

Law oft times have sav'd the Common-wealth: and the Law afterward by firme Decree hath approv'd that planetary motion, that unblamable exorbitancy in them.

Hee means no good to either Independent or Prelbyterian, and yet his parable, like that of *Barlam*, is overlid to portend them good, far beside his intention. *Those twins* that *strove enclod in the womb of Rebecah*, were the seed of *Ashuram*; the younger undoubtedly gain'd the heavenly birth-right; the elder though supplant'd in his Simile, shall yet no question find a better portion than *Esau* found, and far above his uncircumcis'd Prelats.

He censures, and in censuring seems to hope, *It will be an ill Omen that they who build Jerusalem divide their tongues and hands*. But his hope kill'd him with his example; for that there were divisions both of tongues and hands at the building of *Jerusalem*, the Story would have certifi'd him; and yet the work prosper'd; and if God will, so may this; notwithstanding all the craft and malignant wiles of *Sambath* and *Tahiah*, adding what fuel they can to our diffentions; or the indignity of his comparison that likens us to those seditious *Zelots* whose *unjust* *jury* brought destruction to the last *Jerusalem*.

It being now no more in his hand to be reveng'd on his opposers, he seeks to satiate his knife with the imagination of som revenge upon them from above; and like one who in *Arioth* observes the Skie, fits and watches when any thing will dropp; that might solace him with the likenes of a punishment.

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ment from Heaven upon us: which he strait expounds how he pleases. No evil can befall the Parliament or City, but he positively interprets it a judgement upon them for his sake; as if the very manuscript of Gods judgements had bin deliver'd to his custody and exposition. But his reading declares it well to be a fals copy which he uses; differing oft in his own bad deeds and successes the testimony of Divine favour, and to the good deeds and successes of other men, Divine wrath and vengeance. But to counterfet the hand of Gods the boldest of all Forgerie: And he, who without warrant but his own fantastick fannie, takes upon him perpetually to unfold the secret and unsearchable Mysteries of high Providence, is likely for the most part to mistake and slander them; and approaches to the madness of those reprobat thoughts, that would wrest the Sword of Justice out of Gods own hand, and employ it more justly in his own conceit. It was a small thing to contend with the Parliament about sole power of the Militia, when we see him doing little less then laying hands on the weapons of God himself, which are his judgements, to wield and manage them by the sway and bent of his own fraille cogitations. *Oh Therefore they that by Tumults first occasion'd the raising of Armes, in his doome might needs be chastis'd by their own Army for new Tumults.*

First note heer his confession, that those Tumults were the first occasion of raising Armes, and by consequence that hee himself rais'd them first, against those supposed Tumults. But who occasion'd those Tumults, or who made them so, being

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