



T H E  
A U T H O R  
T O T H E  
R E A D E R.

Courteous Reader,

**N**Ot because I envy those of the Papal Church, or desire them any evil; not that I desire they should be exposed to a suffering condition for Matters of Religion, or that they should be denied any liberty in that respect which I desire my self; nor for any other prejudice (God knoweth) do I publish this small Treatise, but because I judge my self concern'd at this time to give my Testimony for the Truth, against some Papal Tenents; for divers causes: As first,

I am at this time under restraint; and though nothing hath been laid to my charge, yet it is rumour'd by some that I am a Papist: Yea, in this place of my Confinement, have I been told to my face, by some of the Protestant Clergie, that I am a Roman Jesuite. And indeed this is an ordinary Aspersion which hath been cast upon those in general to whom I am related upon a Religious Account, viz. That we are all Papists, or will turn Papists, &c. And this; not so much to our personal prejudice, as to the dishonour of that ancient way of Truth by us professed. Secondly,

A more particular occasion of the publication of this Treatise, proceeded from the Papists themselves, in sending Seven Queries to the Baptized Congregations in this County, (commonly called Anabaptists). To which, through the importunity of some Friends, I formed a brief Answer; little thinking, I confess, that so much contention would have risen thereupon, as since I have met with. And I likewise confess, that  
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the undertaking is such, as that it requireth a more fit Instrument than my self to manage it.

Nevertheless, I hope I may say, That hitherto what has come to pass in this Contest, hath fallen out rather to the furtherance of the Truth, for which cause I have thought fit to offer it to the perusal of others, so much of it, I mean, as I conceive is at present needful; and that is the substance of what hath passed about the means whereby we must decide or resolve Controversies in Religion.

It now wants but few months of a year, since I sent my final Answer, containing a Review of all that had been said in way of Answer to the Queries before; in which I produced the Testimony of divers Ancient Doctors, as concurring with what I had therein spoken, and, as being directly opposite to my Antagonist.

But I have heard of late, that he is gone out of this Nation, so that I expect no more Reply from him. And though for divers Reasons hereafter shewed, I have not published the whole Discourse, (which, if need be, may in due time be brought to light); yet I have thought it meet here to set down all the Seven Queries, that so, if any Christian, of suitable Endowments, for the Vindication of Truth, against the opposition that lieth in the said Queries, shall think fit to lay forth his Talent in that Service, he may take hold of this occasion wherein to do it, (for the Queries were not directed to any particular Person): However, I shall joy to each Query one Antiquary, which may serve at this present to blunt the edge of them, as they carry an opposition to the Truth.

The QUERIES.

Query 1.

Whether we are to resolve all Differences in Point of Religion, only out of the written Word of God?

Query 2.

How know you precisely what is the true Word of God?

Query

The ANTI-QUERIES.

Anti-query 1.

What differences in Point of Religion can you resolve without the written Word of God? and whether the written Word of God be a perfect Rule for Matters of Religion?

Antiq. 2.

Whether some Book must not of necessity speak for it self? and whether the Scripture doth not best deserve this privilege? And whether it be not a bold presumption to say, There are no Holy Books but them which we or you have received for such, sith those which we have, tell us, there are other Holy Writings, which never yet came to our hands, nor to yours.

Antiq.

Query 3.

How know you that your Copies and Translations of the Bible are the true Word of God, since the Original Writings are not come to your hands?

Query 4.

Where we differ about the sense of the Word, by whom must we be tryed? the dead Letter cannot explain it self.

Query 5.

What clear Text have you out of the Scripture for the procession of the Holy Ghost from the Father and the Son? Or, for changing the Sabbath from Saturday to Sunday? Or prohibiting Polygamy, or Infant-Baptism? And whether there be not as clear Texts to prove unwritten Tradition, Purgatory, and the real Presence?

7. 1, 2, 3. do not as much prohibit one Man for having two Wives, and one Woman for having two Husbands? and whether it doth not clearly prohibit the latter? Also, whether there be any that hold the first Day under the notion of a Sabbath among the Baptized Churches? and yet whether there be not clear Texts for the religious observation of it? Acts 20. 7. Also, whether it be not absurd for you to ask for clear Texts to prove unwritten things? Also, whether Purgatory, and the Real Presence, as you hold them, are not plainly destructive to some Articles of the Christian Faith?

Antiq. 3.

What Copies and Translations of the Bible have you that are more true than ours? and where are the Original Manuscripts of the Prophets and Apostles?

Antiq. 4.

When we differ about the True Church, and about the meaning of Authors, by whom must we be tryed? They cannot speak for themselves more than the Scripture: And whether the Scriptures, compared together, do not explain themselves? Also, Whether it be not an opprobrious and ignominious speech for you to call the Scripture a dead Letter? And whether the true lovers of the Scripture ever vouchsafed it such ill, and indeed improper language?

Antiq. 5.

Whether the Baptism of the True Church be not One? and whether that One be not expressly found in the Scripture? And whether the Scripture doth not prohibit all beside that One? And whether the Papists have not confessed in many of their Books, that Infant-Baptism is not found in, nor grounded upon the Scripture? And then, whether it be not clear, that all the Texts which speak of Baptism, do not prohibit Infant-Baptism? Also whether Joh. 15. 26. & 14. 26. & 16. 7. be not clear Texts, that the Holy Spirit proceedeth from the Father and the Son? Also, whether 1 Cor.

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Query 6.

Query 6.

Whether Universality both for Time and Place, be not an evident mark of the True Church :

Query 7.

Whether you have really this Mark, that is, Whether you can fetch out of all Ages and Nations, Professors of your Religion ; in particular, you are desired to name but one or two in the first six hundred years after Christ of your Profession : For Example, Such as held the sole-sufficiency of Scripture for the deciding Controversies, and denied the lawfulness and usefulness of Infant-Baptism :

Thus, Reader, I have given thee some account of the Causes why I publish this Treatise ; I desire thee to peruse it diligently. If in any thing the Truth be dishonoured, through any Error maintained by me, (of which yet I do solemnly profess I am not conscious to my self) then do not forbear to blame me in a Christian sort : only, if thou perceivest me deficient in point of Language and Method, I desire thee to bear with that ; for I am one that gets my Bread by the Labour of my Hands, and never saluted the Schools to gain the knowledge of their Arts.

From the Common Goal in the Cattle of Lincoln, the 10th of the 11 Month, (commonly called January) 1662.

Anti-query 6.

What Church can you name that hath that Mark ? And whether the Woman that John saw, was not Rome ? And whether her Cup was not universally received, so that all Nations were drunk thereby ?

Antiq. 7.

Whether any Man can shew this Mark, as it is here call'd for, without the help of humane History ? and whether humane History be a Rule or Ground for Divine Faith : And whether humane Historics (especially those of the first three hundred) after Christ, were not most, if not all, burnt, which concerned the Church ? and whether those that remain are not contradictory one to another ? Also, whether Infant-Baptism was so much as heard of in the first hundred years ? and then, How could any be named that denied the usefulness thereof ? Also, whether a Church, whose Gathering, Constitution, and Government, is answerable to the Scripture, be not the True Church of Christ ? And whether the Churches of the Baptists do not therein exceed all other whatsoever ?

Farewel.

To

To the Nameless Author of the

# VII QUERIES :

And in him, to all the S O N S of

## P A P A L R O M E

In the County of LINCOLN,

**H**itherto the things pertaining to Religion, as they concern the Baptized Congregations, (commonly called Anabaptists) and you that are commonly called Papists, have been very little controverted. And whether ever it shall please God to try his Peoples Faith and Stedfastness, by your open opposition, as he hath done it by others, I may not presume to determine ; nor doubt I, but if it shall so fall out, he will advance his Truth thereby.

It is most certain, that of those many ways whereby the Ancient Path of the Gospel hath for a long time been opposed, there is not found any more potent than yours ; and the rather, because your subtilty is utterly unknown to the generality of Christians in this Age and Nation, where your Religion hath, as it were, lain dormant for many years.

The most dangerous Stratagem wherewith you usually assail your Opposits, is, your denial of the Scripture, &c. the high doom of Judgment in Matters of Faith ; and ascribe that dignity to your selves, under pretence of your being the Church ; wherein if you conquer any one, your work is, as it were, wholly accomplished.

Whereupon, I have here presented to the World somewhat of your skill in this important Question, Whether we are to resolve all Differences in Point of Religion, only out of the written Word of God ? Yea, I have faithfully transcribed your last Reply to my Answers, which contains the sum of what you said in all your other Papers. Whereby the Reader will discern (if I think right) Wisdom used to the hurt of them that have received it. I have forbore at this time to publish all that hath passed between us about the Seven Queries ; partly, for that one thing is oft repeated in our several Papers ; and partly, and indeed especially, for that it is to little purpose to controvert any particular Point

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To the Nameless Author of the Seven Queries, &c.

of Religion, till we be agreed about the Judg that must determine our Differences. Now, whereas you do ascribe this Prerogative to your selves, under pretence of your being the Church of Christ, I have therefore laid down several Reasons, by which it may appear that you are not the Church, and so not that Judg whereunto you pretend to be so willing to adhere.

I have likewise shewed, that we, your Opposits, have the true claim to the Title of Christ's Church; that so, if you will appeal to Her, you must then appeal to us; which yet we believe you will not be persuaded to, nor indeed do we desire you should, whilst this is the Question, Whether we, or you, be the Church? No, we are content to say with *Aug. Contr. 1* Augustine, Ask not us in this Case, we will not ask you, but *Mark. 1. 3. c. 14* let this Matter be tryed by the Scripture: Yea, saith he, let the Prophets, Christ, and his Apostles be Judg. Yea, we say further in his words, Let Matter with Matter, Cause with Cause, Reason with Reason contend by authority of the Scriptures, not proper to any, but indifferent Witnesses to both parts.

My final Answer to the first of the Seven Queries, I have here published, with as little alteration or addition as possibly I could, to give the Reader a true understanding of the Matters in Difference. And if you publish any thing hereupon, I desire no fairer dealing from you, than you have in this case from me.

I have seriously considered what should be the design of your Queries; and hitherto it appears to be chiefly, to exalt the Authority of Mens Traditions, above the lively Oracles of God, the Scriptures. For though it should be granted (which you can never prove) that there hath continued a True Church at Rome ever since it was there planted; yet would it not follow, that all which your Church holdeth under the title of Ecclesiastical Tradition, must needs be obeyed by us; for it is certain that the Jews did retain the state of a True Church, when yet their Traditions (however by them accounted) were but the Traditions of Men, which both the Prophets and Christ himself, termed vain Worship; especially such of them as made void the Commands of God, as we are sure many of yours do: and therefore, as Christ said to them, Why do you transgress the Commands of God by your Tradition? The same we are humbly bold to say to you, when you ask us, why we transgress your Traditions? For surely, of none can it more fitly be said than of you, That laying aside the Commandments of God, you hold the Traditions of Men.

THO. GRANTHAM.