oath of Allegiance, bringing in, setting up, and obeying an Ecclesiastical and civil power, above you and against the King, and his laws yet in force.

§. And for the Oath of Supremacy, which binds the Subject to the agnition of, and subjection to that chief authority, which the King by Law hath in Ecclesiastical, as well as civil affairs, so far as concerns that externum dominium, policy, power, or Empire, which requires, enables, and protects every one in doing their place and duty, in things Spiritual or Ecclesiastical, as well as secular and civil: How can the Covenant conform to this Oath, if it be urged in such a sense against Episcopacy, and Bishops doing their duty, according to Law, that they shall not have any office, power, or estate left them as Bishops; no nor the King either liberty or power to protect them, and their either rights or authority in the Church; Such sense and practices doubtless are diametrally opposite to the Oath of Supremacy, and set up a superior power above the King's, in things Ecclesiastical, not that of one in the Pope's of Rome, but that of the many Popelets men, of popular (Presbyterian or Independent) principles, who resolved either to rule or ruine both King and People, Bishops and Presbyters, Church and Kingdom; I shall not need further to instance in the Oath of canonical obedience, by which Ministers were bound in licitis & honestis to obey their Bishops actively, and in other things to suffer without sedition or faction against their office and authority.

Either
§ Either (then) reduce the Covenant to such a sense as is subordinate to these Oaths and duties in them enjoyned, to Bishops, to the rule, and to God, which will end the controversy; or else confesse these superflitious of any novel leagues, vows, and covenants, repugnant to former lawful oaths, must so far as such, be necessarily null and void in Law and Conscience, without any charge of manifest blasphemie, which the ridiculous Libeller vaunts, but proves not at all.

§ Declare then (O you moderate Presbyterians) and you sober Covenanters, your loyal quiescence under Episcopacy, in its just authority, of which the Laws are the most impartial Judges; let the Bishops and other Church-men have their rights of estate and honour restored, as is by Laws of God and man due; Dr. Gauden will no more molest you, or your Covenant; He shall be glad to see that fulfilled which the levell Libeller is forced, page 7. to confesse,

That the Covenant is so far from any sense or intention to extirpate any Episcopacy that, is truly Apostolick and Primitive, agreeable to sound doctrine, and the power of godliness, that it plainly includes, rather a binding of all Covenanters to endeavour by all lawful ways to procure it, which seems also the sense of Mr. Grafton in his sober mode.)

§. O aurea & brevitate sententia, O well spoken, but most unworthy the mouth or pen of such a putid Libeller, such an unauthoritative Anonymus! It is as a jewel in a Swines snout; Mr. Grafton, I believe, may mean honestly, but the Libeller is a droll, and will equivocate, by his if there be any such Episcopacy &c. He will never esteem any Episcopacy primitive, which
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which is not pure, and persecuted; For the
Anatomist is such a sworn friend, servant and slave
to the Sacrilegious Dr. Burges, that he will never
consent, that there shall ever be such an Episcopacy
procured by his covenanting help, which will deprive Dr. Burges of his pleasant Bishops Land and Houses.

§ Nor dare this false and impudent Libeller,
shew his face, and deny, but we had in the Church of England (saving the bonds and distresses of primitive Bishops, which of late years have also befallen ours) such Bishops as every way equaled those of the first 300 years, and those of the next 300 most flourishing time of the Church; yea, and the Episcopacy settled in the Church of England, was for the main of the ends, offices, uses, power and authority, such as all antiquity describes to us: This Anatomist like a varlet, is concerned to defame all our Bishops, and all our loyal Episcopal Government, because they might possibly have some decent Customs, civil Priviledges, and outward Ornaments different from those Primitive Bishops; but they had the same substance: Their nature, gifts, grace, authority, office, use and ends the same, though in some outward circumstances they might vary.

§ Which truth, if this scurrilous Libeller can be ignorant of, as he pretends by his is, let him ask his Dr. Burges, an Episcopal Divine of old, ordained, possibly confirmed by Bishops more than once (I suppose) sworn to Bishops as owning and submitting to their lawful power; which so grave and learned a Doctor would not have done sure
to their good behaviour.

sure, meerly to gain a brace of good living, if hee had not in his conscience, as well as in his writings heretofore justified that ancient Episcopacy which was Established by laws in England; Sure the man though a Sacrilegist, is not (yet) such a through-pac'd Apostle as to have renounced his Episcopal Ordination, and in stead of Bishops Palms to have fallen under Presbyterian fists; nor could this Dr. Burges (an oracle sure to this Libeller) be so blind a buzzard as to see in all England no other quiet sober and prudent Bishop but Dr. Juxon of London; did none preach, write, live, do the duty of a Bishop but only He? Tis well if that blessed Prelate, (whom the Libeller dare own with respect) continue still in his and Dr. Burges favour, now he is Arch-Bishop of Canterbury; But possibly his Lordship may do Dr. Burges as good turns (in some other way equivalent to compurgation) as he did when he was Bishop of London; The truth is, that venerable Prelate was ever thought of a mild gentle temper, and possibly had not a whip smart enough for the back of some petulant and wanton Asses who are prone now unseasonably to fawn upon him, rather to his reproach than his honour.

Besides all this, which is justly reflected upon the Covenant, as (in some mens hence inconsistent with the Oath, of Allegiance and Supremacy, by which Subjects are bound to obey as well, as own the Kings lawfull Authority in Church and State) there wanted not, as I formerly touched, even those who found out limitations, yea and pleaded dispensations by the antiquity of the Covenant, for their sworn Allegiance to preserve the King; for they pinched up their duty to this point, not in their own, but
in his Majesty's preservation of true Religion, of which if they and their faction judged the King to sayle, in what sense so ever they took true Religion, \textit{Adum est de fidelitate}, they had power to give by the \textit{Covenant} a bill of divorce to their Allegiance; yea that the King persisted to preserve Bishops and their both office and estates in England, they would exclaim, he did not preserve true Religion, which was only to be kept in the new cask of Presbyterian and Independency; The old vessel of Episcopacy they pretended was so weak and decayed, that there was no mending it; indeed they had a mind to fill their 

\textit{Tereses and Runlets}, out of that \textit{Tun}, and to draw out all the Sweet of authority, riches and honour, which they knew had for many ages (as the wine in the tun of \textit{Heidelberg}) been preserved, without being ever quite exhausted; But the misery was, not only these \textit{new vessels brake}, as unable to hold the Spirits of the \textit{old wine}, but the good \textit{wine} it self of Church Government was at length so spilt and wasted, as to its pristine virtue and spirit, that it came to nothing, nor can ever recover its vigor, till refunded into its pristine consistence of Episcopal authority and eminency, assisted by the presence and counsell of grave and select \textit{Presbyters}.

\textit{A}. For the \textit{Oath} of canonical obedience, it was not the invention or injunction of Bishops, as is pretended, but of the \textit{supreme authority in this Nation}, and binding no further then things lawful by Gods and mans Law. Its force must needs continue upon the takers as obligatory to such obedience and submission to Bishops; nor can ye after \textit{Covenant} either dissolve that oath or absolve the sworn
sworn clergy from the duties of it, to be performed in due time and place as required of them; The Libeller indeed gapes as wide, and strains as sore to cast up this Oath and clear himself wholly of it, as the Whale did when he eas'd its maw of Jonah; but in vaine; for instead of reasoning against the oath (which could not but be Lawfull, since limited to licita et honesta, and by lawfull authority imposed,) he falls a railing like an insolent fellow, not only against our Bishops, the worst of which was much his better, but of all our late episcopacy which he labours most passionately to be rid of, because indeed to that legal and Evangelical Episcopacy belonged of right the Lands and Houses which his Dr. Burges hath so good a share in.

§. Thus having only spit at, but not disputed any thing against that oath, with which its probable he was more then once sworn; He very politickly, as a drunkard doth his snuffs, casts away that oath, with a farewell such an oath; This is the complement of a soul not much concerned in any oath, which he hath once lawfully taken, as that all were to be slighted but this Covenant; But oaths once lawfully taken, are not so easily shaken of; They stick faster upon conscience, than the shackels on prisoners legs, or deserved brands on the hands and foreheads of perjurious Apostates and felonious sacrilegists.

4. To the last Sceptical question which in this paragraph the Libeller makes (with hopes to encourage the legislative power, to change Government by Bishops) which will be much to the advantage of his friend Dr. Burges who hath sought C c 2 to
to change the property of Bishops estates; Dr. Gaudens answer is, first he should have done plainly and honestly to have stay'd his Sacrilegious purchase till the Legislative Power had indeed changed the Government by Episcopacy, which is not yet done; and so what is done without it, is not lawfull.

2. What the power of Parliaments, the King, Lords, & Commons, is, Dr. Gaudens will not dispute; but this he peremptorily determines, that they have no prudent moral religious and lawfull power to change an Ancient universal and excellent Government by Bishops, to any that is as new and Schismatical, so far worse and unsuitable to England every way. Christian Kings and their Parliaments are obliged to the Laws of God, and Rules of Christian piety and polity too, of which the whole Church in its Primitive example and constant custom is the best interpreter; as no legislative power is empowered by Gods Laws to bring in Heresie and error, & Superstition; so nor Schism, faction or confusion by causelessly nuding, or taking from the essentials of sound doctrine and Christian communion, ever owned and maintained in the Church of Christ; Nor is this censure any condemning of the Churches of Christ, which have laid as he pretends, Episcopacy aside; For they are few, if any of good esteem, that have done so, by choice, but only pleading the excuse of necessity, where either popular prejudices, or Princes' covetousness and aversestesse will not permit the Churches under them to have such Bishops and Episcopacy as they do approve, desire and prefer before any other Government, if they could obtain it.

Which
§. Which judgement and vote of the best reformed Churches wanting Bishops, frees them from the guilt of Schism, or factions and voluntary separation from the Catholic custom, or Episcopal Communion, which they venerate and preserve toward those Reformed Churches, which as England and many others, preserve the pristine government of Episcopacy, which the power of Parliaments in England may reform; but (I humbly conceive) they cannot de jure, of right, with honour, prudence, and conscience, ruine, or extirpate, since no Religion or Reason can ever make it either necessary or convenient so to do; Nor can the Covenant (which hath no legislative authority on it) pretend a power so to do; nor ought its meaning and intent to be so urged, contrary to the duty of Subjects to their Kings, and of Presbyters to their Bishops, and of people to both; which was that Dr. Gauden had proved at first, in order to reconcile the Covenant with Episcopacy.

§. And this may suffice for a reply to both these Inquisitions, as to the weak and Plebeian re-party, they make against Dr. Gauden's seventh jealousy, that if the Covenant founds wholly Anti-episcopal, it will favour strongly as Schismatical, that is, needless separation from Catholic custom and Communion.

§. The jealousies of Rome challenging the name of Catholic, are popular and impertinent; For that Church may have, and truly hath, some things so Catholic and Christian in it, as will make those both unchristian and Antichristian, who upon no other ground reject them; It is no Magistry but sober
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Sober Truth becomes a Minister of Christ, to assert the universal Tradition, both of judgement and practice, ever eminent in the Church of Christ, as to the use and authority of Episcopal government, as well as of Infant-Baptism, the Lords day, and the Scripture canon; Nor is the Notion of Episcopal authority obscure, what it means, as Mr. Grafton pretends; All Histories of the Church clear it, nor was either Dr. Reynolds, Bishop Usher, Mr. Calvin, Bishop Jewel, Zanchy, Diodate or Blundel against it, as to ordination, confirmation, and jurisdiction, as managed principally by Bishops, even from the Apostles daies, without any instance of any setled Church without them; not as Masters and Lords, but as Pastors, Brethren, and Fathers, over the several degrees of Presbyters and People; till the loubling Libeller doth prove to the contrary, he must be esteemed by Dr. Gauden, magnus Apollon, a meer Abaddon, a cruel Schismatick, seeking to destroy an excellent part of the Churches policy, honour, order, and government, which Episcopacy and Bishops ever were, not in an equivocal and levelling sense, to confound Bishops and Presbyters by a silly Logomachy, or cavil of names, but by a real, and rational difference of place, honour, office, authority, and use in the Church of Christ, which no learned man can doubt of, nor ingenuous man deny.

The eighth difficulty which Dr. Gauden urged as to some mens dangerous restriction of the Covenant, seems to press heavy on both the Anatomist and the Analeptic, neither of them can deny what is affirmed by Dr. Gauden, that nothing can bind in such Covenants, but that which is materially lawful.

Of restraining the Covenant to a sense (moral and lawful).
ful in them; this binds by the private personal and spontaneous suspicion, although there be not any publick lawful authority imposing, which the Covenant wants, and so it hath no publick and national or sucession obligation, which just decerning of what is moral and judicial, in foro externo and interno, valid and obligatory, if the Libeller had had the wit to distinguish, and the honesty to own, he would not have cried out of juggling, an Art in which he is well skilled; If any man have a mind to take the Covenant even now, he may do it upon his private satisfaction, as to the matter and sense of it; but sure there is no Magistrate in England, who by any Law can require it of him, as a publick imposition; If the Libeller be yet blind, sure his nose hangs in his light.

§. Little Mr. Grafton here after some shuffling and confusion (as is his custome in arguing) definitively resolves (as if he had been in the bosom of those that first composed the Covenant) that it expressly binds against the very form and fabric of the late Hierarchy, by Laws established in England, and not against its abuses, excesses, or defects onely; as if the integral constitution of the Church, as Episcopal, were to be quite pulled down, and a new form established, of his and other good mens modelling; This is to speak out, true-blew high Presbyterian language, without any lisp or Sibboleth.

§. But good Mr. Grafton, if abuses, excesses, and defects of our Episcopal former constitution or execution be reformed, what can remain but the good, which you say, is fit to be used? Can any man with judgement and Conscience covenant against the good,
good, and carry on his endeavours against it, which he must do, who will go beyond the abuses and luxuriances (as some more moderate confine their sense of the Covenant, in their answer to the Kings late Declaration) but who shall judge of what is good and fit to be retained and used? sure Mr. Grafton and his fraternity intend to be the censors. What if the Supream power do judge the Fabric of Episcopacy for the main to be very good, (and sure they did so, when they so long retained and established it by many laws) How dare any conscientious Covenanter go about to extirpate it (in case they dislike the whole frame) further than to pray and petition, if he be unsatisfied? which petitioning Covenanter would never have hurt Bishops, nor got away their estates. If Mr. Grafton be cured of his diseases, is it not enough to justifie his Physician? Must his whole body be taken in pieces, codled and par-boyled, as Medea did Jasons, or he will not believe himself healed? This is so wild and violent a fancy as I am sorry to find in a person pretending to discretion; for this is to engage the begot Covenanters never to be quiet in the point of Episcopal government; if any name or thing remains, they will still cry This is none of the good materials, this is part of the old Fabric, which we covenanted to destroy; §. Sure if the Covenant and Covenanters be capable of no softer sense, they will hardly be reconciled to that Episcopacy, which the wise and good Laws of England had established, agreeable to Primitive and Catholick patterns; Hence they will be ever either pragmatical, to bring in their own new forms, or repugnant and restive against that which now is, and
and for the main ever will I hope be as best, established in the Church by the Kings and Parliaments and Convocations of England, who may as soon hope to set the Moon with a coat, as to suit Church government to such mens proud and pragmatick fancies, who dare not onely to dispute, but to dictate to their superiors and betters both in Church and State, what they would have abolished, and what preserved; This is not the modesty of the sober Presbyterians, who I am sure are much disposed to, and desirous of Episcopal government, with its due regulations, and legal administrations; but it is rather the impatient ambition of levelling, seditious and unquiet spirits, who never think any thing well done, till they have quite undone all; as the Taylor that snipt the Welsh-men's suit at last into a button;

§. Nor would Mr. Grafton have ventured with as little reason as modesty and moderation, thus far to have expressed the design of his rigid party, if he and they had not presumed more of the Kings indulgence, than of his judgement, which surely prefers Episcopalcy before any other way of Church government, as his actions proclaim, in making and translating and confirming Bishops; For which action worthy of a Christian King, and a nursing Father of the Church, his Majesty hath the great examples and good consciences no lesse than policy of his excellent Father, his learned Grandfather the renowned Q. Elizabeth, the religious and first re-forming King Edward, yea all our first Martyrly reformers, all following Parliaments; yea all the princes of all Christian Kings and Emperours of elder and later ages, yea of all the Fathers of the Church,

Mr. Grafsions dictatorian presumption in Church government against his Majesties judgement and practice.

The justification of the Kings judgement and practice in point of Episcopalcy.

D d
and of all Christian Churches from the beginning, in all ages and places (as in England) to this day; yea, and doubtless he hath the institution of Christ, in the 12. and 70. Also the practice of the great Apostles, who were chief oecumenical Bishops, and of their successors, still principal Bishops, above and besides Presbyters, and this in the very times of some of the Apostles, and by their appointment, as Bishop Usher and others prove out of the testimonies of the ancients; yea, and his Majesty hath the pattern and proportion of divine policy, in the old Testament and Church of the Jews, agreeable to the tenour of the word of the God, who is a God of wisdom, order, and good government, as well as of truth, besides the considerations of the present want of that Government, the inconstancy of any other, with England's laws and tempers.

§. After all which great and innumerable advantages, the late rudeness and ruines, the tragedies and confusions which have followed its absence, all which are sufficient to establish the Kings Conscience, and haften his prone care to restore Episcopacy and its rights; it were further a strange and pittiful degrading of his Royal Majesty, if instead of maintaining learned, grave, and worthy Bishops according to Law, to be honourable fathers and Governours of the Church under him, and if instead of his own Supream and Sacred Honour, to be (as his pious predecessors were) a nursing Father of these Fathers, and their obedient Sons his Clergy, to make himself a ward and minor to some petty Presbyters, and their juncto's or classes, who neither in preaching nor praying, many of them do own the
to their good behaviour.

the Kings Supremacy, because themselves it seems affect such a supreme Church government and discipline of Jesus Christ, as must by them be managed above, yea without and against the King, if need be; which old leaven, and ambitious principle of unruly Spirits long ago discovered, and of late violently managed even to blood, his Majesty shall do well then to nourish, when he hath a mind to be a Subject to his Subjects, yea and the very bran of them; men most-what of the coarsest plebeian, and rudest spirits, who are not to be won by good words, or convinced by fair disputes, but they must be ruled with a rod of iron, that just severity of power, which God and the Law have put into his Majesties hands; For if he still ask some mens crowing brains, how he shall rule Church and State, they will never resolve him, till after many odd and new essays, they have dissolved all into Anarchy and confusion again, as his late Majesty and all our miserable experiences have taught all honest and wise men to their cost.

§. If Mr. Grafton and his rigid covenanting Presbyters be of these severe Principles, and castigating resolutions, if these be his rods for Kings and Bishops, they should do well to find out another England, for out of old England they have not yet, nor are like in haste to drive out Episcopacy and Bishops, as they sometimes hoped, either by the Scotch sword, which at last wounded themselves, or by the rankness and rigor of the Covenant, whose sense it seems they have a mind to raise to an haughty, beyond what others of more moderate spirits and palates, desire or design.

D d 2
§. This just rebuke I thought fit in charity to use, not only to repress the pertness and petulancy of this Presbyterian distemper, which dares yet to threaten, whether the King and Parliament will or no, a demolition and destruction to the whole frame of our pristine Episcopacy (which for the main was excellent (as appears in the reformatio legum Ecclesiasticarum in Anglia; prepared in Edward the 6. dayes. Also in Dr. Cosins his learned Tables dedicated to King James, besides our long happy experience of God's blessings to Church and State by it and under it;) But also in vindication of his Majesty's Supremacy, and the whole Nations liberty, which must not now after so long a storms be by obscure and petty Presbyters exposed a new to such dangers and distractions, as some Fanatick Innovators threatens to Church and State, under pretence (forsooth) of a Covenant, which hath no legal stamp of humane authority on it, nor yet of any moral or divine precept, unless its sense be honestly, humbly, & obediently reduced to that which agrees to the Law of God and of this Kingdom, concluding obedience to the King and all Lawfull superiors under him and so to Bishops in all things, not morally contrary to the Word of God; For Political Ceremonial and Circumstantial variations, do break no squares, nor make things inconsistent, either with God's Word, or a good Conscience; where God hath left Liberty and Authority to his Church and the chief governors of it, Kings or Bishops to order things as they shall judge most decent and convenient, for the publick good and peace of Church and State.

§. Both
§. Both which (beyond all peradventure) as to your Order, Dignity, Honour and Happinesse, are not to be contrived or maintained in England by any way of Church government, save that of regular Episcopacy, which will effectually do the good work desired by all honest men, and all loyal Covenanters; if the Church be but furnished with such Bishops, and they with such honour and authority, as well as prudence, industry and moderation as are necessary for the great ends of Church government, also for the distempers of the times, and the exp.asion of all good men, who are as weary of schisms, as of civil wars: And are no more concerned in the Scotch Presbytery, than the Scots Covenanters are in the English Episcopacy.

§. Having thus a little strapped the sweetness of Mr. Granton, and muzzled the mouth of the barking, and as he thinks, biting Libeller. Dr. Garden comes to the ninth reflection; which affirms, that the Scripture Authority, recommends to us but one grand religious moral Covenant; and this never taken by people, but either by God's immediate command, or renewed and infused after the Publick losses and Apostasies of times, either by the command of the supreme power, as by some Prophet immediately sent from God, and working Miracles: None of which either, as to divine mission, or the Kings commission, can be alleged for the Covenant, so as to make it of publique Religious Authority.

§. Here the rabid Libeller unhappily opens with the foul words of Harlot, and Whore, with whose manners...
mannerst probably he may be long acquainted, their names are so near his tongue and pen, as if he had compurgated more then once; There he calls Dr. Gauden a deceiver and proves it, because, Jos. 9.15. There was a civil or politick covenant made betwixt the Princes of Israel and the Gibconites without Joshua's privity at first. δ. For answer, I must ask where is the forehead of this sophister? So there might be many hundred secular and humane covenants or civil Leagues between Nations, Kings and Kingdoms, as in Davids and Solomons times, which yet were no sacred, new or or renewed Religious National Covenants, which the body politick, or some parts of it, took without the head or chief Governour; The thing that the Libeller must prove, or else he is the deceiver.

§. Another Essay he hath to prove, there were several other Religious Covenants, besides that one in which God engaged his people to himself, & himself to them, is from Jer. 50.5. Where his concordance shewing him the word Covenant, he presently fancies a new one of different kind, when that was but an humble and penentential renewing of that first and onely holy Covenant wherewith the people of Israel were engaged to God, and God to them, upon their keeping his Covenant; Nor is the word Covenant in all the old Testament used in the plurall number, there being but one ever given or owned by the one, and only true God.

4. After this the Libeller talks of his omitting sundry other covenants, which he can no where find, but in his ficticious fancy; And hath the cavilling
to their good behaviour.

cavilling impudence to deny that Moses under God was king in Jesurun, that is supreme in civil power and administration under God; at last he turns Calvin in part, and confesseth there was but one legal covenant which included all the moral, political, and ceremonial appointments of God; as circumcision, Passover, sacrifices, temple, festivals, &c. Yet he brings in these particulars as distinct and of ten renewed covenants, which is not to argue against any thing; but his own folly and impudence, for all these belong to that one legal covenant, as much as his fingers and ears belong to his body or head; but the Libeller was only to vapour and sophisticate, nor hath he any better ware in his budget.

Mr. Graf. here runs in a calmer, but not clearer stream, than the Libeller; and desires a demonstration to prove that, that one compleat and grand covenant once given by God to the Jews, was the only rule and dictate of what matter they should covenant; he may as well ask a Demonstration to prove, there is but one God, and one true Religion for the substance and main, and this one God the Author of this one Religion; All which are confessed by all, but Atheists and Polytheists, if he means as to the lameness of the words formerly used in their renewing this covenant, either by repetitions of their Apostacy, or repeated celebrations of it, it needs no answer, the question is so frivolous; for all they did or said as to variety of expressions or circumstances, did not, nor could not alter that our divinely given covenant, but were confined to it, and morally measured by it; for it included all moral duties to God and man.

§. There
§. Their private Covenants and spontaneous vows also had their Rules and limits, as well as force & vigour, from this being void if repugnant to it, or firm if consonant with it; So that Mr. Grafton may as well seek for more Sons than one, as more Covenants moral and religious appointed by God, whose name is one.

§ Nor had there needed such variety of compositions, such heaps and cumulations of 666. words in this new Scotch Covenant, if all men had intended simply Gods one truly Covenant, there needed no more than to have obliged our selves to live according to the word of God, and the Laws of the Land; But these generals would not serve some mens designes who must down with Bishops, and others with Kings, to get their estates and power; Against neither of which any word of God commands us no Covenant, but to submit to and obey them, so that neither the particular matter of the Covenant nor the phrase and form or words, are either expressed or warranted by the word of God, (as Mr. Grafton affirms) if it be not reduced to such a moral and just sense, as becomes honest men, good Christians and loyal subjects; The first may not by Gods word do injury to any man, and so not to Bishops, who have been and were in England the best of men. The second cannot Schismatise from the Catholick use and custom of all the Churches of Christ (and his own particular) in things conform to Christ's word. The third cannot rudely resolve and Covenant to alter the Laws of the Land, good or bad, without and against the will of the King; Unless the Covenant be turned to
to these three harmonies Dr. Gauden cannot look upon it in its matter, forme or authority, as other than the petty composure of a few pragmatical reasons compared to the grandure of this Church and ampleness of this Kingdom; Tis certain, neither King nor Bishop, neither full and free Parliament, nor national Synod or Convention, ever either invented or composed or imposed this Covenant. Nor can there be any thing in it considerable as to conscience, further than some mens, & all these but subject, private, personal, and spontaneous, declaring before God the first of their duty to God and man, which they professed as in God's presence they would endeavour to perform, as became them, with in the bounds of God's and man's Laws; How this could bind or enable any men to do what some have done, and still desire to do violently, injuriously, sacrilegiously, against the excellent Bishops and the whole Ecclesiastical state of this Church of England, I cannot see, nor Mr. Grafton neither, though he put on his Presbyterian Spectacles, made at Edinburgh; As for the Libeller and Dr. Burger, they have so many great beams and stones of bishops and Deans houses in their eyes, so much of their Earth and Lands in their hearts, that there is no expecting any right reason or Religion from them, till their fat hearts be made leaner, and their heavy purses something lighter.

6. The next cavil made against Dr. Gaudens just reflection upon the Covenant, as a thing necessary to be set up with so much Religious pomp and solemnity, as that it were a National return (after Apostacy) either to the true God, or to the true Religion as Christian and reformed, or
or to the true worship of him, which affection is most evident false, and none but such ignorant heads, or impudent faces, or factious spirits, or fanatical fancies, as this Libeller, can charge the Church of England to have in any such way Apostatized either in its Kings, or its Parliaments, or its Synods, or its Bishops, or its Clergy, or its people, by any either explicite decree, and verbal, declaration of such a defection, or by any tacite and general practice owned by them, and so meriting either the censure of a National Apostacy, or the antidote of such an unnatinal and Illegal Covenant; nor can any but an ingrateful fire-brand call it as the blessing of an Idol. Dr. Gauden's blessing of the true God, for his great mercy in keeping this Church and Kingdoms from any Publique Apostacy, against which the last Convocation most eminently declared against Idolatrty, Superstition or Popery. §. The truth is, it was not the healing of any suspected or feared Apostacy, from the true Reformed Religion of the Church of England, whose Doctrine, devotion and Church Discipline is the same it was at first Reformation, which kindled and blew up our fires, but rather an impatient desire of some men to bring in (as Cacus did Hercules to his Oxen) their long desired, and long by Law obstructed novelties in Church and State; This was the (συγκέντρωσις καί αναγκαιότης) formative and executive Power, prevailing in many mens minds, to bring in and set up that Covenant, after they had by correspondence with some of the Scots of the Presbyterian party, invited them into the same ends. Add. A. A. Dr. Gauden denies not, but some Clergy-men in Place and Power were seemingly very
very studious (and it may be less discreetly) to advance the outward decency, reverence and solemnity of (as they thought) God's house, worship and service, beyond what was either by Law enjoyed or generally observed in former times; what their hearts and intents were, he leaves to God; Nor did himself heretofore want his vulgar jealousy, while at a greater distance from their declared judgements; But for their doctrine and their outward Publique Actions or Injunctions, as to any things of ceremonious use and observance, either they had the Articles, Laws, Canons and constant customs of this Church and Nation to defend what they did hold or preach, renew and require, or else they were easily to be checked and repressed, yea and punished too, according to Law, for any thing Heterodox inventing or varying from the rule; And this might have been done without any such shaking 3. Kingdoms, and putting all into the convulsions, Agonies and pains of a travelling Woman, only to bring forth Presbytery to the secundine of this abortive of Covenant, which if it have all the due features and parts, matter & form of a sacred and solemn National Covenant, in judgement, truth and righteousness, yet sure it had neither its full time nor due Authority, nor can it well tell who was its first Father; sure enough they were no very great Grandees though it invited some such to be its godfathers, but indeed the King should have been at the Christning, Nor was there any need or haft of such an Engine, either to demolish wholly (as Mr. Grafton tells us the Plot was) the frame of this Church Government, which was
was and is Episcopal, or to bring in in post haste with fire and sword, the rarity of rank Presbyterian, and its consequents or train, either a popular purity in Church and State, or a many-headed popery; After these red and pale horses, followed the black horse of poverty and meanness in the Clergy, sacrifice and robbery in the people, of Anarchy, confusion and prophaneness in all. This contempt of the reformed Bishops, Clergy and Religion in England was indeed the high way to Popery.

4. But the Libeller, to seem learned and zealous, rather than silly and malicious, charges, at a venture sundry Bishops, for falling off to too much Popery (as if he could tolerate some in them) both in doctrinals and devotionals; It sufficeth him to calumniate many, to instance in no one person, or point; only he calls to witness very gravely their Arminian tenets, against which some Papists he saith, by hear say, do write, and so do some others, as Franciscans and Jesuites write for them, yea and some, nay most learned Lutherans; But what is Arminius to Popery, Or to the Covenant? he lived, disputed, and died at a great distance from Rome, in a way of Presbyterian discipline, and in communion with those Covenanters who were first called by themselves the Guenese; All which relations may possibly move this Libeller to be of Arminius his party, whose opinions as to the true state of the controversies (the difficulties pro & con, the danger of engaging too far for or against, either proudly to lessen the necessity and efficacy of God's grace, or fatally to confine the liberty of industry of mans will, where the understanding is by the outward
outward means rationally, yea religiously enlightened and morally moved. These and other intricacies which have an holy depth, and high sublimity in them, capable to humble the most learned and acute disputers, while they see themselves assaulted by so many pregnant Scriptures on either side) I am confident, neither this Libeller nor his Dr. Burgess (as great a Sophister and as little a scholar as he appears) do well understand; nor can such back-fiers of holy things, such purchasers of Bishops' lands and destroyers of their houses, Such circulators and crafty Merchants in the Church have leisure to study or found the profundy of those controversies, wherein few of the ancient Fathers were resolute, and St. Austin himself hardly reconcileth himself; §. Dr. Cudman here thinks it modesty and wisdom to be magisterially of no side, till he can clear the incumbrances, or justify the hard consequences of either; And for this brace of sworn Brethren, the Libeller and Dr. Burgess, you may trust them, they will never much advance or depress any side, either by their reputation or their disputation; Arminius is out of the reach of their darts, though they may shoot at him with their fools bolts.

§. But the Libeller boggles terribly at Altars, Tapers, Candles, with &c. that is, one knows not what, as if our reformed Religion were to be sacrificed on those Altars, or Tables of the Lord, which antiquity, as in Tertullian's time long before Popery, so called by either name, and greatly reverenced, not for their own sakes, but for relation to that sacred mysterie of Christ's body and blood in the Eucharist, for
The binding of all Covenants and Covenanters

for which solemnity they served: He stares at those Tapers and Candles, as if they would presently set all Religion on fire, which were never lighted that I saw in the Church of England, but in the want of the Sun's light, and were anciently set unlighted on the (sumptuosus) Lord's Table, in memory of those (Antelucanum catus) early morning, or midnight communions, which poor Christians had in time of persecution, when they were forced to use Lamps or Candles, and were as fully accused for a Dogs pulling down the Taper, and so putting it out, when he skipped at a crust, in order to make a more modest way in the dark to Christians promiscuous lusts, as this Libeller charges by a cavine impudence sundry Bishops, for falling off to too much Popery, because they retained these things, as they found them of ancient ornamental custome in the Cathedrals of England, and in the Kings Chappel Royal: The man should do well at next barking bout, to tell how much Popery he allowes as enough, and what he blames as too much, or whether he thinks all Popery that is held or done by the Papiyes.

§. But to allay (not gratifie) the popularity and petulance of this Libeller, Dr. Gauden denies not, &c. vide A.A.

The Covenant is as much against Presbytery as Prelacy.

§. Nor can the rigid Covenanters, who rant so against Prelacy, and that Episcopacy in England by vertue of their Covenant, any way extricate themselves from that snare, which unawares they run in, as to Schism and superstition, against which they no lesse covenanted than against Popery and Prelacy; since no intre can wash Presbytery as a separation from and usurpation against, or extirpation of Episcopacy, from
to their good behaviour.

from the stain of schism, both in an Ecclesiastical sense, as it rends from the unity and uniformity of the Catholics Churches, judgements, customs and practice in the government of Episcopacy; also in a civil sense as receding against Law, from what was in England settled by Law, and setting it self up in the room of Episcopal power by meer force.

§. Nor will Presbytery wipe off in its rigid and ambitious way the sin of superstition, first negative, as denying that good which is so in the nature, order and life of right Episcopacy; and secondly affirmative in introducing, yea imposing that purity as necessary in religious concernsments and Ecclesiastical government, which is not commanded by God, nor ever so esteemed or used by the Church of Christ; so that Presbytery was in as high a way of running to Rome's superstition, Schism, Tyranny, and usurpation as Prelacy; yea much more, for this was bounded by Laws, and fortified against Popery by an excellent Liturgy, which was a daily wholesome form of both doctrine and direction in English, diametrically contrary to Popish superstitions and errors, which could not prevail against the Church of England while Liturgy continued, and Episcopacy was managed; as it was by very godly, and learned, yea modest and humbly wise bishops for the most part; if any were otherwise, their personal defects, not their calling, were to be blamed; but Presbytery was generally most cried up, and imposed by weak and passionate men; for the soberest, ablest, and wisest Presbyterians do willingly allow, yea and now prefer Episcopacy before any Church government, in its lawful use and exercise, which may easily be obtained,
tained, and the inconveniences remedied, by that 
sovereign power which Mr. Grafton mentioneth,
but is not willing to be ruled by; for while it was 
able to preserve it self, it hath preserved the sober 
and good reformation of England from retrograde-
tion to popery, and from the precipitancy or incroach-
ments of presbytery, and all other faction's novelities,
which have no bottom or bounds but the abyss of 
popular envies, clamors, ambitions, schisms, and super-
fetions.
§. If Mr. Grafton and his party did bona fide 
covenant to restore and reform the Church of England 
to its pristine good Laws and practices, in God's 
name let them keep their Covenant; if they intended 
faction, innovation, ruine and confusion, by obtruding 
new and illegal ways, let them repent, and pray 
the thoughts of their hearts, and the words of their 
months, and the injurious works of their hands may 
be forgiven them; for they were not wise, nor just, 
not humble, nor charitable, nor religious, nor 
loyal, as they ought to have been, and so not fortified 
in any such sense, either by Reason or Religion, by 
Scripture or Lawes of the Land, as Mr. Grafton 
gratis affirms.
§. For the poor Libellers unharmonious soul,
who quarrels most lamentably against musick in 
Churches, it is pitty the Authors or Abettors of so 
great discords in this Church and Kingdom as he and 
his Dr. Burges have been, and still are, should ever 
be troubled with good musick, but for ever con-
demned to hear the worst Balleters when they sing 
most out of tune; indeed weeping and wailing and 
gnashing of teeth are fitter for them; I do not mean 
that
that in utter darkness, I pray God forbid, but that of
bitter lamentation, unfeigned sorrow, and true repent-
tance, that they may get out of the gall of bitterness,
and power of Satan, in which they seem by their
malice, uncharitableness, hypocrisy, apostacy, and sa-
crilege to be fallen.
§. If this Libeller captate to know by this
foolish digression (which imports as if he had cove-
nanted also against all good musick, and so against
skilful and melodious singing, which is the best mu-
sick,) if he aims to know Dr. Gaudens judgement
of Church musick, that so he may accuse him to be
either an Arminian or Popishly inclined, (for this
culminating censor and malicious critick judge of men's opinion by strong Symptomes) let him make
what he can of it; Dr. Gauden doth own his ap-
probation and desire of excellent musick and melody
in the publique Solemne praising of God, which is
a part of his worship, yea a most angelical and heaven-
ly part of it; to this divinest service he doth judge
both Nature and Art, in their best improvements, by
vocal and organical harmony, may lawfully yea com-
 mendably be applied, not only by vocal singing after
a plain and simple manner to Clement Macots, Stern-
bolds or Wisdoms tunes, but by the use also of
such Instruments and skill in the melody, as may
most raise up the Spirits of Christians to the high
praises of God, such as David and other holy men used
in the private and publick exaltation of their hearts
and affections to God; nor is there any reason or
Religion to be justly urged to exclude this great
help of humane infirmity, and sweet refreshing; besides
elevation of Spirit in the Church of God, since
musick in its skill and use is a good gift of God, for which and by which he may be praised, in such a way, as becomes the sanctity, solemnity, gravity and Majesty of Christian assemblies and heavenly duties; For as musick hath an aptitude like an Echo, to answer and humour every passion and motion of the soule, by a secret symphony with the Saints; so the excellent and godly Masters of it will easily to compose their holy Anthems, and Church melodies, as shall aptly correspond not only with the holy Ditty or matter, but also with the cheerfull devotion and affections of mens souls.

Nor did any thing more proclaim the after prodigies of our times, than the zeal, which some in the rude and riotous beginning of their reformation had, to destroy all Organs and Church musick, as much as Saul had to destroy the Gibeonites, or the Witches; so blind are Lgots in Religion, too bold and too boisterous, dressing the Church as Swine would dresse a garden, and while they fear the horns of Superstition, they cut off the head of all decency in Christian duties; not but that I judge there might be some discreet regulation in our Church musick, as not to sing accurately those Scriptures which most edifie, when best understood by distinct reading, or plain singing, that the meanest hearer may understand; and least of all to sing any of the Creeds, which are the ground of Catechism, and the Primer of Christian beginners; but rather to confine musick to those Psalms and Hymns, those spiritual Songs and Anthems, which either out of Scripture, or agreeable to its Psalmody, may best be fitted to Gods glory and the Churches devotion.

But
§. But alas, why do I bring (lyram ad Asinum) a stroke of Music to such deaf ears, no Orpheus is sufficient to move such brutish souls to anything harmonious, whose hope is in discords of King and People, Bishops and Presbyters, knowing no favour or fight, or found so sweet, as that of gain and mony (quocunque modo rem) though by sacrilege and regiciae, they are far enough from delighting in Church music, who are greedy to buy Church lands, but very loath to restore them; and had rather all the houses of God in the Land should be pulled down and put in their purses, than any organs set up in Cathedrals, for those will presage the restitution of Bishops to their estates; which will make some men hang down their heads, and hang up their harps on the willows of lamentation, to the great joy of all honest men.

§. After the Libellers stroke at music (who wants it more than King Saul ever did, or those that are struck with the Tarantula) his last flagellation is against the Papists; these he pretends by a Pannick terrour, were presently breaking in upon the Church of England like a Sea, if the antemurale or bank of the sacred Covenant had not been set up.

§. In good time, as if the Laws of England which happily defended for 80. years our Religion as reformed against the Romane contention and invasion had not been sufficient, or as if there had not been more Jesuites and Seminary Priests in England, arising, fighting, preaching, praying, ranting, canting, and quaking since the Covenant, than ever were before, and with more severity as well as efficacy;
or as if the Church of England and its Clergy had rather been eaten up by Presbyterians and Independants, than by Papists; or as if these onely had Teeth and the other nothing but Tongues; No, the crafty Libeller is still on the wind side, and is to talk for his Dr. Burges advantage; He foresees if Papists should prevail in England, they would require the restoring of Church and Bishops Lands, they are so far good Catholicks, as they conform in the main of Episcopal government to the true Catholic Church; Nor can the Libeller hope for the like gracious remission, or dispensation of those lands, which his learned Dr. Burges quotes, as granted for peace sake to R. Mary in the case of non-restitution of Abbey and Monastery lands, in hope to make it a precedent and plea for alienating Bishops Lands and Cathedrals.

§. The Pope well knew, that Monastic votaries, Nuns and Friars, were the after-growth of Christians devotion and charity, much younger than Bishops who were from the beginning, rooted in Christ, and branched in the twelve Apostles, and spread in all the Christian world, and endowed with honorary supports, as necessary for the orderly and compleat, & regular well-being of any Church, the others not so.

§. To rob the Monks which sprung up in after ages, was to rob the robbers, the drones for the most part of Christendom; but to rob the Bishops, and with them the Cathedralls, and in them all the Clergy of their estates and houses and honour and dignities, was to rob not only learning, religion and the Ministry Evangelical of its just rewards, com-
sorts and encouragements, in a land of plenty and peace, but to rob the Church of her principle pillars and Fathers, of their great ornaments and defences, of that honour, order, and authority, which is never to be had or enjoyed so wisely, worthily, and usefully, as from the hands of excellent Bishops.

§. Although Dr. Gauden cannot commend this Libeller for his honesty, no more than Christ did the unjust Steward, yet he is commendable for his great policy; Presbyterie he hopes, & the Covenant will let Dr. Burges enjoy his Bishops Lands; Therefore he joyned Popery to Prolacy, by an odious and unjust Conjunction, it is policy, though no verity or charity so to do; for no Presbyters (I mean as of that faction Arianus and Aephealistas, were ever so great vindicators of the reformed Religion against the Papists, as many of our English Bishops have been ever since the reformation, witness Bishop Jewel, Bishop Usher, Bishop White, Bishop Andrews, Bishop Davenant, Bishop Hall, Bishop Bedel, Bishop Prideaux, and many others; These disputed, and wrote, and fought and conquered the Papists, seconded by many other Episcopal Divines, when the petty Presbyters did (for the most part) but prate and rayle and contemne, and vapour, and triumph with their tongues by a popular oratory amidst their credulous auditories; These Presbyters were the warme preachers, but they were the Bishops and Episcopal Clergy who were the weighty Souldiers, these were the Light armed, these the Veterani and Triani, who bore the heat and burden of the day of dispute, whose studious industry, some Presbyterian factionists
factionists and Innovators at last envying for their learning, labours, honours and estates, they fought to withdraw from them, to undermine to betray, do undo and utterly destroy them, that is, the strongest Bulwarks, and ablest defences of the Christian and reformed Religion of the Church of England; Nay the last Arch-Bishop of Canterbury, did in this service against the Papists so valiantly learnedly and honestly acquaint himself in his book against Fisber, as he deserves to be reckoned among the worthies, and of the first three, as to weighty solid accurate sinnewy disputing for the Doctrine of the Church of England; And what ever saylings or faults he might have in other things of imprudence, passion, or policy, Certainly in this he did more and deserved better, than ever the Libeller, his Dr. Burges, and all that pack of purchasers of Church Lands are ever likely, or indeed able, if willing to do: I had rather have Bishops Lands learning, than Dr. Burges his Lands.

§. But there is no end of following this error, this ignis fatuus, whose Libelling Prosody would make an excellent Index or Directory for the next Presbyterian Synod and Assembly when it applyes to a just reformation of these deformities which have broken in since the Covenant stood in the gap, against Liturgy, Popery, and Prelacy, yea and against profanes, Schisme and Superstition, that is sacriledge, Presbytery and Independency, whose vanity, pride and ambition was, and still is to lye in the high bed, and make both Monarchy and Episcopacy truckle under them, which deformed sight I hope England shall never see again; In Gods Name let the common
mon Presbyters keep their ancient station, and there serve God and his Church in humility, peace and order, and giving leave to their Elders and Fathers, their spiritual Colonels and Commanders in their Ecclesiastical Militia, not only to go before them, but to far to command them according to Religion and Law, as may be for the good order, honour, safety, and peace of the whole Church; in which Schisme, strife, and mutiny will bring nothing but disorder; and this confusion, and then veniant Romanists, their fears may come upon them, Rome will have a throw for all; For the Romish interest doth not press or hope to come in at the great and strong Gate of Episcopacy and Liturgy, but at the postern and wicket of Presbytery and Directory, both base and unregarded posts; It is more for the Popes advantage to have no Bishops & Liturgy in England, than ever it will be for the poor Presbyters or Ministers; These have been all almost lost in a dark Wilderness of sin, and bitten with fiery Serpents of contempt and poverty since they deserted or were deprived of their Bishops; The other hath had such an harvest in 20 years, as was beyond all his gleanings for fourscore before, which learned Mr. Hooker and others long ago foresaw and foretold of that disciplinarian faction if prevalent in England, whose prophesie have been too truly and sadly fulfilled in our daies; I pray God we may learn wisdom by afflictions, and righteousness by his judgements.

§. Dr. Gauden having thus disempested himself of these cavils and calumnies with which either the simplicity of the Analeptist or the malice of
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of the Anatomist pleased themselves in their replying upon his Analysis and his precious reflections upon the Covenant, as it is made by some to look with favour and smiling only upon Presbytery; but with frowns (as cruel and turbulent as the Duke of Aluis) upon our English Episcopacy, he is yet to follow them one step more in this rugged way (than which nothing is more contrary to his genius and designe) which was to reconcile Episcopacy and Presbytery in such an amiable Christian and charitable way, as they either enjoyed many years in the Church of England, or at this day do in other reformed Churches, or for 1600 years they did, in the best times and state of the Church of Christ.

§. This paragraph of both his Antagonists, is so various, or tedious, and so to no purpose, but to make some shew and noyse, (as those in London streets cry loudest, who have the worst ware to sell) That Dr. Gauden might well have spared his own and his Readers pains; But since they will needs be such impertinent Scepticks as to seek knots in bulrushes, and to question whether snow be white or no; Whether there be any precept or pattern of such a Covenant, formatter, form, author and end in the New Testament, either against Episcopacy in a gubernative and authoritative sense, or for Presbytery in a Supremacy without any subordination and subjection to Bishops; The Reader must blame these stickling gladiators and Antagonists, not Dr. Gauden, who only held out this shield of innocent truth, that there was neither precedent nor precept for such a Covenant in the New Testament.
Now Testament, or moral antiquity of the Church; That the Baptismal Covenant is the only and sufficient Religious bond of Christians in the Gospel; that this when violated on our part by wilful sins, it is to be renewed by repentance, and confirmed by worthy receiving the Lords Supper.

§. That this one great Sacred and Solemn Covenant (in which the blood and body of Christ slain for us, are given to us, and taken by us, as tokens of our troth and fidelity, no less than of Gods) doth bind us, as men and Christians to all duties we owe to God and man, selves and others, private and publique in Ecclesiastical or civil societies and policies; By this we stand obliged to fight against the World, the flesh and the Devil, to deny all ungodliness and worldly lusts, to live righteously, soberly, and godly in this present World, that is, conformably to Gods Laws and Christ commands; Also to those good Laws and constitutions of justice, order, Government and peace, which are established in any Kingdome or State, though not Christian; How much more, if Christian and in a National Church-communion; This is affirmed and confirmed by Dr. Gauden.

§. Also that to renew this Baptismal vow and Evangelical Covenant by daily repentance and frequent Celebration of the Lords Supper, was very commendable as to private and publique piety.

§. But to add to this any publique Solemn Covenanting, under a new form of words in a national Notion, where was no national Apostacy from true Christianity, nor yet any Anabaptistical renouncing of our Baptisme, and to do this without due autho-
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riot, making a part of the body to Covenant for the whole, and this without the head, and in opposition to Laws yet in force, and rules of civil justice, as to many mens Lawfull Estates, deserved honours, and due authority; This kind of Covenanting Dr. Gau den judgeth either superfluous (where no publicque need presseth) or faction, where not by publicque consent and sovereign appointment, or partial Schismatical and superstitions, where it evidently seeks to advance a party and novelty against what hath had constant Legality and universal antiquity, carrying on such order, authority, prudence, policy & peace in Church and State, as are agreeable to the word of God, and the custom of the Catholick Church.

§. Dr. Gau den judgeth, that such humane contrivances, under what ever Names they are put, cannot bind selves or others to any thing more, than God had before bound us, and we our selves by Baptismal Christian Covenant; much less may they engage us against any thing that was and is our duty in Religion and civil justice, or to that which is rebellious to Law or injurious to any man; Least of all against Kings or any in lawful authority and just enjoyments of Estates and honours under them, such as Bishops in England were, with other dignified Clergy-men, whom unjustly that is without any Law of God or man, to spoyle, rob and deprive (as some Covenanters did do, and still desire) of what was honestly, and lawfully theirs, as to Estates, honours and authority, was either contrary to the letter and intent of the Covenant, and then we are agreed, expecting restitution, or else the Covenant is
Their good behaviour is so far carried on, contrary to that Baptismal Covenant which binds against all works of the flesh, World, and Devil, such as Covetousness, Oppression, Sedition, Schisme, Sacrilege, and all disorderly walking must needs be, if Scripture and Law be our judge.

§. This was the demonstration of our Baptismal Covenant, which is just and holy, which Dr. Gauden used; To which the Libeller after his vulpine and vaftricious way, answers; First by confession, Secondly by collusion, pleading (though there be no pattern or precept for any such Covenant in the New Testament) yet tis sufficient if there be any such in the Old; Which he doth not instance in, because he cannot, only heaps up Scriptures like a Quaker to no purpose; Nor will he yeild to what he urgeth as to validity of Old Testament patterns, if not Levitical or Typical; For then the Presidency and Authority of some Priests above others (besides the High-Priest a special type of Christ) and both Priests and Levites having Lands and Cities annexed to their Tribe and Office, will plead (and it is one of Saint Jerome’s and the Ancient Fathers arguments) strongly by way of proportion for Bishops and subordinate Presbyters; Yea and for their Lands and Houses no less than their authority; and then what becomes of Dr. Burges’s purchase, which no doubt he made in pursuance of his Covenant, for he would not be so execrable as to act against his sacred Covenant.

§. Then he roves like a wanton Spaniel or setting dog, barking against our Episcopacy in the Church of England, and wagging his tayle, as if he had
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had found a Copy of Presbytery sitting as the sole Elders and Supreme Rulers of the Church in the New Testament and in Primitive times; He hath the impudence and falsity against the letter and practice of the New Testament, against the judgment of all antiquity, of which possibly he is ignorant, yea against the judgment of all later learned reformed Divines in this and other Churches, to aver no such Episcopacy as we had in England can be found in, or is warranted by the New Testament.

If he mean such in all things circumstantial, additional and civil, He is but a frippone and droll, no man affirms it, nor is it more true than to aver that in the New Testament, no Presbyters can be found in Parochial bounds, living by Tythes and Gleabes, for which Dr. Burges is so pertinacious, hoping to get a good Living or benefice though he dispair of a Bishoprick.

§. If he mean ingeniously of Episcopal presidency and authority, as to spiritual jurisdiction, in ordination, confirmation, censures, rebuking, silencing, excommunication, absolution, and the other exercises of Ecclesiastical power, (besides Preaching, Baptizing, and Celebrating) above, yea even against Presbyters and People; He need not go far to find the Precepts, Canons, Commission, power and Authority given by Christ to the 12. Apostles, above the seventy, and all other both Christians and Ministers during their life; The like to St. Paul, and by him derived to Timothy, and Titus in their places or Diocecess, also to others in other limits; As to the Angels of the 7. Asian Churches, which all antiquity owns, as Bishops in Saint John dares, over those Churches;
Against all this and much more the Satyr answers (ne quidem) not a word, of which he could not be ignorant, since no doubt he hath read the learned fire of the Sanctuary, written long agoe by Dr. C. Burges, in which he owns Bishops with great reverence, and perstringeth the Antiepiscopal non conformists to some tune.

§. Then the Libeller fills his foule papers with some long, winded sentences of the Covenant (which this afferter will never honour; (& male dam recitat incipit esse sum) wresting them, if not genuinely applying them to his ends (but not to any honest sense or designe;) only is to destroy and rob Bishops and the Church, that he may have their Lands. §. Let him, if he will needs be meddling, clear his headleffe and obtruded Presbytery of the guilt, at least suspicion of Schisme and Superstition, of Sedition, and Injustice, of an Incendiary, dividing King and People, Laws and Religion, Bishops and sober Presbyters; are not these practices against the power of godliness, and so against the Covenant? Are not common honesty, justice, restitution, good order and Lawful Government agreeable to sound Doctrine? Must not the contrary be extirpated? Such as fraud, faction, injuriousness, sedition, oppression, sacriledge, &c. Now (Oh Libeller) look to your self; if this bone be to hard for you, give it to Dr. Burges, he hath a bad tongue, but good teeth; He will resolve it upon the question: whether the late and present Hierarchy (truly so called) or holy Government of this Church by godly and learned Bishops, according to the Laws of God and man, was according to the power of godliness.
godlinesse to be extirpated by vertue of the Covenant, when Episcopacy and the Bishops had long and lawful possession; or whether rather Presbytery is to be denied as a novel faction, and late intruding usurpation; If so, beware good Libeller of your dear Dr. Burges his purchase, as well as credit and conscience, which are far enough from the power of godlinesse.

§. He complains (en passant) that Dr. Gauden never particularly describeth, nor setteth forth what Episcopacy is, which he would have to be introduced; As to this, Dr. Gauden did not think he should have met with such a hard-head and dullard, as could be ignorant what the Episcopacy in England was, in its essentials and ornamentals; its spiritual authority and powers, and Ecclesiastical, which are common to all true Bishops, primitive and apostolical, and its civil or secular enjoyments, or jurisdiction, which it oweth the bounty and munificence of the Kings and Parliaments of England; This Episcopacy Dr. Gauden would have not introduced, (as if once legally expelled, which is false) not more than the King and Monarchy were) but restored to its just power, dignity, and authority, such as it had, and hath by Law, yea and to its Lands, Houses, and Revenues; This pincheth the banches of Dr. Burges, and pursues him so closely, that the Libeller is loth to see the Episcopacy which Dr. Gauden owns, but he hollows, as if he were in a wood, and at a losse; but he may soon hear of, and see, and feel what Episcopacy Dr. Gauden means, not one of his own invention, or of any private man's reduction, and of some Presbyters new modelling; But that which the Law owns
owns and afferts, and intrusts by the Kings appointment to learned, wise and godly Bishops, with that ecclesiastic power, which is as necessary for the Church (as it is due to Bishops) by all right, civil and ecclesiastic, scriptural and divine.

§. If anything be excessive, or defective, or inconvenient in this Episcopacy of the Church of England, that is, in the Laws and constitution, or in the execution and administration; The King and the Parliament by their divine counsel, or the advice of a National Synod, know in their wisdom and piety what they have to do, without any such dictators as this Libeller, or his Dr. Burger, of whom no man can tell what to make, nor where to find them fixed.

§. And now the Libeller in a fit of popular piety, (that is hypocritic) makes his appeal, whether this Covenant so formal and solemn, so full of words and so against Bishops, so much for his turn and Dr. Burger interest, (if Bishops be not restored to their Lands and just authority) whether it be a piece of policy more than piety.

§. Truly some sober, that is simple-hearted Christians, possibly did not believe it to be so at first, when they heard or read the pomp of good words in it; but others that knew the party first moving, the Artists and Politicians contriving, the partial power imposing it, the after practices executing it, with such rigour, injustice, and cruelty against all Bishops, one and another, to their personal undoing, and to the exposing of their authority, so long sacred and venerable in this and all Churches, to contempt and scorn, (as others did the Kings, and afterward those
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those very houses of Parliament, which brewed, or broached, drunk themselves and urged others so much to drink of the covenanting cup) these did long ago, and do still, and ever shall suspect the Covenant in some mens sense, designs, and actions, to have had more of policy than piety; Nor will this suspicion be removed, till the Covenant be reduced to such a use sense and purpose, as is conform to justice and law as well as Religion, then it will appear to differ as little from the baptismal Covenant, as a large gloss or paraphrase on a short Text, when the will of the Covenant works effectually to purge the Libeller, Dr. Burges and others of sacrilege, schisme and injustice, conducted against the Bishops and Laws of England, yea against the King and the whole Church and Nation; Till this is done, he will appear not a Seraphical Doctor, but a Sophistical caviller, and cozener of his own and other mens consciences; no other Covenant is required by God, nor is it either madness or desperatenesse to throw off such a Covenant as is unjust to God and man, or to con.

sute such a sense, but rather to take and keep it, in such a sense as is injurious to God and man, scandalous to the Christian and Reformed Religion, besides destructive to many godly and honest men, Bishops and others, against all Law and justice.

§. Then the Libeller by a fallacious and captious way of frequent and impertinent questions still begs the question, as if he had proved it; He sayes it is altogether an Evangelical Covenant, but shews nec volum nec vestigium, no footstep of its disputed passages in the Gospel sense; He sadly heaps up Scriptures, and loads his Margin with holy
holy figures, and toucheth on a Jewish private personal and ceremonial vow upon St. Paul; which was far enough from a moral, evangelical and national Covenant; But this goats hair serves to stuffe his pillow, which is much fuller of subtilty than sanctity, policy than piety, and so will the Covenant appear to all honest men, if it be put upon his rack, who is fitter to torment than interpret Scripture, the byas of his and Dr. Burges purchase, spoils, warps, wrests all.

§. His next Divinity shreds, and common places of Baptismal and Eucharistical Covenant, his denying by way of question, that actual repentance, takes off the guilt and honour of wilfull and presumptuous sins, as if he had a fit of Novatianism, onely his vile wrestling that place, Heb. 10. 26, 27. against the comfort of true repentance, after actual wilfull sins, such as Davi ls murder and adultery were, as if the mercy under the Gospel were lesse than under the Law, when the place is meant of Apostacy from Christ, and adhering to another way of salvation, after Baptism and profession of the Gospel; This and other such dilute stuffe, Dr. Gauden cares not to tire himself or others with, onely he doubts the Libeller and Dr. Burges are in a desperate state, if no repentance be available after wilfull and presumptuous acts of sin, such as apparent injustice, oppression and sacrilege.

§. The Libeller very authoritatively goes on, which I have insisted on this the longer. &c. A preaching phrase, but who this J. is must not be known, we hear and read his voyce, but see no shape, or name, or man, or christian; sure we need not fear H h
The Reader will make an Idiot of him, or take his Libel for an Oracle; it were worth a while to ask him if he have not forgotten the first question of the Church Catechism, What is your name? The same which Christ put to the Devil, who answered Legion, with the same first letter as this Libeller is called; How ridiculous is it to put the Pronoun, when the Person is afraid, or ashamed to be known? nor if he were known would it adde any authority to his words.

§. The reason of his being so tedious and import-ant, at his state stultifie, and vulgar cavils, riseth from his nose, guilty of a strong smell of Arminianism & Popery as he pretends, popular words without any rime or reason; The Fox is the finder of this ill favour, Alas, 'tis not for a man of putrid lungs, foul breath, rotten principles and corrupt practises, to complain of ill scents, if Popery favour as bad as Idolatry in his nostrils, yet sure Arminianism is not so bad as grosse sacrilege; Nor doth this Cretian Lyar so much as suppose indeed Dr. Gauden to be inclined to either, onely all Episcopal, that is, Catholick and regular Divines must be reproached with something of calumny, the better to set off Presbytery, and the perverse sense of the Covenant, in order to extirpate Episcopal, and to take away or keep Bishops lands in sacrilegious hands.

◊. But one blessed word at last drops from the Libeller, namely, the promise of amends, by brevity in the rest of his profane libel; The two great virtues and most desirable in so great a sinner, and so idle a babler, who counts true and smart expressions which dare search beyond the plausible pretensions of
of men's words and formalities, to the reality of their actions, which best interpret their intentions, these he calls railing and blasphemy, because they strike on the right vein; the great Presbyterian design, to batter down the whole frame of Episcopacy, (which Mr. Grafton confesses) violently to seize Bishops and other Church-mens estates, against all Law and Conscience, thereby to enrich some sacrilegious purchasers, to the great joy of the Romanists, and to the infinite scandal of the reformed profession.

§. Dr. Gauden owns all this as a true glass, in which too many such Covenanters as the Libeller and his friend may see their faces, if the Covenant suffers in honest mens just jealousies, by these mens evil, and unjust sacrilegious and cruel dealings, it may thank them; that such things have been done is undeniable, and by zealous Covenanters too; if it were not the meaning of their covenanting, as to that clause against Episcopacy, yea if it were not the main design of their covenanting, let them at last act to another sense, let them restore the Church lands and estates which they have without Law and against all justice taken from the Bishops, and the Clergy of the Church of England; Let them do justice, love mercy, and walk humbly with God and man, to their Kings and Superiors in Church and State; These we know the Lord requires, and no new Covenant in any thing contrary to these can be sacred, or accepted; whatever solemnity or sacredness of Terms be put to it, which the Libeller repeats, pag. 17. They are but taking Gods holy and great Name in vain, like putting guilded frames to
ill wrought pictures, will you deal factiously, sedi-
tiously, rebelliously, perjuriously, treacherously, unjustly,
cruelly against God and man, against Religion, and
law, and reason, and humanity, and common honesty?
will you to oppress Men, Christians, Ministers, yea
Fathers, and all the excellent Bishops of such a
Church, yea and the King himself as nursing Father
of those Fathers, tearing asunder all bonds of Law
and Government civil and ecclesiastical, and yet
pretend the taking of a sacred Covenant, and come
into the house of God, and cry, the Temple of the
Lord, The Temple of the Lord are these, and we
are delivered to do all these abominations? Hear O
Heavens, and be astonished O Earth; Ask any Chris-
tian Church, ask any Heathen Senate, if the true
God of the first, or the imaginary Gods of the
second, will accept of such bonds, federations, com-
pacts, or Covenants, taken in such a sense, to such
a design, and executed to such uses, that sacrilege
may be consecrated, that robbery of God, of his Son
Christ Jesus, of his chief Ministers and Servants,
may be set up on an high place, and all Israel go up
to worship it; that Dr. Burges his image may have as
many venerators as the name of Cain and Judas
sometimes had, while such a Libeller as this sounds
his lowbell instead of a Trumpet, and cries, Come:
buy Bishops Lands, bow down and worship this
golden Image of refined Sacrilege: O. Is this that

("Fus fasq; animi, sanctiq; recessus,
Menti s & incosum generoso pettus honesto,)
generous justice, & just generosity which the Hea-
then Poet calls for, as the most wellcom Sacrifices to
the Gods? We read in Scripture & elsewhere of some
to their good behaviour.

Superstition so cruel, that it persuaded Fathers to
Sacrifice their Children to the Idols or Devils; But
we never read any Idol so barbarous that required
Children to sacrifice their Fathers; Dr. Gauden
dothing avers this prodigy to be the product of this
age; For Protestant Professors and Presbyters of the
same profession to persecute, impoverish, oppress
and destroy Protestant, yea and excellent Bishops,
yea and their sacred authority, and their whole
succession, That the patrimony or inheritance of
the Church might fall to some destroyers share,
either by way of gift or dog penworths and reward
for their good service, or by getting such
as proclaim neither buyers nor sellers to have any
strict conscience.

§. But here the Libeller very gravely asks leave to
say a few good and true words, as much as can be be 20.
against himself, and to nothing to his design; For the
next breath he is at it; that in this age no Orthodox
and reformed Christian, Presbyters or people did per-
secute any godly Bishops; Habemus consitentem rerum,
very true; for though they were many Orthodox
and godly Bishops, yea one and all of them who were
persecuted (if plundering and stripping them of re-
venews, honours, houses, authority and office, be
persecuting) yet Dr. Gauden believes, as much as
the Libeller, that this was done destitately by none
but Christians of Heterodox judgement, and most
deformed manners.

§. But the Bishops must be blackned, therefore
the Libeller criminates some of them as charged
with Treason (but never persecuted, it seemes) nor
proved against them, nor punished on them as Trai-
tors;
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tors; Hence he concludes (as if the spirit of Korah, Dathan and Abiram were in him) that all the other Bishops in England were ungodly men, who sped, he says, the worse by the others means, and he dares to say for the whetstone, by saying he knew not how godly any Bishops were; Yet afterward by a mendacious and treacherous memory, confesseth, No doubt some of these Bishops, whom Dr. Gauden commendeth, were learned and pious; (yet all persecuted) resolve your own contradictory riddle wretched and obscure Libellers. In verity or charity he could not but know what he denies to know, if he knew no good they had done, yet if he knew no evils they had done, he might have given candid Testimony of them; for sure the Libeller (whoever he is) can be no stranger to the Bishops of England, besides Bishop Juxon; doth he know they were Hereticks, or Schismaticks, or Simiackes, or, Sacrilegious, or Oppressors of innocent men, or licentious livers? have they needed any compurgators? have they commuted at any time? have they sold or bought Church Lands? Have they sought to overthow Church and State, Kings and Bishops Laws Ecclesiastical and Civil, all magna charta? have they raised tumults or stoned any Presbyters from the assembly members from the Parliaments? yea, have they not been many of them, most of them, all of them, either unblameable or very commendable, or indeed admirable men, for preaching, writing, ruling, living, suffering, and dying, such as are now at rest in the Lord, and above the flanders of such a felleous tongue and pen (to borrow and retort one of his words upon him.

§. Weary
§. Weary and tired at last as a mad dog, he yet pants and jogs on, he "fomes and snaps" as he passes, at Land, Bishop Pierce, Dr. Wren, Dr. Goodman and Williams, with some other Capricious Pragmaticks, as he calls them, for crying out (it may be less directly than became their gravity and constancy) to King and Parliament, where they were every day ready to be stoned, or pulled in pieces by tumultuary rabbles; When none but supreme power could preserve their safeties, honours and lives; I believe if this Libeller or his dear Dr. Burges had been in their case, he would have roared louder than Mars did when he was wounded by Diomedes; No other Bishops (he saith) but were honored, if learned and godly indeed (of which qualities this Libeller is a sad judge; nor do the words become his tongue or pen, if the world mistake not the man and his communication.) They were honored, even they, such as Bishop Hall, Bishop Winstis, Bishop Prideaux, Bishop Westfield, Bishop Browning, yea and Bishop Usher too (for he had Carlile in Cumberland for his support) these were honored, that is, all their Church revenues, houses, lands, profits, honour, Office and authority as Bishops, were taken away; I have known some Bishops (as good as the best I have named) desire and accept of ten pounds to relieve their distressed Estates, yet they had neither wife nor Child; If this Libeller and his Dr. Burges were come to be thus honoured, sure the English World and London and Wells would rejoice to find great merits so justly and amply rewarded; Not so much for their supposed Treason and Tyranny and ruffling and ceremoniousness, which the Libeller falsely imputes to the
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the English Bishops as for their sacrilegious cruelties and impudent calumnies against worthy Bishops, and in them against the whole Church of England and Clergy, against the King who preferred them, yea, and against that God who bestowed excellent gifts and graces on many of them, whose Names shall be as a precious perfume to all ages, when this Libellers (if it were worth knowing, or he durst own his evil and abhorred self) will be as his Carcase, best when buried and hidden, being so putrid that no Egyptian confectioner can make it into mummy.

½. Having thus freed my self of this Libeller, and left him either to snarle or lick his wounds as he pleaseth; I am not to slight Mr. Grafton, by leaving him without such an answer, as he may in justice and civility expect from me, though he hath some hony as a Bee, yet he hath his sting as a Presbyterian wasp; But he is to be treated different from the hornet of the Libeller, whose aim is to drive and keep all Bishops, Deans and Prebends out of their Lands and Houses, as those little, but fell Insects did (armed with Divine vengeance) the Cananites out of the Land.

¾. Mr. Grafton instead of proving the Covenant (as to the Presbyterian fence and design against Bishops, &c.) to be ratified by any precept in the New Testament, or examples of any Christians in succeeding ages, flies to justifie it by dictates of Nature, by paralles, discoveries of the Old Testament, by politick Arts, befitting any people or Church National. ¾. Truly on the same grounds that so much by his or others decried with ( &c. in it) which excluded Popery and confirmed the already
already, legal and settled Episcopacy of the Church of England had been as lawful and sacred as this Covenant, and in some respects much more allowable, because that it disallowed no honest man of his free-hold or estate; But the Covenant did many in its consequences at last, that was against Innovation and Presbyterian usurpation, contrary the common Law, and all Ecclesiastical Canons; This in some mens aim and sense and endeavours fought to bring in both.

§. After this light shuffling, Mr. Grafton makes queries, which answer themselves, but prove nothing against Dr. Caudens assertion, (which is, that no erigents of Religion ever did put any Church or Christian subjects upon such a way of publique Covenanting, without and against their Sovereigns consent, yea and to alter Laws Established, and ancient excellent customs in Church and State;) Prove this good Mr. Grafton, in any time of the Churches prosperity or persecution; what Synod or Consels, what Senate, what Parliament, what Christian Peopl: & subjects to any King, or Emperor, Christian or Heathen, ever thought of covenanting against the Laws established against the Emperours express command, or against the Bishops and government of the Church, who were of the same faith and profession; I know the Novatians, Donatists, Arians and others, oft conspired against the Orthodox Bishops and Presbyters, but still even these Schismaticks, and Hereticks, had their Bishops and Episcopacy as the Christian and Apostolick method of Church government, no lesse universal than constant, and necessary in the Church, as much as Magistrates.
Mr. Graffon pattern from the holy league or Guelf faction in France.

§. Next he poorly, not like an Eagle but a meek bird, stoops to feed upon that long a goc dead and noysome carcass of the holy league in France, as a very exemplary parallel for his holy Covenant, & a kind of directory in Christian Policy; Sure he might have found other, more specious patterns, but all of this last century, as that in Spain, when John Padilla who was a godly Master of misrule, engaged the faithfull people to rebel with him, so that that of the Guenfes, as they called themselves, in Flanders; So that of the Bohemians, and possible some others of the like sort, much after the tune of Massanello and the reformers of Naples.

§. All these, as they had much of sower leaven and popular faction in them, so they were very fatally ruinous to their authors and abettors, no way advancing either good of Church or State; Having no better effects than as yet we in England have found and felt to our cost by the Covenant, either taken or kept in a Presbyterian sense.

§. After this Mr. Graffon stranges at Dr. Gaudens not finding the like lineaments in the Covenant (if distorted to a Presbyterian sense) as are in the Baptifmal Covenant; The inconsistency is plain, and fully explained in Dr. Gaudens answer to the Libeller, if as Baptifme binds us to imitate the humility, justice, meekness, patience, submission, cross and charity of Chrift, to this shall oblige us to injustice, oppression, faction, sedition, sacrilege, schifme and Iliades of miserable Innovations, contrary
tary to well established and tried Laws, for Government in Church and State; At this rate the Covenant will appear with a witness, as Dr. Gauden truly suspects to be a piece of policy rather than piety in some men, and to have more of the Jesuite than of Jesus; of Machiavel then the Gospel; of Barbarity than Baptisme.

§. Do not say if so found you will renounce the Covenant in any such sense or intent or practise; Possibly Mr. Grafton is as confident and as innocent in his intentions as Josephs Brethren were of stealing his divining cup; But open some of his Covenanting Brethrens facks, and you will find there very much contrary to the Baptistical vow, against flesh, World and Devil; The Estates of innocent men, Bishops and others by no Law forfeited, yet taken from them; Which Church Lands, yea all well nigh fold, this famous reformed and flourishing Church grievously deformed & shamefully robbed; This whole Nation injured, and abused, the late glorious King hereby tortured on the racks of Schifme, Sacriledge, between convenency & conscience, between honour and safety, living and dying, between setting up Presbytery against his soul, and destroying Episcopacy, against all justice.

§. Good Sir, were we Christians of England baptised into these puddles? Or were we not rather washed from these filthy abominations as Christians and subjects, did you Covenant against these? Also against all Schifme, profaneness, Superstition, & whatever is against the power of godliness, why did, and do you or any men act then or now to bring in Presbytery, which is a potent and pregnant Schifme in the Church
Church and State of England to be sure; Why do you Covenant confusedly at once, against evil and good, against use and abuse, against what may be unlawful in fact, and the very good Laws themselves in force? Whence hath all the devastation of Church and State, the profaning of Churches and Church-men and all things sacred risen of late years? By what fuses opening have all these innovations flowed in upon us, and so long prevailed, till of late, by a miraculous revolution of divine mercy to the King and Kingdom and Church, we have seen some period to the malignant influence of modern comets.

§. If the Covenant be against all these inordinate lusts and violent actions, in which so much of flesh, world and Devil are to be seen; Speak O you godly Covenanters, let us see your good meanings by your good works, else, quid verba andiam quanf fada videam; First cast out Beelzebub and his Angels out of his & your usurpations, out of your illegal & sacrilegious possessions, restore by the same loyalty as you have done the King, the Bishops and others to their rights, restore the Church of England to its pristine Order, Authority, Honour, and Government; Submit to these licitis & honestis, that have the rule over you in Church and State under God and the King; Let us have no more if and ands, nor Presbyterian policies, and Independent projects, which are endless and every day given to change, as the popular wind blowes;) cease to do evil, and learn to do good; Let us see the good tree by its good fruits, this do & let the Covenant live, in a subordination to God's word: and the Laws of the Land, yea
yea, and the Catholick judgement and custome of
the Church, in point of venerable Episcopacy, affist-
ed by a subordinate Presbytery; By this you cove-
nanting Presbyters shall be known to be ingenuous
and honest men, and if credit more than conscience
do yet check you from cheerfull submitting to
your lawful Governours the Bishops, in active and
filial obedience; At least let them have your silent
and passive submission; Truely they are more afraid
of you, whose Presbyterian chastisings have been
very cruel, than you need be of them; Let the Laws
be the measure of your subjection (though they
were not of your Empire and Covenant, as they
must be of Bishops authority and rule; Thus you
will soon agree, but do not think good Mr. Grafton
that you or your party as good Presbyters must
correct Magnificat, or rule Church and State, know
your own last and proportions, it may be you see
your selves in a false & flattering magnifying glass,
as if you and your party and interest were more
considerable than indeed you are; There is
a way to please the most and best of all sorts
of godly Ministers and sober people with re-
stored and regulated Episcopacy: with doing
Bishops right, and neither Presbyters nor peo-
ple any wrong; which way I believe the Kings
wisdom will take, and all good Bishops will follow;
Do not think by stickling for the Covenant in the
rigid sense of some men, against justice, reason, law,
and religion and all antiquity, to engage all in a
new war, or eternal brawls, onely to gratifie a faction;
This hook will catch no more fish, the bait is gone,
and the bare hook appears, the Scotch have had
their
their belly full of the Covenant.

§. This (Mr. Grafton) is no sophistical apology (as you list to write) but an honest, plain and serious persuasion to you, and all your party; We must not, we will not, and by God's help we shall not be miserable a second time upon a presbyterian adventure, and the novelty of any such Covenant; either bring your Covenant to good old Christian Principles and legal practice of England, or it must and shall be nulled so far as it differs from them; nor have you dust or smoke enough now from armies or tumults to blind the peoples eyes; Nor will it suffice with a popular oratory, to pretend that the late Episcopacy in England was a vain pomp or glory of the world, &c. §. You may say so of all worldly glory, compared to higher excellencies, or if vainly used; But if well and worthily enjoined to know that you never covenanted in Baptism any more against the lawful estates, honours, authority, and ornaments of Bishops, than you did against your own Bever hat, or Silk stockings, or your silk Cassock, and fine Gloves, or your good cheer, and City feasts, or their spruce and decent clothing, or your power in your family, as a Father, Husband and Master, or your authority as a Minister in your living; abuse these, and you sin against your Baptism, but use them all well, yea and a great estate, yea and honour to boot if you can get them; I believe you will not see any Munkish scruple in your conscience against them, nor any godly cause to take a new Covenant against the very use of them, because they have been and may be abused by some men.

§. It
§. It is then a great mistake in Mr. Grafton, to say that Dr. Gauden declared Episcopacy in its wonted eminency, to be a tradition and universal observation; It was so indeed in all ages and places till of late, but not only so, it hath further frumps and impressions of divine order and wisdom, of Scripture precept and Apostolick pattern, of all right reason, order, prudence, policy, and due proportions of government; but the first of universal custom and consent is not to be despised by any sober Christian, for it gives a great gloss and lustré to the canon of the Scripture, to the Lords day, and to Infant-Baptism as well as to Episcopall eminency.

§. All which, and not only this of Episcopacy, are owned with all due respect to the veracity, fidelity, custom and constancy of the Church of Christ, by all Episcopal Divines as much as Presbyte-rians, not excepting the Lords day; if Mr. Calvin and his followers be counted Presbyterians in your sense, who are you know not very strait laced, as to the divine right of the Lords day, by way of any divine Precept confining it to the first day of the week.

§. Mr. Graftons many light touches about Bishops and Episcopacy, as to the name, office, degree, order and authority in Scripture, is to begin a new and large dispute, in which no man can well receive satisfaction, that denies credit to all the testimony of Antiquity, all Fathers, Councils and Historians of the Church and others; They best interpret any ambiguity and confusion of names in Scripture, they best shew the distinct offices in the Church, the successions of the officers, the difference between the community
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community of Christian duties as Professors, or believers of the common verity, and the specialty of office as preachers, or Ministers in common, and the singular eminency of Bishops, as Rulers or Governors, in the Churches order and policy, who have ever been the chief conduits, conservators and derivators of all holy orders, discipline, and government; Nor can Mr. Grafton instance one age without them.

§. His aignition, if it will hold, is ingenuous, and that which Dr. Gauden waits for; namely, that the Covenant is not levelled against any real excellency (of abilities, gifts, graces, authority, estate or honour) in the Bishops, but against an unwarrantable greatness, power, and authority, either assumed by them, or attributed to them, without and against the Law of God and man; very good, we agree, let the word of God and its patterns, let the Law and custom of the Church universal be the measure of this Episcopal dignity, power, and authority, see what it was in Ignatius, Irenius, Tertullian, and Cyprians times, and the first 600 years, but let not every private Presbytery, or petty fraternity summon Bishops to their tribunal; if Bishops do arrogate or act beyond the Law, the Law hath its coercion for their extravagancy, as well as for Presbyters; what the Law gives Bishops, and they have enjoyed these many hundred years, it is very envious and insolent in Presbyters to call it an unfitting honour; And it is no lesse injury, that's high injustice and sacrilege to exclude them from their right, or to rob them of them by violence and faction; which I see (for all his good nature by fits) Mr.
Mr. Grafton will be ready to do, if he have a party once again strong enough to vaill (as he vilely expresseth it) that pompous worldly state and wicked superiority which Church governors had obtained, one instance of which pomp he gives (more like a rustic pedant, or mechanick Plebeian, than a civil Gentleman, or a well bred Scholar) in the Lawn sleeves, I suppose he means the rocket and chymer too, which Bishops in England do use.

§. Et pueriliter nimis, & scurriliter satis, is this your gravity and oratory good Mr. Grafton? Is this a sin, or fault, or shame, or an unlawful pomp to be found fault with in Bishops? Have you no greater instances of your scandals from their cloaths and ornaments? It is a very hungry fly of malice and envy that lights on these neither costly or flunting ornaments; I confess I never saw any such glory in them, but rather have wondered how our ancient and reformed Bishops in England did not chuse to themselves some other mens grand, masculine, rich, august, and venerable garments and attire, nearer their Doctors gowns, or the Parliament robes, or the Judges vestments; Truly to me these white habits ever seemed rather Arguments of modesty, humility, and simplicity in Bishops, than of pride or pomp, for to express (as some fancied) by the white linnen breast-plate and sleeves, candorem pectoris, castitatem corporis, & charitatem operis; The candour of their mind, the chastity of their bodies, and the charity of their works. §. Alas, is your pique at these poor things, that are so near a kind to rags and tinder? Truly this petulant passage argues a more vulgar, trivial, and Plebeian spirit,
than I wish in Mr. Grafton, or any man that means well: The Libeller is not such an Idiot as to think God pleased with black, and offended with white; Nor hath Mr. Grafton cause to suspect so by the Angels appearing, or the Emblems of Christ's glory and presence in his transfiguration; Are there not some that will quarrel too at your girdle, and cassock, and gown, if you dare use them? Is not the custom of any Country made the Law of its fashion, and therefore thought comely because customary, the fancy being reconciled to all things by the lenociniun oculorum eyes intercession, and wontedness to behold them?

\[\text{True it is high time for you to give over pumping up your malice against Bishops and Episcopacy, for you now draw the very dregs of infantile effusions; Did your Covenant blanch at these toys, no less than at other innocent Ceremonies, more than at bloody colours (in comparison) I pray God, you may never find greater faults in Bishops, or spots in the English Episcopacy, than the perspicuity as you call it (it may be you mean conspicuity of their lawn sleeves) I doubt not, but they may last with honour in this Church, after you and I are in our winding sheets; Nor shall you want proof either of the antiquity of these vestes candide in sacris, the use of white vestures in the Christians sacred solemnities, or of the constant and uninterrupted succession of Bishops, as chief Governors of the Church, above Presbyters in all ages, though with their confessing assistance and brotherly counsel of the gravest of them as occasion required, which Dr. Gauden is so far from refusing}
refusing, that he is ambitious of it, after St. Cyprian's modesty and humility, who yet was a quick vindicator of his Episcopal eminency and due authority, against any factious Presbyters, or Deacons, who were not so soon to be found in their Parochial livings by many hundred years, as Bishops were in their Cities and Dioceses, from which they sent their Presbyters into the Countries, as occasion required, which Bishop Usher and many others have proved so clearly to them, if you list to read, that I need not here add my Candle to their Tapers.

§. Mr. Grafton's close or farewell to these oblique reflections upon the Covenant, consists only in repeating some of Dr. Gauden's words, and begging not proving the question; so concluding mysteriously against Dr. Gauden, who affirms and demonstrates beyond all rational and conscientious reply, that if this Covenant's sense and import be not reconciled to the established government of the Church of England according to Law, to the legal and just rights of Bishops, to the King's Supremacy in things Ecclesiastical, and to every Subject's duty or allegiance, as to his obedience according to Laws of God and man; It will follow, that in good earnest, there can be neither Law of God or man requiring, imposing, or com- probating any such Covenant to be so taken or kept; so understood as Mr. Grafton and the Libeller seem still to urge it, against the just rights of Episcopacy in England.

§. This notwithstanding, he as boldly as blindly concludes, by a very weak and womanish flash, that the Boanergeses of the Presbyterian party will find cause to cry out against Covenant-breaking, nor are they
they more willing than Pharaoh and the Egyptians were to go to the Israelites, to release the credulous consciences of the vulgar from those superstitious, injurious and disloyal bonds, by which they have captivated them to the interests of Presbytery, in order to rob, and spoil, and destroy Bishops, that were most worthy men, and to extirpate that Episcopal government and authoritie, which is in England, conform (as to the main) to the custome of all ancient, primitive, and purest Churches; and to change our Laws civil and ecclesiastical, which are so long woven together by a succession of 500, nay a 1000. years; And lastly to impose by will and force, by vulgar importunity and popular insolency, such Laws, Rites, and Government Ecclesiastical, upon King and Parliament, Clergy and Laity, Nobility, Gentry, and Commonalty, as shall seem most convenient to salve the credit of some sticklers for the Covenant in their rigid and unlawful Presbyterian sense; And all this videantur errasse, that these Masters (forsooth) may be honoured before a few people, our Laws must be all unhinged, our Church government subverted, the King endessly molested, Heaven and Earth Church and State must be embroiled, and a Covenant, which hath neither Gods nor the Kings authoritative stamp upon it, must tanquam e postliminio be revived and urged again to such a strain of innovation and alteration in Church and State, as is neither consistent with equity or charity, reason nor religion, true piety or Christian policy, no nor with common honesty and humanity; And all this to make good the retreat of some presumptuous or superstitious Presbyters.
Presbyters, whom it would become much better to see with shame, and own with sorrow their ametrys and transports, to recant and renounce their popular and factious both opinions and practices, to deprecate the rigor of the Law, and the King's just severity; Not to incroach upon, or abuse his great clemency, But to acquiesce humbly and thankfully in these gracious remissions, indulgences and reformations which his Majesty was and is willing to grant. And had declared so much long ago, to the great satisfaction of all honest and sober men, if the immodest and unsatisfiable importunitie of some fudging men, had not by the Kings concessions hightened their factious demands.

§. Nor shall Mr. Grafton, or any man of conscience need to go further for a just and ingenious resolution of the Covenant, than it self, whose sense, operation, influence and obligation, is so limited by its own general words, that no man is permitted, as he cannot justly be obliged, to act any thing in prosecution of this Covenant, further than is agreeable to the Word of God, and the duties of his place and calling, of which the Law of the Land is the bound and limit; if men cannot actively conform to the Laws of man, the Law of God commands them quietly to submit, with patience and peace, without murmuring, Sedition, Faction or Rebellion; To begin or foment, which I suppose no honest man can Covenant, and I am in charity prone to think this Covenant intended no such thing in many mens sense, I am sure it cannot bind any man to such desires, endeavours or practices, if it do by any letter of it, capable of no better sense or interpretation.
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tion, to be sure it is so far void and null, nor can it be
called a breaking of that Covenant, which did and
could never bind men; For nothing binds the
soul or conscience of any man, but God's moral ties
and commands; Or such spontaneous and particular
vows of our own, as are conform, not any way con-
trary, to those general obligations of God's will in his
word, and in right reason or principles of common
justice declared in the Laws of the Land; All
beyond, besides or against these, is either impious,
jurious or superstitious, and so can be of no
validity to the judicious Christian.

It is now time for me to return to my Libeller,
and to see how ingenious a confession he makes,
having been put, by Dr. Gauden, upon the rack of
right reason, the Laws of the Land, the Catholick
custome of the Church of Christ, and the rules of
true Religion, which suffer no man to bind his own
or another's soul, beyond that morality, piety,
loyalty, justice and charity which they en-
joy.

§. But he sturdy and obstinate to the death, and
resolved to make good his own, and the interest of
Dr. Burges, as to his purchase or hopes of Church
Lands, and is so far from confessing any thing just,
honest, penentent or ingenious, that although his
skin be almost shed off, and it only sticks now (as a
rabbets) at his head and ears, yet he kicks and
flings and bounds very desperately; yea he very
pertinaciously bellows out his fourth proposition, as
some Popes did their Bulls and brutisf thunderbouts of
undeserved excommunication, threatening all with
destruction here for it seems he hopes to raise an
Army
Army and increase Dr. Burges his quondam troop, to a legion.) Nay and damnation hereafter, as if he had the keys not only of compurgation, but of Hell itself; And all this terror must come upon the English World, King and people, Bishops and Presbyters, if they do not constantly and conscientiously observe the Covenant, even as to the point of extirpating Episcopal Government as by Law established in England, although there be nothing in this Hierarchy or Church-Government proved contrary to the word of God, as the power of godliness, or the custom of Primitive Churches, or to the rule of right reason, or the measure of true policy; Nothing against faith or good manners, if any little things be amiss, excessive or detestable in the constitution or customary execution of that Government, they are easily supplied, or reformed by godly and wise Bishops, or good Laws.

§. Yet upon point of damnation this Covenant must be observed, even to that Presbyterian rigor of sense and effect, which is evidently contrary to the duty of Christians and good subjects, as to your obedience due to the Laws established, to the King as supreme, to the universal good customs and order of this and all Churches heretofore; Contrary also to that both charity and equity which is due from all men to one another, not to deprive any of what estate, and honour, and authority they are lawfully possessed of, and which they have no way forfeited.

§. And all this must be driven on after long troubles by virtue of a Covenant, which neither God nor the King, nor our Laws ever enjoined; nor the example
example of any famous Church commended, nor any prosperous or pious events and successes have endeared to the Nation, nor one half of the Nation ever took; And few that did, ever took it or intend and desire to keep it in any such an Episcopal sense; The generality of all people, Nobility, Gentry, Ministers and others, (no less than the Kings declared practice, testifying, that they desire to be governed in Ecclesiastical affairs;) and by good Bishops, according to the good Laws and customs of this and all ancient Churches.

§. But this headstrong and bold bayard (the Libeller) is yet so hard-hearted or hard-mouthed, as not to check at this sharp bit and bridle, put into his mouth, and the whole Nations, by his denouncing (as from the Troops) destruction and damnation to all England that keep not this Covenant to his sense, that is, so as may save the stake or adventure of Dr. Burges and his associates in their purchase of Bishops Lands, &c.

§. Yet here he stops, and rebounds a little at his own insolency, which crying out durus fermo, this is a hard saying, and so indeed it is worthy of so hard an heart, and forehead, and hand, as this stiff-necked and impudent Libeller bears about him.

§. The learned and most Scholastical disputant Dr. Burges, hath an answer in his paradox of Sacrileg which very handsomely eludes, as he thinks, all those many condemnations and curses, those sacred, solemn abjurations of old used and affixed by many Founders and Doners of Lands and revenues to religious and charitable uses, by which to deter all covetous
covetous spirits from adventuring injuriously to alienate from, or deprive the donors of those gifts; he there very briskly avoids those Thunder-bolts; what that saying, The curse causeth shall not come with more sophistry and fallacy than conscience or justice in many of these cases, which he aims at, especially as to Bishops and Church-lands, in which he was deeply engaged.

§. And may not Dr. Gauden with the good leave of such a purchaser, make use of his expression, in a case much more clearly, honest, just and conscientious? Neither destruction here, nor damnation hereafter shall (as to the merit of this case) befall those who do not (as they ought not by the Laws of God or man) observe or keep that Covenant taken, Sep. 11. 1643. in such a sense as is destructive to that Primitive, Catholic, Christian, and legal Government by Bishops in the way of Episcopacy which was then by Law settled in England, and ever was, as to the main of its order, authority, and policy in this, and all Churches since they were Christian.

§. His 1. Argument, (which must be the anvil and hammer by which this Cyclops or Boanerges must forge and enforce his Thunderbolts) is; God will require performance, and severely punish the breach of a Covenant, if made between man and man, ergo, of this &c. The Libeller was never taken for a good disputant, no more than Dr. Burges, else he would have limited the major to only lawful Covenants between man and man; Such as are of things in our moral power, neither to Gods nor mans injury; Else that proposition is a rankly false, and
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2. He must prove the minor proposition, that this Covenant which he so urgeth to be observed, in a sense destructive to the Episcopacy of England, established by Law, is in that sense, notion and design, lawful; Or reconcilable with the duty we ow by Gods and mans Laws. 1. To the King as Supreme. 2. To the Church and our Countries honour and peace. 3. To the glory of God, in the well Government of this Church. 4. To the reputation of reformed Religion. 5. To the conscience and care of avoyding Sacred, Schisme, and faction. 6. To the justice we ow to all godly, honest, and deserving men, specially Ministers, yea and chief Governours, or Fathers of the Church, as Bishops, whom no man can lawfully Covenant to degrade of their dignity, or deprive of their estates, and destroy, as to their authority, any more than their persons or life, contrary to Law, No more than he may thus wickedly, cruelly and unjustly act against them; which injuries by some desperate men have been meditated and promoted, of which the Libeller loves not to hear, nor dare he patronize them, for fear of poor Peters his fate.

§. But to palliate the looseness, fraud, and fallacy of his 4. damning propositions, he hastens as if all were Gospel; he writs to prove his hard, but true saying (as he calls it) of vengeance against Covenant breakers, by induction of some particular instances out of the Scripture.

6. God confirmed, he faith, the rash fraudulent and inconsiderate oath made to the Gibeonites, and punished Sauls perjurious zeale against them; ergo a Covenant
Covenant taken, obtruded, urged & in a sense injurious to God and good men, must be so kept, as this Libeller and others design.

§. The fraud of this Sophister lyeth in confounding all Covenants, as if they were all of a size, parallel and equal, whether just or unjust, lawful or unlawful, with due authority or without it, against things, good, or evil, or indifferent.

1. The League or Covenant made by Joshua and the Princes of Israel was only civil and secular, not Religious. 2. It was made by the chief counsel and authority of the Nation. 3. It was in things within their power as civil and secular. 4. It was to the injury of no honest men. 5. Though it was rash and unadvised in point of prudence, and those rules of policy, as to war with those Nations, which God had given to the Israelites, yet God confirmed it. 1. To punish their rashness and unadvisedness. 2. To preserve the Law and leagues of man-kind, when possibly begun by an honest fraud & surprize, yet afterward deliberately confirmed as this was. 3. God had mercy for the poor Gibeonites, as less sinners, or now more disposed to fear and repent than others of the Nations; Therefore though God punisheth their fraud by servitude, yet he will have the oath and Covenant made good; Since it was not to the injury of any, but themselves, who might justly, and without sin, bear any diminution put upon themselves in secular and civil concerns.

§. Tell me now (O Egregious Libeller) is your case and sense and intended execution of the Covenant like this? Begun without, yea against the will of the Supream Magistrate by a part of the Nation,
Nation, first taking it upon themselves, and then seeking to impose it on others by terror who were free-men, and over whom they had no such power by *Gods or mans Laws*; In which sense, if it should still be executed, as the Libeller clamors, it must but confirm and continue those unjust and violent proceedings, which some men did begin and carry on against all Law, equity and conscience, against Bishops and other honest men, against King, Church, State, Religion, Reformation; Compare at your leisure (O Libeller) these cases, Saul and the Israelites deserved Gods wrath for breaking their vow and oath to the Gibeonites; And such Covenanters as you, would have the English world to deserve the like wrath of God, if they either should take or keep this Covenant in your Unjust, Cruel, Faction, Disloyal, Schismatical, and Sacrilegious sense; No, all Dr. Burges purchase of Bishops Lands and all he gapes for, is not worth such a sin, and shame, put by such Sophisters on the Nation.

His second Sophisme is, any sworn Covenant between man and man is the oath of *God* and this Covenant; ergo Sacred, Invioable, and Damnable, if broken and unrepented; This the flatterer means, I suppose, and it is granted as true, if it be restrained to oaths, vows and Covenanters that are lawful, just, honest, and in our power; The God of truth who keeps his holy Covenant, exacts from man also the keeping of all Covenanters taken by us in justice, truth and holiness; But he is far from allowing those Idolaters of Saul-berith, who under pretence of a Covenant, follow lying vanities, Sacrilegious cruelties, and injurious usurpations; To which
which no Covenant of God can bind, nor of men ought to oblige.

§. Here the man heaps up Scriptures to no purpose, he knows that God as much forbids taking and keeping, false, unjust, and sacrilegious Oaths, vows and Covenants, as he exacts the observance of such as are just: Zedekiah’s case is of all other most improper to the Libellers purpose, for then the late Kings oath to preserve the rights of the Church and Clergy holds good against the Covenant, if it was to d. stroy and strip them, to the previous oaths of Allegiance and Supremacy bind all Subjects to the laws in force, and accordingly to their obedience to the King, and all others set by him over Church or State.

Zedekiah as a conquered King had taken law and life, and liberty, and kingdom from the Conquerour Nebuchadrezzar, for these benefits he is bound to the peace and homage required of him: He had power by the Law of God and nature, to accept of these conditions, and to ratifie things by his oath, which binds him, not onely in policy, and by the Law of Nations, but in piety to God; because in rebus licitis & honestis, though the bargain was something hard, yet it was in things honest, & in nullius injuriam, and in his own power.

§. Let your Covenant be brought to this sense of justice, honesty, and indemnity, to all good Laws and good men, you shall not need to fear men with Anathema’s, or Presbyterian excommunications; onely this I must tell you, Bishops and Episcopacy will then stand, and your Dr. Burges will loose his sacrilegious purchase, which none by Gods or mans Laws had power
power to sell or buy, as your Dr. Burges knew well, ergo majus crimen habet, his guilt with Judas is greater than his gain can be.

§. So that this Libellers cunning cumulation of Scriptures, and his Emphatick urging them, (with I pray mark, and again thus) These are but as the fine words that some jugglers and Hocus Pocus's use to their gaping spectators, to amuse them, till they do their tricks, or cut their purses; All these, nor a whole cart load of Scriptures, will not enable Dr. Burges to take an unlawful Oath and Covenant, nor to keep it, or any lawful one unlawfully; that is, with injustice, oppression, and sacrilege.

§. This crafts-master and enchanter hopes to darken men's eyes, and eclipse the Sun of Reason and Religion, by crying it is as clear as the Sun, that God will never put up the wilfull breach of any lawful Covenant, but dreadfully punish it, even on Kings themselves; very true, but that is not the case, nor the sense (O noble Libeller) And is it not as clear that God will punish those that Covenant with sin and death, that bind themselves and others with unrighteous decrees; that swear with Herod most rashly, and then for shame and sense of honour must keep their oath by a kind of Heroick cruelty; and least he should be forsworn, he must murder John Baptist, whereas Herod might have kept his oath in waies just and generous enough, by restraining it (as this Covenant ought to be) to a sense, just, lawfull, honest, and within his moral power.

§. So this sacrilegious Libeller, and his rigid Presbyterian party, they covetously covenanted, in hope they should extirpate Bishops, possesse their estates,
share their authority, abrogate all ancient Lawes of Church and State.

§. But this sense violent and unjust, was not the sense and design of sober Covenanters, they declared contrary, and were alwaies really under the salvo's and restraints, tacit or explicit, of duty to God, the King, and their Neighbours, according to justice, former oaths, and Laws in force; Yet still this liarly and his seconds dream of devouring Bishops and their Land; No man denies them the severest and rigidest keeping of their Covenant in all honest and just ways, but to sacrifice the honour, conscience, justice, peace, prudence, and religion of this Nation and Church, only to gratifie a few greedy cormorants, under colour of the Covenant, upon I know not what tenors of destruction and damnation, that an impudent Libeller (obscure, and ashamed to own his name) shall dare to threaten King and his people will all this, were to be afraid of (umbrae asini) an asses ears, as it they were horns; or to expect he will make a learned speech, when he only brays most lamentably, he is not to be regarded, though he be the aures Asinvs of Apuleius, and hath been able to purchase a good parcel of Bishops and Church lands.

§. O how pleasant a sight will it be to all honest men, (as in the case of Crown lands) to see these crafty Merchants bite their fingers instead of licking them, when they are by Law taught to spell their Covenant to a sense, that is only just, legal, and honest, or else to read it backward, to repent and recant it, so far as it is inconsistent with truth, right, and peace; there is no such charm or bond in any passages
passages of it, but they may be easily undone by a juyter and higher power than that which imposed it, or spontoniously took it in an unjust sense, and to ends unwarrantable.

§. This scare-crow or one of clouts (the wretched Libeller) still goes on, to set up this wind-mil of his fancy, as to Scripture severity, against perjury, (like those which are used in gardens to drive a way birds from Fruit, by their ratling at every puff of wind.) So this man (if he be a man, for he hath the petulancy and malice of the worst of women) fills his mouth with Scripture breath, which the Devil may do, & will do for his designs, only to scare away the Bishops, Deans, and Chapters from resuming their Estates, Lands, and Houses; Secure him but, as to this danger, you shall ride him with what curb or snaffle you please; He is not tender mouthed, as to any oaths, if he be, let him look to keep strictly those he formerly took, according to Law, and which to be sure bind him to the Laws of God and men.

§. It is as true and trite and not disputed by Heathens, that the divine veracity and constancy abhors, forbids, and will punish severely, both perjury and sacriledge, being both sins defying or denying God.

But as Sacriledge is confined to the unjust violation, Alienation or Dehomestation of things truly sacred, by their Relation, Dedication, or consecration to God and his service, So Covenant-breaking and vow-violating or perjury are measured only by the Lawfulness or unlawfulness of what is sworn, vowed or Covenanted, else unlawful oaths,
oaths, vows, and Covenants bind not, but only to breaking of them: The mills of divine vengeance are as heavy, and grind as much to powder, rash presumptious, false and unjust swearers, who bind themselves to do wickedly, by taking God's Name, falsely into their mouths, by seeking to make God the patron of unjust actions, as they are against those who violate their faith or promise made to God or man in things just and lawful. Nor is there less perjury (a parte ante, & pone, than retro & a parte post) forward than backward; He falls bad enough into the mire of sin, who falls on his face, by taking unlawful oaths and Covenants to sin, as well as he that falls backwards, by not keeping such as he hath Lawfully taken; But both the Libeller and Mr. Grafton are shy of this retrospection, how, by whom, to what, in what sense they are bound by their Covenant, least upon due examination they find their error, and be forced to recant, to the great disgrace of their Antiepiscopal party and faction, which having neither law of God nor man, for their design begun with the sword, and carried on with a pretended Covenant, or interest of Presbyters, against Episcopacy.

§. There is yet one thing more that lies in the Libellers way, at which he stumbles, & crusheth (like Balaam on his Asse) his leg against the wall, where the way is narrow and presseth upon him, between the unlawfulness of the matter in his injurious and Sacrilegious sense, and the want of due and supreme Authority to set off his Sacred Covenant, to make it legal, and to National; The King (he confesses)
The binding of all Covenants and Covenanters

consecres) as Father of the Family did forbid it; not we presume as to what may materially be in it, Honest, Religious, Just, Loyal and Moral; No, the King was too good a Christian to deny these bonds, which he knew God, the Laws, and his Majesty had on mens consciences.) But all know, that, his Majesty first had just jealousies of the Covenant, least under the face of an Angel of Light, of fair & godly words, Satan an enemy to King & Bishop, might be hid; And least while men pretended reformation, they might intend extirpation, destruction and destruction. 2. His Majesty justly denied, because it was contrived, offered and obturated, without his Counsel taken. 3. He saw which way some Presbyterians at first did both interpret and intend it, their words and actions proclaimed their sense of it, against Root & Branch, good & bad, chaff & wheat; Episcopal no less then Prelacy (for so those Criticks distinguish where is no difference) The envy, revenge, ambition, covetousness of some men, was to be satisfied only by worrying to death the godly Bishops and venerable Episcopal it self, with the whole Church of England, no Catholic custom, no Laws of the Church and Kingdom, no prescription of a Thousand years, no learning, merit, age, or usefulness may be pleaded, to keep but possession of their own, during their lives, no not one foot, or pound or Cottage which belonged to them; as Bishops, or other dignified and Clergy-men belonging to their Counsel and assistance in Cathedrals, must be allowed them; Therefore the late wise King finding some men thus maliciously to take and execute the Covenant, and knowing the petitions and
and expectations of so many worthy Bishops and others for their preservation and his too, and the Churches too; He did resolutely deny it, yea and died rather than allow it, in that injurious and sacrilegious sense, least under the belly or over the back of the Covenant, as a stalking-horse, the Enemies of this Church and State, Papal or Presbyterian should with their Sacrilegious murthering piece, at once destroy the Order, Honour, Glory, Renown, Reverence, Authority and Government of this so Famous, Ancient, Flourishing, and reformed Christian Church, which hath been ever blessed with Excellent Bishops, and by them, and under them; Nor was anything ever amiss, but it was either imputable to the indiscretion of some Bishops, and not to the Governments Constitution, or might easily be remedied by their wisdom, piety and charity.

So then the Libeller and Mr. Grafton doth but vapour and flourish, and beat the Ayre with their Flag-staffs without any swords; For it is as false, that God exacts the performing of any morally or civilly unlawful Covenant, or oath, or that he allows any to keep or stretch a Lawful oath unlawfully (as if a man should swear to pare ones nayles, or trim his beard, and cut off his fingers, ends or ears) as it is true, that private and personal oaths, morally lawful do bind, though there be no publique, civil or supream Authority injoying them; But no such private oathes may lawfully be taken or kept in contradiction to, or violation of former publique oaths and Laws, yet binding to our duty, which is the case of the Covenant, if urged to a Presbyterian Anarchical sense, unlawfull and sacrilegious, against
against Bishops and Episcopacy.

ο. After this the Libellers belly gripes him, at one Pill of Dr. Gaudens, which calls some men bungling Reformers; this he sayes is either Blasphemy against his God, or rayling nonsense; So it is to call a spade, a spade, to speak the most pregnant & pungent truths, which many years miseries have told us; The crafty Merchant will not indure this freedom if it touch his copy-hold, or look squit at Dr. Burges purchase; No sober man may doubt of, or deny a blessed reformation of Religion, these last 20. years, in which some have risen from the dung-hill to sit above Princes; The monster will not endure Job to complain on the dung-hill, and to scrape his fores with a pot-herd, whose miseries and tragedies all ingenious spectators behold with tears of astonishment; if he, and his Dr. Burges, can lick themselves whole, by hedging in their desperate adventure of money lent on the publique faith, and so getting a good penniworth of Bishops Lands, all is well, though he payed not half the value, as he did not, for the first money lent was left as well as other mens; His Gods that imposed on others a Covenant of salt, why did they not keep their publique faith? Or why should Dr. Burges and some few purchasers of Bishops and Church-Lands speed better by their saeriled, than many honest men, who durst not buy Bishops Lands, nor willingly lend any money, but only payd a Ransome from popular Plunder & Ordinances of sequestration, as they did many years; axes; The just Prize which our worthy healers, the Libellers Gods, or Aesculapinsises, had deserved, for the great cure of this
to their good behaviour.

this Church and Kingdom; The first not to be healed by them, till they covenanted and performed the destruction of Bishops, and all legal Episcopacy; The second not to be cured till the King's head was cut off; Are not these your worthies, your Gods, and worthy to be your Reformers, 0 devout Libeller?

§. After all this swaggering, yet the Libeller, as the Demoniack in the Gospel, after crying and tearing and foaming, comes to his senses, and confesseth oaths, if their matter be sensual, do not bind, but to break them, or rather not to keep them; Pray Sir keep in this pound, and keep your Dr. Burges with you; This will keep him from going with any joy to Wells again, for the Covenant may neither be kept nor taken in any unjust sense, nor can it keep him, or any man in his unjust possession of Bishops and Church-lands; If any men, or the two Houses, or the Assembly, or all Scotland should covenant to take away all mens estates that have red hair, black beards, blood-shot eyes, and short legs, and these marks should fall on Dr. Burges or the Libeller, would they not cry again, such a Covenant is unjust against honest men, upon no valid reason, against law, property, liberty of the Subject, and all good conscience; yet are the allegations against Bishops and Episcopacy lesse capable to justify their being destroyed by the Covenant, than those unlucky characters are of any Zoilus, with Laconick legs and Draconick eyes.

§. The Oxford Reasons reprinted; this Libeller blows away with an ease breath, as leaf gold, or dry leaves, being an antidote as he thinks, against taking
the Nation anew, and to pervert that only honest and just sense, which either is in, or ought to be made of the Covenant; How gaudy the field is of Dr. Gaudens Analysis, your clinicking and childish folly is no competent judge; But to echo to your wit, it will be no very gaudy day to you, or your Dr. Burges, when the Bishop of Wells comes to his lands, and the Dean to his house, out of which the Covenant, if honest and just, could not drive them, being legal and uncondemned men, nor either can or will it keep you in your usurpations of their rights, nor them from their just possessions; And where then is all your labouring in the fire and furnace, your blowing with the bellows of faction, to heat the Covenant seven times hotter than any honest man either designed, or took it in, or can with conscience and justice keep it? Namely to the utter destruction of all lawful Bishops and ancient Episcopacy in the Church of England; but to your comfort (or terror rather) there is a young man now appearing in the fiery furnace, with the conflicting Church of England, and its afflicted C'ergy, Bishops, and others; He appears as an Angel of God, miraculously come hither to relieve both Church and State; He is, and will be their Patron and Defender, he onely is worthy to be their restorer and reformer, who is their King, and worthy to be the Son of such a Father.

§. And now, O Nebucadonosor, and Holofernes, (for so this cruel and curst Libeller may justly be called) you may have leisure ere long to laugh and scorn more heartily at the Church of England, as a mother, and at the Bishops as Fathers, when you shall see
to their good behaviour.

see them come out of that furnace, which you hoped had quite consumed them, unlesse you can make good by some means your horrid menace of damnation hereafter, and of destruction here both to the King and all his kingdoms; In which all honest men abhor, now such putid Sophistry, and frontlesse Sophisters, who ashamed to own themselves in so evil a cause, do creep out like vermine in the dark, and appear onely in the wizard of Libels, which shew them to be as honest men as those carnati carnifices were, who durst not but be in disguises, when they did that horrid act, the execrable murther of the King, even of that King who made such conscience of sacrilege, and dyd a Martyr for the Church and Kingdom; certainly if the Covenants words and sense be ambiguous or obscure, no oracle (next Gods word) can better tell us what ought to be the sense of it than our Laws, and the Kings great example, whose wisdom we now find, after many miseries, was as the Prophecies or Oracles of God, so much they have been fulfilled in our miseries, and now in our hoped felicity, by the happy restoring of his Son our Sovereign Lord and King.

§. Having thus discharged the Libeller with more than one fire in his ear, and with great flames in his conscience, (unlesse he have such a crack in his brain as may make his excuse from sin, and sacrilege, by his frenzy) The last work is to pay Mr. Grafton his due also, after the different account and rate which he may deserve either of charity or civility.

§. His fear (good men) is, least Dr. Gaudens down-right blows may quite break in sunder what-
ever may be of sacred bond in the Covenant, and instead of leaving an ulcer of putrid faction, he cut in sunder veins, and sinews, and bones that are found and good; But this dread of his is in vain, for Dr. Garden still aims to bring it to the rule of justice by Gods and mens Laws, without which it cannot be sacred; Those are like utterly to break it, who bend it to factious, partial, sinister, unjust, violent, unlawful designes, which make every thing execrable that is so abused, though they be the blessed sacraments of the Lords Supper it self, which some (as in the powder plot) have taken, as a bond and seal of secrecy to their treasons and villanies; I still hope better things of the Covenant, and it shall be the rigid Presbyterian covenanters fault, if they make it to be wholly broken and baffled by their rigid, sacrilegious, disloyal, unjust urging and keeping it, in any presumptuous, superstitious, injurious, seditious, or schismatrical sense, against all which the Covenant doth by many words engage them, more than it can in justice, or reason, or law, against regular Episcopacy, or the rights of Bishops, or the Churches honour, or the kingdoms peace.

Of the many or few Covenanters.

§. Mr. Grafions note, that the paucity of Covenanters doth not discharge its obligation, is true, if it bind to just things; and 'tis as true, that the multitude of takers doth not confirm it, if it bind to things unlawful, no more than Queen Mary's both houses of Parliament, making a Covenant with the Pope and Papacy, did bind the Nation for ever to the errors and superstitions of that profession: Dr. Garden's argument from the paucity, was to shew how far
but it is from such a National drag-net as took in all, yet are none disoblige'd from their duties, but bound by ancienster, divenir, and more legal bonds, from which the Covenant can absolve no man, nor enable him to act contrary to them.

§. He is again scratching or clawing the Kings most sacred Majesty, who is never the more sacred for his passive taking or suffering the cross of the Covenant, unless the Covenant were taken, and to be kept onely in a sacred sense, which must be just to God and man, to his own rights as King, and his Subjects in Church and State, against which the King alone cannot take any Covenant which shall be injurious to God himself and others, because the King is a publique person, and all estates have right in his protection, as he hath the right of dominion above all, and for all his good Subjects benefit.

§. For Dr. Gaudens making one of the number of his Covenanters, as Mr. Grafton reckons without his host, so it adds nothing to the matter; for 'tis sure, neither he nor any man can be bound to any thing before, or after such a Covenant, but what is just and honest; but to satisfy both Mr. Graftons and the Libellers curiosity, who go by hear-say, Dr. Gauden assures the world, that he never took any oaths, but those appointed by Law, no protestation, no engagement, no league, vow, or negative oath, And for this Covenant he offered freely to some principal authors of it, his many just scruples and objections against it, both as to its matter and authority; He had some of their answers under their hands agreeable to that sense, in which his
charity was and is willing to interpret the meaning of the Covenant, to reform, not ruine Episcopalcy; then he declared publiquely his judgement, for Bishops and Episcopalcy, to be such as now it is; That he neither could, nor ever would assent to the Covenant in any sense, but such as was in his freedome to refuse, and consistent with his former oaths, the Lawes of the Land, and the preservation of Episcopal government in its just rights & enjoyments, in piety, loyalty, and those duties of equity and charity which he owed to God or man.

§. Further than this Dr. Gauden never approved or owned the Covenant, nor ever shall any part of it, how good soever it may seem in some things and expressions, yet an evil sense must not be covered under good words, nor may godly expressions be afterward wrested to abet ungodly actions: the whole mass of the Covenant seemed to be sweetned by those general salvo's and restrictions put into it, of having regard in all things to the word of God, and to the duties of mens places and callings, and to the power of godliness: Let Mr. Grafton keep to these, and so keep his Covenant, for surely these can bind no man to any thing injurious to any honest man, or honest office in Church or State.

§. Of Dr. Gaudens free and publique declaration of his judgement, as to the Covenant in general and particular, hundreds (besides God and his own Conscience) are witnesses, and if such a declaration of his sense, what ought to be the meaning of it in conscience and honesty, will adde any strength to Mr. Graftons sense of it, or to the Libellers design of making it sacred, not sacrilegious, much good
good do them, I believe they will sooner be drawn to Dr. Gauden's sober Episcopacy, than to their Presbyterian exorbitancy, which he ever openly abhorred, and never secretly complied with; if he had, it had been as much against his conscience, as against reason, Law, justice, charity, and Religion, and he must have had no peace till he had publiquely repented and recanted such dissimulation, which he abhors as Hell; But none that ever conversed with Dr. Gauden, or his writings, do so much as suspect him to be either Antiepiscopal, or Presbyterian in such a sense, as either the Libelle r must intend by his Covenanting, if he be faithful to his friend Dr. Burges and his purchase, or Mr. Grafton, now openly and most importantly, he freely tells the world, that the episcopal Government as by law established in England, will never be reconciled to his Covenanting conscience, because he affects either to be overrighteous, beyond the sober, just, and honest meaning, aplicable to the Covenant, or else overwicked, by being more rigid than the soberest masters of the Covenant intended.

§. His being apt to think the Covenant in his Grafton sense, Presbyterian, injurious, illegal and Antiepiscopal, looks very like a National obligation, signifies as little, as any other mens thoughts to the contrary, considering the state of the times, and of the 2. Houses, when this was first set up in England; at that distance from the King, and in designs so diverse from our Laws, and so palpably for a novelty, and a party set up, first by forrain force and brotherly invasion; The two Houses were not half in each, either of Lords, or of the first chosen Commons,
Commons, how they came so thin God knows, tis sure there was foul play on some side, however collective they had been, they had not power to make, or take, or impose any oath contrary to the Laws of England, which they were trusted to observe, not to break, nor yet to abrogate, or change without the Kings consent; Nay Dr. Gauden hath oft heard that the House of Commons have not power to require oath of any, except perhaps of their own members. So that the protestation was precarious and personal, not National, or Mandatory; And to be free, he knew so well the intrigues of those times, (not as one of any faction, but as having many in his observation, that were the shee's of the times and drove furious) that however many, possibly most of the 2. Houses meant, at first better than things after proved, yet he is confident he does those men no injury, who were the chief Engines and Charioters, to say they did all things more out of policy than piety, and by this Covenant they intended the advance of a party or faction, not of the publique interest, as it was comprehended and fixed in our excellent Laws and constitutions of Church and State; (Adquas evertendas nemo sobrios accessit, as Cato said of Julius Caesar) to the subversion of which by popular combinations and Covenantings without the Princes or supream powers consent no man comes, but drunk with pride and passion, or ambition, or covetousness, or superstition.

§. For his Sacred Majesties sense of it, he can best tell what it was and is, but Dr. Gauden believes in Mr. Graftons sense, it will some rather
to their good behaviour.

forre Grapes to set his teeth on edg, than sweet ones to refresh his Soul. After all this said and done, tis sure neither the King nor any subject can be bound by, or to any sense of it, but what is just; of which, not his will much less others violence, but the Laws are the measure; Nor shall Mr. Crafoten be more wary of plunging the King and Kingdoms into perjury, than Dr. Gauden is to keep them and himself too, from both perjury (which is to take a false and unjust oath, as well as to break a true and just oath) as also from schism, superstition, Sacrilege, and rigid Presbytery.

§. What force and terror was used by some Covenanters, Mr. Crafoten was not then such a babe & suckling, as not to know, if he were, let him read the policies and Histories of those tragique times; Dr. Gauden judgeth that an oath extorted by force and fear, only to a mans Private damage, in things of which he hath moral power, doth bind; But not otherwise, nor to anothers injury; For in these cases of sin and injury the fear may betray a mans constancy, he must repent speedily and not keep it presumptuously; For as Nemo obligetur ad imposibilitia, so nor ad impia & injusta, nor can he (require or conferre jus in aliena) get or give any right hereby over anothers Goods, Estate, Liberty, Life, or conscience; So that all those shores and ends signifies nothing to affix or patch up the Presbyterian sense of the Covenant, against the rights of Bishops and usefulness of Episcopacy in England.

§. He carps at Dr. Gaudens, owning the bonds of God, which are moral, to have in them sufficient and indispensable Obligations of the soul, to all duty,
duty, as if a man were not bound, or not fast enough in Mr. Grafton's judgment, by the precepts of God, Law, and terror of his curse, even to wrath Hell and eternal death, until Mr. Grafton hears him swear, or vow, or take some Covenant; all which are but soderings of these moral chains, or as it were hardnings of them, as steel or Iron to a greater toughness; As to a man's sense, and caution and conscience, which sometime need such quicknings, and as to others jealousies who may need such further assurances, however it is a most adamantine truth, that a thousand other vows and Covenants cannot bind the taker absolutely against any thing naturally guilty, Ecclesiastically or politically good, such as Episcopacy is without doubt, good orders, just distinguishing, prudent governing and meet authority; And so may be useful, yea necessary and so morally good in the way of duty to God, or good to others, or to a man's self; Nor can they oblige us to any thing which is morally unlawful and unjust or injurious to any man, King or subject, which the Covenant must do in Mr. Grafton's Presbyterian sense, and superstition, unless he thinks new Covenants without, yea against Law can absolve from, or abrogate old Laws and all lawful oaths; This I hope Mr. Grafton will grant, and this will save Bishops Lands, lives, honor, office and authority, for all the Covenant, which he may keep in God's Name, so far as it stands with a good conscience, & trencheth not on an others just interest in thought, word or deed, and if he cannot, by reason of the rigor of his supposed Antiepiscopal sense in the Covenant, help up venerable
venerable Episcopacy, yet I am sure he cannot be bound to pull or hold it down, since this cannot be done but to the great damage of many honest men, to the violation of our Laws and Allegiance, to the scandal of our Religion, as Christian and reformed, also to the Canonization of Schism, consecration of Sacrilege and encouragement of all Seditious Faction, and disorderly confusion in Church and State; To prevent which, that Mr. Grafton hath yet skill, courage, or conscience, let him cease to be pragmatick, and give leave to wiser men to manage affairs.

§. For Jeptah's vow, I do not believe Mr. Grafton thinks Jeptah did literally fulfill it, but in a qualified sense of devoted virginity; and few Authors think other ways, only Lodovicus Capella, in a Tract added to his Myrotheicon, labours to prove it literally fulfilled by the Fathers killing his daughter, and offering her a burnt Sacrifice to God; a very horrid fact indeed, and seems so different from the goodness of God, that however that learned man urge the text in Levit. and the face of ^on or Anathema, yet I judge no Saint of God, or true Church of God was ever guilty of such a fact; But God accepted a dedication amounting, as near as could be, of his daughter, short of life.

God's oaths are for our assurance, to confirm our faith, and help our unbeliefs, as Tertullian expressly hath. Beattius quorum evelin Deus justit, miseriae, Deo jurantis, predicamus, God's oaths cannot but be true and just, and faithfull, ours ought to be so, in truth, Righteousness, and judgment, without falsity, violence, or silliness; Let the Covenant be, so, we are agreed; Let no honest men have cause to complain
complain that it treads not only on their toes too hard, but on their very heads, honors, offices livelihood and life, then I am sure Bishops and Episcopacy will be safe.

§. The second suggestion of Mr. Gauden is as true, that Imagination or mear presumption cannot bind in any Covenant, contrary to what in reason, justice, law, and religion you owe to another; it may bind you, as the sense, reason and measure of your erroneous or imprudent conscience, to your own injury & damage, in things of which you have dominion or moral power, but not otherwise; Which truth hath as considerable a strength as you confess the next hath, tis well you own any thing so strong, just, ingenious or religious, the Libeller (as a Dragon) devours all, denies all, as it he had the Devils Chymistry to turn all he toucheth, even Scripture itself, into Sophistry and falsity; pray keep to this strength, it will keep you safe, and your Covenant unblameable, let it be in nullius injuriainjuriam, to no honest mans injury; (Though you may injure dishonest men too, by exacting more penalty of them, than the Law inflicts) much less to the Kings injury, or the Bishops, or the Church, or the Nations; keep your Covenant in these cautions, and fortifications Salvares est; vicimus; I will not give a farthing for the Libeller, nor for Dr. Burges his tenure and Sacrilegious Purchase.

§. Yet again Mr. Grafton repents and repeals to some his honest concession; And fearing to confirm Bishops & Episcopacy in their rights, he quarrels at what are Bishops-rights & the Church-rights, can he tell his own horse and saddle, or his wife, or
to their good behaviour.

his house, or lands, or his maid-servant, or his axe, or his assie, or any thing that is his? and how can he tell these are his? What if a sceptick denies them, he will bring forth first actual possession and quiet, and for a long time, and many witnesses, and fair deeds and records, will this serve? All these are undeniable for Bishops, and their interest, and can a Covenant rob you or them of all?

§. But he and his must have the stating of the object, the regulating, rectifying, reforming, modelling, mending of Bishops and Episcopal, even till they marry all; Good Sir, give leave to the Laws and our Parliaments and Kings and Clergy in all former ages, and to the Church Catholic to be wiser than you and your faction; you are but of yesterday, there were with them, and there are still amongst the Bishops and Episcopal Clergy of England, men much elder and wiser, without vanity, then you or your Fathers, or your Presbyterian brethren, besides the Episcopal Clergy, and others of their, and the Laws Persuasion have almost as much right and wit as your selves, to judge what is best for them and the Church; Nor are you more zealous in words, to have Government and Governours of the Church, such as they should be, than they are indeed (I engage for one if God and the King call me to that work and office.)

§. True, if you can model a Parliament to your own genius, much may be done for Presbytery; But the English World is not taken with it, you should have given a better cast of your office and skill in Church work, when you turned up Presbytery trump, whether the King and the Clergy and the 2. Houses would or no, for had they continued full and

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free, no Presbytery had peeped in England.

§. The regulating of Episcopacy's easy, if it come not into Presbyterian hands; Trust the King, he is wise and just, and you have found him very benign and gracious, you shall do well not to withdraw his Gentlemen, till it break; rather walk worthy of that indulgence his Majesty intends you and others, who pleaded weak judgements, and strong passions or prejudices, but take heed of strong presumptions; the fall of Presbytery (and so it may be you will say of Episcopacy) had not been so great, if it had not, like young Icarus flown too high, and melted its wings before it was half over the Sea.

§. The concessions which the late excellent King was ready to have granted, as to the temperature of Church Government by Bishops, are now lost and forfited by that party, because they then disdained them, they would have all or none, tis not just or fit now they should have very much; however not too much, Government in any latitude is a liquor too strong for most vessels, especially green, raw, and unseasoned.


The next Paragraph of Mr. Grafton is a most factious queri, and not worth any sober mans reply; truly 'tis pity Mr. Grafton is not monitor or remembrancer to King, Lords, and Commons, or interpreter of our Statutes; 'tis sure that very act or Statute for taking away the high Commission, is by very many learned Lawyers (and one I could name, a man without suspicion for any partiality to Episcopacy or Bishops) who yet upon some Presbyterians desires, of London, (probably Mr. Grafton was one of the fraternity) to know his judgement, upon that Act touching Episcopal Jurisdiction, how far yet in force, he
he did very liberally shew me his judicious and learned pains in the point, and concluded for Episcopal jurisdiction, still good and valid by Law, and only abrogated as to the high Commission-Court, I am prone to think Mr. Grafton knows this story to be true, but it was not for him to tell it.

§. After this Mr. Grafton hath a jealousie lest the sin of Covenant-breaking may fall upon the Nation, but sure there is no fear of National perjury by doing right to Bishops, and justice to Episcopalcy, injury, oppression, and extortion, and injustice, and cruelty, sacrilege and schism, are sins also of the first form, and to be avoided as well as his covenant breach, or national perjury, which is but a popular and fallacious expression, never to be used, till it be proved that the Covenant was a national and legal act; here the words are begged by Mr. Grafton, and applied only ad faciendum populum, not ad confirmandum veritatem, da populo phile-ras; these are pretty baits for the vulgar, they do neither tempt nor scare wise & sober men, of whose souls safety, and consciences serenity, the Episcopal Clergy have as tender a regard as Mr. Grafton can pretend to, or profess; there is as much fear of a rash Covenant illegally made, violently imposed, and unjustly executed by some men, as there can be of breaking, nulling, or dissolving its injurious ligatures.

§. But as if Mr. Grafton were weary of words favouring of sobriety, he now again falls into rude Rhetorick, the vulgar and trivial stuff of old Martinists and the like, which lost the credit of the nonconformists for many years, yea he is not ashamed to aver by a most palpable falsity, that Episcopalcy hath
hath brought the Reformation to a palpable rétrograde
dation, he means (by the marks he gives some Bishops,
who observed or urged some ecclesiastical ceremonies
more than some men could bear, or possibly more
than were convenient or commanded; Hence till
1640. it seems the Bishops and Episcopal government
had run Reformation much backward, well, but
when they were forced out of the box, pray how
did the Presbyterian fury drive? Did they not high-
ly advance the doctrine, religion, worship, ministry,
all holy duties, yea our very material Churches very
much; they and those who got up by their means
into the stirrup, (and being in the crupper at last
hoved the others over the horse head) these set forward
Mr. Graftons blessed reformation, by bring-
ing Horses into Churches, when Bishops could scarce
be permitted to dwell in cottages; They advanced re-
formation by pulling down Crosses and setting up
weather-cocks on steeples; They ordained one
another Ministers after new forms and fashions,
which the Law of England knew not, nor allowed
without the formal authoritative and essential
words which confer holy orders; The Presbyteri-
ans first got into good sequestred livings, and car-
ried on the reformation of their estates very well,
they exautorated the Lords Prayer, ten Comman-
dements, the three Creeds, the Church catechism,
and all ancient Liturgical forms of this and other
Churches; they set up Episcopello's or Bishopoppetto's
in every Parish, they unlawfully associated, till they
were ashamed, scattered, and confounded; They ca-
joled and hugged Independency, till that creeping
ivy starved the yet tender and weak plant of Pres-
bytery; This hot spur once in the saddle, O what
tumults,
to their good behaviour.

tumults, storms, armies, angers, animosities, bloodshed, corrupt doctrines, petulant manners, what irreverence, profaneness, schism, sacrilege, atheism, enthusiasm and endless Egyptian taxes perfected our reformation: §. Who can sufficiently set forth the praises of the Presbyterian short reign, or aspiring rather? It must be left to Mr. Grafton more florid and affectionate pen, onely Dr. Gaudent is bold to think it came as short in proof as in time of the reign of R. Eliz. King James, and King Charls, the first, in whose last daies the stripling of Presbytery, instead of a Primmer and a sence, got a beard and a sword, yea and a foreign wizard, and a dagger; It had indeed long affected a royal scepter and a Crown, and pleaded a right at least to Christ's Scepter, but the former Princes and Laws severely rapped off its fawcy fingers; but the last excellent King lost his head in this Presbyterian fray and quarrel, which Tragedy some honesfer and better natured Presbyters did so deplore, that though they had no great hope of his being theirs, yet they wished rather to have had Bishops continued, yea and themselves to have been made Bishops, upon condition the Kings life had not been lost, and Presbytery thereby for ever stained with the aspersions of Royal blood; for though it were not the Executioner, yet it stood too near the block, and was the first that taught the King of England what it was to be a prisoner, as Salmatus observes, who was himself a kind of mongrel, or ambiguous Presbyterian.

§. Mr. Grafton again wipes his nose on the Bishops lawn sleeves, which I before told him was for want of good manners; but I will forgive him this rudeness if he do not pick their pockets, by and by he is jealous.
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Ions lead Dr. Gauden heartily loves, and tenderly esteems them, if worthy men; only if he find a rigid Presbyterian, he thinks he may be better a Capon without spurs and comb, than a Cock, so crowing, as some of them are prone to do in former years over poor Bishops, and they still fancy England, and London at least, to be their own Dunghill.

Dr. Gaudens affirming, that an oath cannot bind from what is in its nature good, was meant so far only as the use of that good may be morally necessary for himself, or his; as if a man absolutely vow, neither he nor his, will ever take physic, or be let bleed, or wear a cap, or drink wine: These are rash and vain vows, and oblige no further than a man can dispense with the use of them, without drink and eminent danger of his health and life, which are not his own to squander away, or rashly engage, but to be discreetly preserved for God's glory, and others good related to us; else no doubt a man may in order to promote a spiritual good, vow against the temporary use of some things good, lawful and indifferent; But this must not be rashly nor so, as to oblige beyond what he morally owns to self preservation, much less a man make a vow in an others behalf, and force them to keep it, as some Presbyterians would have all the Nation and Bishops too, to keep their Covenant, even against Episcopacy and their own rights. Truly let Presbyterians who begot it keep it, in that rigid sense, if they can to be hire they were once better able than most Bishops, who
had much a do to keep themselves being stripped of all by some Sacrilegious Covenanters.

For the case which Mr. Crafton puts rather facetiously then conscientiously in reference to seperating the good not materially but morally from the evil of Episcopacy; My answer is, I know no greater evil in Episcopacy, than to have it too much leavened, sowed, and paled with Presbytery; The advise and Counsel of grave and learned Presbyters is good, where required and useful, but to have the authority so melted and minced, that the Bishops shall have no more of it, than lately the Presbyters left him of his Estate, is to render the Bishop a cypher, and to make every Presbyter a kind of Suffragan Bishop, or a Ruling Elder, and Master of misrule.

But if Mr. Crafton have not so good a sieve or sinning-pot for Episcopacy, as is fit, let him not fear there are some other as wise and honest men in England, who in this work may save him the labour, and serve the King and Church and Kingdom, with such just proportions, that Episcopacy like the shew-bread of the Temple, shall be neither too fine nor too course; by either keeping in all the bran, or bolting out all the flower of Presbytery.

§. Mr. Craftons wonderment may cease, as to a man binding himself from, and after applying to what appears good and useful to him, when he considers the meaning of Dr. Gauden is not, as to a sensible or advantageous temporary good, in point of private profit or pleasure; To which bounds, the oath though inconsiderate and to his detriment and inconvenience, doth bind; But it is as to a moral good, or evil from which he is thereby excluded,

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and to the contrary evil of which he is betrayed, by Superstitiously extending his oath to the prejudice of God's right and others' just interest in his life, health and liberty and estate, hereby being over righteous, a man may destroy himself before his time.

§. As if a man vowed he would never go out of his Chamber, either to serve God or man, no nor in a fire to save himself; Here his vow, as it could not be extended, so it must not be executed beyond what it could morally be intended or taken, (salvo dei continemento) with reserve and safety of God's interest, which is a tacit caution and dispensation; For as we cannot swear to the prejudice of our neighbours, so less to God, and no further to our own, than in things under our Dominion and command, so as to make a good use of them; If a man vow in the time of his plenty, and gain to give a Crown or an Angel a day to the poor, without limitation expressed, and after grow poor, and cannot spare it from his support & his family, he is absolved and ought not to keep his vow.

§. In his conclusion Mr. Grafton peremptorily resolves, that though Episcopacy were never so good, yet unless it appear necessary, it must not break through the bond of the Covenant; Episcopacy is not only under the Notion of a good Notional and entitative or National and political, but moral and Ecclesiastical, having with it, and in it, something more Christian and Apostolical perfect and Divine, than any other Government besides the aequum & justum, right and justice, by Law annexed to it, and not without injustice and oppression to be taken from it; He that vows to take away my horse, must not
not say he will not change his vow, till it appear that my horse is not only good, but necessary for me; I believe both the Law and the Gate-house will teach him, that all men's goods in nature, art and use, are under the protection of the Law, as things of right and property, and so by a moral preceptive and divine necessity (for forbidding others to rob, or rapine, yea or to covet them unjustly) they are the owners; Nor will it serve the thieves turn, to say he is a better horse-man, and can both keep and ride him better, than the right owner.

5. For the Sacred prophanes which Mr. Grafton talks of in the Doctors props to bear up Episcopacy, if they will not serve Episcopacy, possibly they may Presbytery, which fears not to cover and chuck it self under the wings of the Covenant, as a strange chicken; When the same Covenant binds against Schisme and Superstition, of which scurfe or Leprosy let Mr Grafton (as the Priest of old) take view and examine if Presbytery be curable, either to the civil Schisme which we call faction, contrary to the Laws, or that Ecclesiastical, which is contrary to the Cathlick Custome and all the Can nons of the Cathlick Church, as well as this of England.

6. At last he speaks very softly of mourning for the faylers of not keeping the vow and Covenant; Pray see if there were no faults in taking it, I am sure there will be in keeping it to some mens unjust sense, as much as in Absalom, who had his ambitious vows to be paid in Hebron, when he begun his unnatural rebellion; Still he deplores and perstringeth Episcopacy, as if Presbytery were the only spotlesse bird. Good Mr. Grafton, have you
no tears for her, or have you no eyes to see her faults, her wantonness, her insolencies, her excesses, how like Hagar when she thought she had conceived, not by Abraham the Father of the faithful, but by a mixture with strangers, she perted against Sarah, and lifted her self up against her superiors King and Laws, as well as Bishops, hath Presbytery given all her bitter doses to King, Bishops, Church and State by exact weight and measure; Pray look well on the file of our times story, examine the simples and the composition; you will find, as you might by their violent and destructive operation, they were not well balanced or proportioned in the Scales of right reason, loyalty, justice, charity, Law or Religion, else we could not have been so over-grown with Anarchy and confusion in Church and State, with civil wars and Sacrilege, with self-seeking and uncom-passionateness, whom did Presbytery ever pitty, that was depressed by her? Or whom did it ever relieve but it self?

Dr. Gaudens

Counsel to Presbyters.

§. There is no better Counsel to be given to our Presbyters Presbytery than that which the Angel gave to Hagar now wandering in the Wilderness, and ready to perish; return and submit to thy superiour in age, honour and Authority, to venerable Episcopacy and Reverend Bishops, in whose family and under whose inspection Presbyters are much safer and happier, than they can be in their Schismatick defeptions and factious divisions; No men wish and desire, better for all Presbyters, that are absolute honest and ingenious than good Bishops do, who will treat them, not as their Lords over them, but as Fathers to them, not as Subjects but brethren, Nor is he fit to be a Bishop, who is not as much concerned
concerned for the inferior Church's good order, support, honour, and happiness, as his own; for such is the symbolizing fate of good Bishops, and all other reformed Ministers in England, that divided they will be destroyed, united they will be invincible; Nor can those men be either very wise, or faithfull to the Church and Kingdom of England, who study to separate what God and the King, & the Laws of this kingdom, & the constant custom of this Church, as of all others from the beginning of Christianity, have united together, in one family and holy economy, by which good Bishops may be adorned with the presence, assisted with the counsel, and honoured with the love and respect of learned Presbyters; On the other side, such worthy Presbyters may be protected and encouraged by the presidential and paternal care of godly Bishops, whose true honour is not to be preferred above their Brethren, but to be as Joseph was, profitable to them, and to imitate the great examples of the Primitive Bishops, of the blessed Apostles, and of Jesus Christ himself, the great Shepherd, and chief Bishop of our souls, who laid down his life for his Church and flock, to whom we must all give account of all our times, talents, and advantages, in any kind, by which we are enabled and called to serve his great interests, which consists in such an holy ordering of his Church, as may at once save our selves and others, least while we preach to, or preside over others, our selves be cast awayes.

§. In this humble and holy ambition Dr. Gauden desires to live and dye, nor should he ever have pleasure in either seeing Bishops restored, or Episcopalcy re-established in the Church of England, if he did
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did not hope to see by this means the glory of God and the honour of the reformed Religion, with the peace of this Church and Kingdom happily recovered and firmly settled, upon foundations of verity and charity, truth and peace, order and uniformity, sanctity and solemnity, which are the great ornaments and monuments of any Church or Nation.

Conclusion

§. And thus hath Dr. Gauden much against his temper and leisure, even tired himself and his Reader too, with his tedious and intangled animadversions upon those two Pamphlets, Of the Anatomist D. B. and the Analeptist Z. C. which sought to weaken the Strength, Religion, Law, Justice, and Honour of his Analysis, which sought in the most inoffensive way so to state and resolve the sense of that unhappy Covenant, as might make it some way consistent with Scripture, with our Laws, with the Catholic judgement, order and use of the Church of Christ, with that loyalty which we owe to the King, with that justice, charity, and humanity which is due to all honest men, and especially to Clergy men, who should be the best of all; Lastly, with that peace, order, stability, and good government, which is necessary for the happiness of this Church and Kingdom; That God's mercy and his Majesty's clemency may not be still turned into wantonnesse, by the unreasonable and perverse disputes of popular, peevish, factious, and turbulent Spirits, who are so far from adorning the reformed Religion, or the glorious Gospel of Jesus Christ, or the name of the blessed God, by urging their Covenant on the King, and on this Church and Kingdom, in their unjust, illegal, novel, factious, and confused sense, against the ancient English Episcopacy, that they cause the
name of God, and of Christ, and of the reformed Religion to be evil spoken of, by following those injurious, schismatical, and sacrilegious things, that are not true, nor honest, nor just, nor pure, nor lovely, nor of good report, without any virtue, or praise-worthiness, contrary to those things which they have learned and received, seen and heard, in this and all ancient Churches of Christ, in the first Apostles and their most eminent successors, whose uniform, piet, order and charity it is safer to imitate without any such Covenant, than to deviate from them under pretence of it, if it cannot be reconciled to pious antiquity, and to the Laws of God and man, which are the sufficient and onely safe rules and bounds of our duties, nor do they stand in need of any such novel Covenant to eke them out, nor will they bear any such new patch or addition to their old and fair garment, if it be of another colour different and deformed from those ornaments of justice, loyalty, honesty, and holy antiquity, which are the glory of true Religion, and the defence of a good Conscience, in which Dr. Gauden hopes and prays to live and dye, without doing, saying, or writing any thing which may justly grieve either Gods Spirit, or the good Spirit of any man truly godly, that is just and holy, righteous to man and religious to God, contrary to which, no man either may make, or take, or keep any vow or Covenant.

FINIS.

Reader, through this discourse, for Grafton read Creffon.
Books written by John Lord Bishop of Excester, and sold by Andrew Crook, at the green Dragon in St. Pauls Church-yard.

2. Three Sermons preached on publick occasions
4. A Sermon preached at the Funeral of Dr. Ralph Brownrig Bishop of Excester (Decemb. 17. 1659.) with an account of his Life and Death.
5. A Petitionary Remonstrance in the behalf of many thousand Ministers and Scholars.
7. Magalæ theü, Gods great Demonstrations and Demands of Justice, Mercy and Humility, set forth in a Sermon preached before the honorable House of Commons, at their Solemn Fast, before their first sitting, April 30. 1660.
8. Analytis, The loosing of St. Peter's Bands; setting forth the true sense and solution of the Covenant in point of Conscience, so far as it relates to the Government of the Church by Episcopacy.
9. Anti-sacrilegus, or a defensive against Dr. Cor. Burges.