

Thomas Edwards *The first and second part of Gangraena, or, A catalogue and discovery of many of the errors, heresies, blasphemies and pernicious practices of the sectaries of this time, vented and acted in England in these four last years also a particular narration of divers stories, remarkable passages, letters : an extract of many letters, all concerning the present sects: together with some observations upon and corollaries from all the fore-named premises*

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*A Catalogue of many of the Errours, Blasphemies and Practices of the Sectaries of the time, with some Observations upon them*

(...) Now for the particular practices of the Sectaries, I had drawne up many, to the number of seventie, and provided for everie practice instances for prooffe, and upon some of them I could write a large discourse, even a book upon severall of them; as of their behaviour and carriage towards the Parliament, the Kingdome of Scotland, the Assembly of Divines, the citie of London, the Ministerie of England, yea of all the Reformed Churches, as of their seeking and getting into all sorts of offices and places they are any way capable of (being sequestratours, collectours, receivers, surveyours, excisers, customers, secretaries, clerks, etc. getting places in court, great townes, dwelling in sequestred houses freely, procuring arreares, etc. not a man almost of late coming into any place or office, but an Independent, or Independentish, there being no kind or sort of preferment, employment, place, but some or other of that way enjoy) as of their plotting and labouring from the first yeare of the wars, to get into their hands the sword and power of armes, by having a considerable army, which they might look upon more particularly, as theirs, and of their way, by attempting to remove and heave at many gallantc, to get the command of the strongest garrisons and places, yea to make townes of consequence that were no garrisons to have been garrisons, as Yarmouth; but I am necessitated for divers reasons, to passe by wholly for the present many of their practices, and others to name only, desiring the Reader as hee goes along, to supply the defect, by calling to mind all particulars he knowes and hath heard of upon the severall heads.

1. Practice. They use to ascribe and attribute all the successe of things, all that is done in field, at leaguers, all victories, brave actions, to their partie, crying them up in pulpits, news-books, conferences, calling them the saviours of the Kingdomes; and for this purpose they have certaine men that are criers and trumpeters between the armie, ctie, and countrey, who trumpet forth their

praises, giving them the titles of terrible, &c. a large book would not containe the relation of all the victories, glorious actions, exploits having been given to the armie called Independent.

2. Practice. They give out and boast their partie to be more and greater than they are; some of them will speak in all places, as if all were theirs, all for them; they have given out, as if Parliament, armies, citie of London, countrey, all the godly, wise, judicious understanding men, were theirs, and will be theirs: yea, that the assembly, the French Churches, the commissioners of the Church of Scotland thought well of their way; and so of particular persons that are prime men, they have given out, as if they were, or are coming over to them. Some of them have bragged that Sir Thomas Fairfax, that valiant victorious commander in chief of the Parliament forces began to have some glimmering of new light; and I can prove letters have been written over to some of their partie in Holland, that Mr. Marshall was turned Independent; they use to boast of their friends in the House of Commons, and they will acquaint their friends in the House of Commons; and they brag of a toleration, giving out their friends in the House of Commons, have said they shall have a toleration; and they boast thus to awe persons, and to make men afraid to speak against them, or to oppose them; but rather to adhere to them who are so powerful, and have so many on their side.

3. Practice. They appropriate to themselves the name of the godly and well-affected partie, the title of saints, calling themselves the Saints, that they only preach Jesus Christ, and though they be Anabaptists, Seekers, &c. yet they are the saints: this is common in printed books, petitions, sermons, discourses; what, speak against the saints? be against a toleration for the saints? meaning themselves only.

4. Practice. They pretend one thing, when they intend quite another, and it is usuall for them to pretend the publike good, the benefit of the State, when it is evident they intend their owne interest, and strengthen of their partie; they pretend peace, love, forbearing of all names of difference, to make the Presbyterians secure, negligent, and to forbear all means of settling things, and yet at the same time go quite contrarie, using all means and waies for promoting their own partie, as they did after the losse of Leicester.

5. Practice. What themselves are most faultie in, that they will charge upon others, the Presbyterian Mibisters and people, as making divisions, and wanting love, as breaking the peace, and causing misrules, tumults as be guilty of persecution, when as 'tis evident to all the world, they are most faulty in these particulars, and in many more, and for the proof of it I would demonstrate it in a hundred instances.

6. Practice. They do on purpose (having got Churches void) keepe manie Churches without Ministers, seeke out for none, stop (all they can) orthodox Ministers from coming in, which they do for two reasons, 1. That so they may pay no tithes: 2. That so they may have the liberty of the pulpits for all kinde of sectaries, and mechanick preachers, who come from London, the armies,

and other places to preach in and corrupt the people, and that the people being as sheep without a shepherd, may be more easily now drawne away to error and schisme; and of this practice there are many sad examples in Hartfordshire, Bucking, Essex, and that in some great market-townes, as Chesham, where thousands of souls are.

7. Practice. They have laboured and do by all waies to have no church-government at all settled in this Kingdome, but to keep it out. Or secondly, if there must be any, yet to have a defective, imperfect loose government and Reformation, that may not be able to do the worke, that so others may fall off to their way the more; and for proof of this, they have refused to joyn for a pure full Reformation in points according to their own principles, that so one good might not hinder a greater good (as was expressed) and have opposed to the utmost a thorow Presbyteriall Reformation. 3. They have laboured to get a toleration granted before the government be settled, to get an exception before the rule was made, and if once they had gotten that, let the Presbyterians get the government then when they could, and this they stirred in, and sought to effect last winter. 4. Seeing they could not do this, but this policy was espied, they labour for a toleration together with a Reformation, that the church-gvment and a toleration might be borne and brought forth together as twins in one day, and so go hand in hand, and this they are labouring for now, the monster of toleration conceived in the wombe of the Sectaries long ago, they having growne big with it ever since, are now in travell to bring it forth, and till they could be ready and get things fitted for a toleration, they bestirred themselves so against the London petitions, that of September, those of November, lest government should be settled before a toleration, and therefore one of them said to some citizens, why should you bee so hasty for government, cannot you stay awhile? how long said they? To spring, said this Sectarie, hoping their toleration businesse would be readie by that.

8. Practice. In some parish churches where the Sectaries are put in, they have put downe all singing of Psalms, as at Elsly in Cambr. So Alberie in Hartford-shire, and will not suffer the oarishes to enjoy any singing of Psalms; and in other places, they begin to put down all prayer in the publike assemblies, and to say there must be onely discoursing and preaching; and in places where they cannot prevaile to shut out singing of Psalmes, they in a contemptuous manner clap on their hats, in the time of singing of Psalmes, and having been pulled off, put them on again; yea in prayer also many of them keep on hats.

9. Practice. They send forth into severall Counties of this Kingdome, from their Churches in London, as Church acts, severall emissaries members of their Churches, to preach and spread their errours, to dip, to gather and settle Churches; they are not content with their owne meetings on Lords-daies, week-daies, keeping constant Lectures in set places, for all to come to that will, thereby poisoning many in the City, but they endeavour the leavening of all the Counties, as I might give instances of Lam, Kiffin, with many others sent abroad, yea, of some sent into the North as farre as York.

10. They have appointed and kept disputations from towne to towne in the countrey, giving out the time, places and questions they will dispute of, as of psoedobaptisme, the Ministry of the Church of England, etc. and agree among themselves that some of them shall seem to be for Poedobaptisme, and in the disputation 'tis maintained at first eagerly by some of their party against others of them who oppose it; but then after long and great disputation at last they confesse they are by the evidence of truth convinced, and before all the people, give glorie to God that now they see the truth; whereby the people seeing them who pleaded for Poedobaptisme confessing their error and yeelding, (they knowing nothing of this precontract and decveit) they also stumble, question and fall; yea, and to spread their errours the more in some great towne where some of the Sectaries being souldiers have been quartered, they have desired the use of severall houses of persons well-affected, that in the afternoon some Christians might meet to confer together of some points, not contenting themselves to reason in the house where quartered, or in any one house that might be larger to hold many, but to get a new house every day, the more to infect and possesse the people with their waies and tenets.

11. All things that have fallen out and do in the Kingdomes, of victories, losses, ordinances, petitions, actions, death of particular persons, of all matter in Church, sate, Parliament, assembly, city, they make use of it one way or other to further their designe, and turne it for the furthering their way, and against the Presbyteriall Government, as the businesse of Dennington Castle, as the losse of Leicester, upon that framing a petition to adjourne the assembly, with other particulars which I cannot now mention.

12. Some of the Sectaresi plead miracles, revelations, visions, for their way, and to confirme their doctrine, as some Anabaptists at Yorke for their rebaptization, that being baptized in the winter in the river house the water was as hot as if it had beene in the midst of summer; as healing the sicke with the anointing of oyle; as giving out, Christ appeared to an Anabaptist, and forbade her to baptize her child, of which the reader may read more in the second letter.

13. They are wont upon the coming forth of books against their way, which they see take with wise men, and for which both their opinions and themselves suffer, to give out they shall be answered, and are answering of them, to keep the people in heart till they be forgotten, and the speech of the booke over, of which I could give many instances; and so upon the new modell (when in stead of bringing that in to the assembly, they brought in pretended reasons why not) they suffered much in the esteem of all unprejudiced men, speaking they durst bring in none because of the weaknesse of their way; then severall Sectaries gave it out in many places and to many (as I can prove it, and name persons too) that the modell was a printing, it was certainly in the presse, and all the world should see it.

14. They have done and practised many strange things in reference to baptisme of children, dressing up a cat like a child for to be baptized, inviting many people both men and women as to baptizing of a child, and then when neighbours were come, having one to preach against

baptizing of children; they have baptized many weakly ancient women naked in rivers in winter, whereupon some have sickned and died; they have baptized young maids, citizens daughters, about one and two a clock in the morning, tempting them out of their fathers houses at midnight to be baptized the parents being asleep and knowing nothing.

15. They use to give great and glorious names, swelling titles, to their books they set forth, as, Innocency and truth triumphing together, as, truth gloriously appearing, etc. as also to their erroneous Doctrines laid down in their books, casting upon truths of God odious names, as the coming of Antichrist, discovery of the man of sin, etc. their books being just like the Aegyptian Temples, whose outsides were beautifull and glorious, having the inscription of a Deity upon them, but within nothing but a crocodile, an ape, an onion, or some such vile mean creature.

16. They are extremely full of partiality in all their waies, not allowing that to others (though far more considerable for quality, dignity) which themselves ordinarily do, speaking against that in others which they daily practise, of which I will give a few instances; they have cried out in oulpits, pamphlets, discourses, of the citizens, common councill, Ministers, for petitioning to settle Government, or humbly representing their desires: O 'tis an interposing, meddling, anticipating, and I know not what! when as a few Sectaries, Lilburne and his fellowes, can appoint meetings, and give notice to manie to come to them at such times and places, and draw up petitions, and that strange ones too, meddling with manie things before the houses, and in debate not determined, and against the known priviledges of the Houses, of which I might give manie instances; as after the losse of Leicester, in the meetings of the Sectaries, this was one of the clauses of their petitions, to name such and such members of the House of Commons to be a Comittee for the raising of the Countie, and appointing cvommanders, but opposed by some godly Orthodox Citizens (who saw their drift, and observed well whom they named) as being against the priviledges of Parliament, for them a few private persons to nominate a Committee of the members of Parliament, as also that the Assembly might be adjourned; thus one of the pamphlets tell us among his newes, that inferiour representatives (which no man of understanding can interpret of anie but the Common-Councill of London) must bee wary of meddling or interposing by Petitions, or gathering together, but leave all to the Parliament; but now the Sectaries foure or five hundred of them they may meet together, interpose, represent, may speak their pleasures of and arraign the Parliament, committee of examinations, M. Speaker, and other Members of the House, as they did after Lilburns committing, and the Intelligencer will not discipline them. Again, they may print, preach, speak against Assembly, Ministerie, for Independency, against Presbytery, and what not? and yet if any of them be questioned, or book stopped at presse, 'tis persecution, and they cannot be heard, nor have liberty to speak for their way; whereas the same men use all means and waies against Presbyterians, preaching, printing, yea labouring to hinder their putting forth of answers and calling in answers made; yea endeavouring to trouble those who License books against their waies: as for instance, the assembly being falsly and scandalously dealt with in a pamphlet intit. A copy of a remonstrance lately

delivered in to the assembly; the sectaries have used all their friends to hinder the printing of the Assemblies Answer: so manie of the Sectaries at their meetings drew up a Petition to the House of Commons, to have Mr. Prynns and Dr. Bastwicks bookes called in, and that House to declare their sense against them, and that no such books might be writ against the godly well affected partie, under the name of Anabaptists, Brownists, Independents, and a large schedule was annexed to the Petition, of offensive passages that were in M. Prynns and D. Bastwicks book (I think ere long they will dare to petition, that no man shall preach against an Anabaptist, or name a Sectarie, or speake a word for Presbyterie, but themselves may preach, print, and say what they list) And so in the case of the Letter of the City Ministers to the Assembly against toleration, and in other books; yea, and in Sermons that have been against the sects, they have threatned and endeavoured to trouble and question the Licensers and Preachers.

17. They are full of plots and projects for their way, and increasing their party, they have alwaies designes on foot, they do nothing, nor propound nothing but theres some designe or other in it, they are big with many at once, that if one take not another may, if one misse they presently start another, of which I could give manie instances, and show how the hand of Ioah hath been and is where 'tis little thought; they use other men upon other interests and ends to do their worke, they have waie collaterelly and indirectly to effect their worke, when it would be marred if they went in recta linea: they can and ordinarily do go about to destroy businesses they seeme to plead for, by propounding and putting upon ways to effect it which they know are not feasible.

18. They have and do when put upon present exigents, yeeld to and forbear things for the present, and sometimes in appearance will seeme to go far with you, and are content to lose the foregame, that they may play the aftergame better and recover all; they will sometimes appeare to be yours fully till they have served their turne, giving place for a time, but still waiting opportunities, and working in the mean time all they may, and when they have counterworkt, they will fetch all about again another way, and make void all they seem'd to grant you; and of this there are too many examples among the Sectaries, manie of them taking the nationall covenant for that instant necessity, that they might worke so as in time to destroy the end and intent of it, and yeelding some arguments and debates for the present, to effect their owne ends afterwards.

(...)

20. They desperately censure and judge all men, both their estates and actions, who are not for them, they presently unsaint them, and men fall from grace ipso facto by preaching or writing bookes against their errours, as M. Prynne, making him worse then the late Archbishop of Canterbury, and so one M.E. for writing against them; they use this phrase (sometimes accounted a godly man) and of M. Ash, they have not only in England laboured to blast him by their censures and reports, but writ over into Holland, that since he appeared against them, God had evidently blasted him, and taken away his gifts; and lately upon reports (raised by them no doubt) that I was dead (though there was not the least colour for it, not being sick at all,) they gave it out, it was God's just judgement upon me to cut me off, for preaching and writing against

the Independents; and at the same time they gave out, that M. Calamy had broken his arme, and D. Twisse a dying; O saith one of their Doctors of Divinity, you may see the just hand of God against the Presbyterians, M. Edwards dead, M. Calamies arme broke, and D. Twisse a dying, so that if these things had been thus, we may see how they would have judged it; and if such things had fallen to some of us, which have to many of the sectaries (which I name not to upbraid them with, but to shew them their own folly,) as that by the plague of pestilence our children two at a time had been taken away, as M. Goodwins was upon the making his house a meeting for the Sectaries, and some of our eyes put out by a Pike in the street, as one of Lilburns was, immediately upon his Letter coming forth against M. Prynne and the Assembly; and our wives stark mad, as M. Peters wife, wee might have expected as bad books written of us, as were written by the Papists of Luther and Calvin.

21. They take upon them more places then they can or do discharge, and bear the names of some places which they seldome officiate, and have laboured to add more places to those they have already, and that both in City and Countrey, so that some of them besides their places in the Assembly, which they seldom attend (especially this last year) and their private gathered Churches, have divers Lectures and places, besides their hanging upon great men, to preach before them to ingratiate themselves, and getting to preach at White-hall, S. Iames, Westminster, and other eminent places, where the great ones, Earles, Lords, and the Grandees of the time resort; they do not, as wee Ministers sit still expecting a call to places, but they are forward men, bestirring themselves to attain this place and that, getting such great mens Letters in their behalfe, using such Ministers of note, and other persons of quality and power in Parishes to make way for them to come in, pretending to preach for nothing, ertc. and still in all these lectures and preachings, they have an eye to Churches in places most convenient for thier ends, as so situated, so capacious, and to times when few or no lectures else are, as on the Lords day in the morning between six and seven a clocke, all those lectures at that time of the day from Stepney to Westminster, they either have possession of, or have strongly laboured for them; yea, and to have set up others on the Lords dayes in the morning, at Ludgate, Aldersgate, etc. if by themselves or all the friends they made, they could have effected it; and so the Lord, day in the evening, when other Sermons are done, they have gotten that lecture at the rhree cranes; and so the Lecture on Monday night, when theres no lecture else, besides the Exposition lectures on week dayes in the severall parts and quarters of this City, and new lectures in other eminent places of the City, which they have endeavoured to set up, if they could have obtained the Ministers consents; and in their places they have an eye to good pay, a hundred pound a yeare for preaching once a week in one place, and seventy pound per annum, for preaching once a fortnight at another, and a peece for a sermon as soone as they have done, and a good supper for another, and yet they will have a care to take no more paines then needs must, as M. B. having a hundred pound per annum for preaching at Cripplegate on the Lords day in the afternoone, could never be got to give the parish a sermon now and then on a fast day, or a day of Thanksgiving, as a great friend of his in that parish, who knows, told me; besides I could name others, who will do nothing on the fast dayes. They take upon them the names of such lectures and Churches, as being chosen and nominated to

them, but others of their own partie supply them, sometimes one, and sometimes another, they have one Sprig or another, one Emissary or other from the army, one House-bird or other to serve the places. It would make a book by it self to relate all particulars in this kind. One man of their way, besides being a member of the Assembly and his a private Church, hath places in Norwich, Yarmouth, Fishstreethill in London. A second, besides the Assembly, hath places at Acton four Lectures at Westminster, besides his interest and share in some Lectures in London. A third hath a place at Stepney, Cripplegate, Cornhill, besides part of another Lecture, and all reserves for this Parliament man and the other to ingratiate himself with them. A fourth, besides the Assembly, which he seldom comes to, and his particular private Church, hath Lectures in London, which all the last summer he seldome preached at, not preaching at one of them in the space of three quarters of a year together. And they do not only neglect their Lectures in our Churches, but they take to themselves more members in their owne Churches then they can preach or look too, for they admit members who live constantly many miles from them, here one ten miles off, there another five miles, another sixteen miles off, some at Norwich, some at Yarmouth, another forty miles off; every one of their particular Churches is not a parish church, but a bishops diocesse, nay some of them are Archbishopricks and provinces, far larger then the Presbyterian provinces, reaching from London to Dover, as D. Holms, who hath severall members there, going twice or thrice a yeare thither to visit; and in one of his visitation Sermons, preaching to his members, prayed God to blesse, and remember them who had but a bit once in a quarter or halfe a year. And as this is the practice of the Clergie, so the Laity among the Sectaries have plurality of offices and places, some have both militarie and civill, others two or three civill offices, and I could name one, who hath some five or six, besides his being a Committee-man: In a word, our Sectaries are become Pluralists, Non-residents, and some of them ubiquitous, and are well paid for it, as M. Peters.

22. They generally walk loosely and at large, over what they did before they turned Sectaries, and in comparison of the godly Presbyterians; they do many things under pretence of Christian liberty, which professours heretofore were not wont to do, nor do not, neither durst they have done, of which I could give many instances both in persons and things; I do not know, nor hear of a Sectary in England, that is so strict and exact in his life, as he was before, and as thousands of Presbyterians are; and this is not my observation alone, but a general observation: many of them play at cards and tables, are verie loose on the Sabbath days, go to Bowls and other sports on dayes of publike Thanksgiving, as M. John Goodwine and severall of his Church, they wear strange long haire, go in such fine fashionable apparell beyond their places as 'tis a shame; they will feast, ride journeyes, do servile businesses on the Fast daies, and give their parish churches no sermons, no prayers at all on those daies; they make little conscience of family duties, they will sit and tipple, be joviall and merrie together. I could tell true and certaine stories of manie Sectaries who were exceeding precise and strict before they fell into those waies, but are abominable loose now; and let but a man turne Sectarie nowadaies, and within one half year he is so metamorphosed in apparell, hair, etc. as a man hardly knowes him.



23. In all matters and businesses which succeed not according to their mind, but crosse their waies and designes as if a choice of persons they like not be made to places, or if such a thing passe and be done that pleases them not, they will try all waies possible, and cast about to finde some flaws or other, pretend this thing and the other to question the election and make it null, or to obstruct it; they will put in articles against men chosen, though they cannot prove them; they will pretend something or other, was omitted, and such a passage was illegall, and all to bring to a new election, and then they will worke all kind of waies to effect their designes.

24. They have spoken strange and high speeches against the settling of Presbyteriall Government and the Presbyterians, as one Anabaptist of late, That he hoped to see heaven and Earth on fire before Presbyterie should be settled; another Sectarie, That it was one of the articles of his beleefe, that within seven yeares there would not so much as the name of Presbyterie be heard in England; a third, That hee hoped to see the Presbyterie as much trod under foot as the Bishops were; a fourth, That if the Saints were thus persecuted, and could not have the libertie of their conscience, it would come to a gentleman told me, he had heard many souldiers of a regiment of horse (which I forbear naming) say, That when the army of cavaliers was overcome, there would be another army to overcome, intimating the Presbyterians; and I could relate strange speeches told me by faithfull ear-witnesses, no sleight persons, spoken against our brethren of Scotland by some Sectaries.

25. After they have set their hands to papers, as upon agreements in such and such points of difference; as upon the receipts of money, as upon giving in what they desire, when they think such things may make against some of them, have used means to get those papers back again into their hands, and have come to those that kept them some dayes after, pretending they desired to see them, and look upon them for some reasons, and then have desired to borrow them for a few dayes, to compare these papers with theirs, or for some other use, and being lent them by Presbyterians (who are plain honest men, and not acquainted with policies) they keep them, and cannot be entreated to returne them againe, but being asked for them, pretend some excuse or other; of which I could give instances, naming the persons and things at large, but I spare them.

26. They practise and endeavour to get Sectaries, and those that way affected, to attend on and be about cordiall Presbyterians that are of qualitie, place and power, both to observe and watch them, and to qualifie them, and do some good offices for the Sectaries; of which I could give notable instances, but I must only hint it, and leave Presbyterians to their owne observation.

27. About the time of moulding the new army, some of the Sectaries gave out where ever they came, and went from one to another, both to Ministers, people, that such and such (call them what you will) are the men that will fight cordially for you, overcome the cavaliers, and when they have done, they will either submit to the Government established, or else leave the land, you need not feare them; and this they laboured to possesse all men with, that so without muttering or speaking against, there might the more Sectaries get places in the army; and yet we see now by

experience, that upon all motions and petitions for settling the Government, or against toleration, the army is spoken of: And will you discourage those that fight so bravely, and that God hath made so instrumentall to you? and that if they may not have libertie of conscience, and libertie to preach, the army will be discouraged, and if they may not preach they will not fight; and after victories we have been minded by letters from the army of libertie of conscience, and expecting no compulsion in matters of the mind.

28. They upbraid in printed books and speeches many Presbyterians, particularly of the Assembly, with their former conformitie, yea they brand and asperse them, that they have been great time-servers, Innovators; and this they do to make the people beleieve, that what they do now is not out of conscience, but to serve the times, and that such men are not likely to have the truth revealed to them, nor fit to have a hand in the Reformation, who have so polluted themselves with corruptions in worship, and the inventions of men; and among many, good Mr. Calamy hath been abominably belied in this kind, especially in that late railing pamphlet of Mr. Burtons, called Truth still Truth, though shut out of doores, whereas many of the great Sectaries themselves, and principall ring-leaders in each Sect, as Anabaptists, Antinomians, independents, etc. were not only Conformists in the way of old conformitie, but great innovators and forward Episcopall men, the innovations of altars, bowing at the name of Jesus, reading the book of Sports, causing the people to come and kneele at the Rail, threatning and bringing their tender conscienced people into the spirituall Courts, yea into the High-Commission being practised by some of them: and I challenge the Sectaries to name so many of the Presbyterian partie, who appeare for that Government by writing, or other wayes, to be so faultie for Innovations, and serving the bishops, as I can name amongst them. The full relation of the time-serving and Innovations of Denn, Cox, Ellis of Colchester, Dr. Holms, Saltmarsh, Cummins, Wale of Norfolk, cum multis aliis, would make a new book; and the best of the Independents will be found upon search, yea them of the Assembly, not only for many yeares to have been Conformists, but to have gone further in conformitie to the Bishops than some of us. As for example, Mr. Burroughs in the times of the bishops pressing Innovations, was wont to ride up and downe the countrey in a canonicall coat, and I ask him Mr. Bridge and Mr. Greenhill, whether they besides Subscription, took not the oath of canonicall obedience, and gave not some monies to the repaire of Pauls Church in London? whereas I, as great a conformist (as some of the Sectaries would make me to have been) never had a canonicall coat, never gave a penny to the building of Pauls, took not the canonicall oath, declined subscription for many yeares before the Parliament (though I practised the old Conformitie) would not give ne obulum quidem to the contributions against the Scots, but dissuaded other Ministers; much lesse did I yeeld to bow to the altar, and at the name of Jesus, or administer the Lord's Supper at a table turned altar-wise, or bring the people up to Rails, or read the book of Sports, or highly flatter the archbishop in an Epistle Dedicatorie to him, or put articles into the high commission court against any, but was my selfe put into the high commission court, and pursevants with letters missive, and an attachment sent out to apprehend me, for preaching a sermon at Mercers Chappell, on a fast day in July,

1640. Against the bishops and their faction, such a free Sermon as I beleieve never a Sectarie in England durst have preached in such a place, and at such a time.

To conclude for this time the practices of the Sectaries, it is apparent they make the propagation and advancement of their way and partie, in opposition to the Presbyteriall Government their supreme law; for the effecting of which they have and do use all means, though dishonest and unlawfull; they say and unsay, affirme and deny, make promises and break them, go backward and forward, and in one word, have dispensed with their most sacred principles of Church-fellowship, so as such things may make for the increase and advancement of their partie, of which I could give a world of instances. But it may be it will be said, what are the practices of some men, and matters of fact, to a way, it is arguments must convince men, not practices? Much everie way in this, because both in printed books, pulpits and discourses, the practices of the Sectaries are brought to perswade people to forsake our Churches, and to come to them; as the great holinesse, sanctitie, selfdeniall, humilitie, innocencie of that partie, with their painfull preaching without great livings, or expecting tithes; and on the other hand, the Presbyterians are branded as men of no great pietie, holinesse, charitie, and if it were not for livings of two or three hundred pounds a year, they would turn Independents: and many people are drawne more by these things, than by all their arguments. Now therefore the discovering to the people nakedly and truly their practices, may undeceive them, and be as good a means to bring them back to the Communion of the Reformed Church, as ever the false representation of them was to mis-lead them.

(...)

The third part of the Book

*Consisting of certain Corallaries and Observations upon the Errors, Blasphemies, and Practices of the Sectaries laid down in this catalogue*

(...)

Reader,

That thou mayest discern the mischief of Ecclesiasticall anarchy, the monstrosousness of the much affected toleration, and be warned to be wise to sobriety and fear and suspect the pretended new lights, I approve that this treatise, discovering the gangrene of so many strange opinions, should be imprinted.

James Cranfor.

(...)

1. Corallary

Hence then we may take notice from all the errors, heresies, blasphemies, and practises of the sectaries, laid down in this catalogue, of the great evil and mischief of a Church being long without a government, and of the not timely suppressing errors and wantonnesse of opinions, but suffering them to grow; we may here see what 'tis to despise and let alone a small party; a spark not quenched may burn down a whole house, and a little leaven leaveneth the whole lump. So, small errors at first and but in a few, grow to be great and infect many, as one Arrius over spread the world, and a few Sectaries five yeeres ago, are grown now to many thousands. As a city without walls and bulwarks, as a garden and vineyard without a hedge and fences; as an army without discipline are exposed to spoil, wasting, and ruine, so is a Church without ecclesiastical government. We in this may be warning to all other Churches and nations, and are indeed a beacon on a hill, to teach all to take heed of leaving a Church destitute of ecclesiastical government, and of taking away one before they settle another. I am confident that if the Parliament had foreseen and known what evil they do, what a flood of damnable heresies, errors, blasphemies and practises are come in upon us since we have been without church government, they would not have let this church be so long without one, but would have prepared and provided to have set up a new, when they took down the old. But it may be it will be said that the want of church government is not the cause of all these errors and miscarriages, but the true cause is the intermission of the civil sword, and that Church Government if it were speedily settled, as is desired, would not, nor cannot, remedy these evils; 'tis only the Magistrates proceeding against them by Laws and punishments, and the Ministers Preaching against them which are likely to do it; but as for church-discipline, that would neither prevent nor redresse things, and this I finde in Mr. Coleman's *Brotherly Examination re-examined*, and in the *Vindication of four serious Questions concerning Excommunication and Suspension*, page 58.59. (an Author whom I greatly love and honour for his former sufferings, and for his parts of learning and piety) and this is a great objection in the mindes and mouthes of many, especially those who are for the Erastian way: Unto which objection I have provided a large, full and satisfactory answer (as I conceive) wherein I shall make good those things: That the want of Ecclesiastical Government is the great cause of our heresies, schisms, confusions; and that till that be settled, these evils will not be remedied; That ecclesiastical government without civil backing it, when it is in power and efficacy in its classes, synods, assemblies hath both prevented and remedied those mischiefs, and that the civil government without ecclesiastical will never heal nor redresse them, with divers other particulars. But because I have already exceeded that number of sheets I intended, and therefore may not enlarge much, and yet this objection must be spoken to fully, (which I cannot do in a few lines) I will therefore in two or three sheets by it self, shortly within a few weeks (God permitting and assisting) give the Reader an answer to this Objection, and shew a greater necessity and benefit of ecclesiastical government then many in these times imagine.

(...)

3.Coral.

Hence we may manifestly and experimentally see, what the mischief, evil, and danger of a toleration and pretended liberty of conscience would be to this Kingdom, and what it would prove and produce. If only the intermission of government for a time to quest on and look on things : it is a kind of connivance and bare suffering of many persons (though some have been questioned, imprisoned, and molested, which no question hath awed and restrained much) have brought forth so many damnable heresies, horrid blasphemies, fearful practices, and that into the open light, being publicly pleaded for, yea, and set forth to the world in print. What would a legal and formal toleration produce? What would be the effect of pretended liberty of conscience so much connived for in these times if that were established by authority of Parliament? If a few years permission and connivance without exemplary restraint hath had such effects and fruits among us, what would one twenty years toleration of all religions and consciences enacted by law do? It is in this time wherein the Sectaries have been probationers upon the trial of their good behavior, under hope of a formal toleration, according as they carried themselves (...) they have vented so many errors, heresies, &c. what will they not fall to, when they are for themselves and in the possession of Toleration? This Land is become already in many places a Chaos, a Bebel, another Amsterdam, yes, worse, we are beyond that, and in the high way to Munster (if God prevent it not) but if a general toleration should be granted so much written and stood for, England would quickly become a Sodom, an Egypt, Babylon, yea, worse than all these. (...)

Transcription made from pages 53-70 of the original (pagination re-starts in each part, please consult the original source for original pagination)