

# THE LOYAL CONVERT

*According to the Oxford copy.*

A CONVERT WILL BE LOYAL.

OR

SOME SHORT ANNOTATIONS ON THIS BOOK.

A. D. 1644.

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Improbus hæc tam culta novalia miles habebit?  
Barbarus has segetes?

VIRGIL.

Οὐκ αγαθον πολυκοιρανιη, εἰς κοιρανος εστω,  
εἰς βασιλους.

HOMER.

Quæris uter melius, rex ne imperet anne senatus  
Neuter (quod sæpe est) si sit uterque malus.  
Sin sit uterque bonus, numero præstare senatum ;  
Inque bonis multis plus reor esse boni.  
Difficile est numerum, forsan reperire bonorum,  
Sic facile est unam sæpius esse malum.  
Et fuerit medius sæpe inter utrumque senatus,  
Sed tibi vix unquam rex mediocris erit.  
Consilioque malus regitur meliore senator,  
Rex consultores sed regit ipse suos :  
Alter ut eligitur populo ; sic nascitur alter  
Sors hic cæca regit, certum ibi consilium.

Reader, if thou wouldest read any more such poetry as this, see Thom. Morus Anglus, where there is much to this purpose.

## TO THE HONEST-HEARTED READER.

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"**READER.**—I HERE protest \* before the Searcher of all hearts, that I have  
"no end, either of faction or relation in this ensuing treatise. I am no papist,†  
"no sectary,‡ but a true lover of reformation and peace: my pen declines all  
"bitterness of spirit,|| all deceitfulness of heart; and I may safely, in this par-  
"ticular, with St. Paul say, 'I speak the truth in Christ, and lie not, my con-  
"science bearing me witness in the Holy Ghost, that I neither walk nor write in  
"craftiness, nor handle the Holy Scriptures deceitfully:' therefore if thy cause  
"be Jesus Christ,§ in the name of Jesus Christ I abjure thee to lay aside all  
"wilful ignorance, all prejudice, all private respects and interests, and all uncha-  
"ritable censures: deal faithfully with thy soul, and suffer wholesome admoni-  
"tions: search the several scriptures herein contained, and where they open a  
"gate, climb not thou over a stile; consult with reason herein exercised, and  
"where it finds a mouth, find thou an ear: and let truth prosper, though thou  
"perish; and let God be glorified, although in thy confusion."

\* When you have taken the protestation to shew yourself any thing for the Searcher of hearts, then I shall be persuaded to give you some credit, and shall desire the honest-hearted reader to think he hath to do with such a writer; but such gentlemen as you seem to me to be, can take a solemn national covenant and spit it up again, and without conscience fall into that desperate jesuited maxim, That no promise is to be held with such, whom you can soon call, heretics, or schismatics, or any thing. The Searcher of hearts hath a controversy wibt covenant breakers. I would you did read such places as Jer. xxxiv. 18, 20, and would learn to apply them better than you have done any scripture than I can see in this treatise, and yet I desire to see without prejudice.

† You do not know what you are, nor indeed doth any carnal man; he that doth not stand only for the one thing, Luke x. 42, may and indeed, at some time or other, will fall into an any thing: better men than you have confessed, that they did never think a man had need to be converted, till they themselves were converted. But you are even the same that thousands of your stamp are, that is to say, sure service-book men, and (the worst of men) moderate men, falsely so called, lukewarmness, neutrality, and ignorant pride with obstinacy, see the wisdom of God concluding them inseparable, Rev. iii. 15, 16, 17.

‡ Your sectary, we know what it is, namely, any one that is truly religious, a reformation and a religion at large is the thing such as you love, that is to say, Sundays no Sabbaths; and the book of liberty put into practice again, wakes, church-ales, rushbearings, &c. Oh, it was a merry world in those days: upon which terms I must say of your peace, as once the father said, *Ubi non hoc bellum ibi pax diabolica*; Where there is not this strife (namely, between the better and worse part) there is a devilish peace. With this introduction, commonly, these men begin such pamphlets, and they think they prevail much upon the reader's affection: I say to the honest-hearted reader, Look about thee, *in nomine Domini incipit omne malum*: Satan can transform himself into an angel of light,

and so do his ministers also ; if thou espiest this protestation before, the sound of his master's heels are behind him : and he is a stone cold formalist, some Christmas zealot, as full of obstinacy as an egg is of meat, one that will tell you he would be resolved, but he is resolved beforehand : of such an one let Solomon give the true character : Prov. xxvi. 16, " The sluggard is wiser in his own conceit than seven men that can render a reason."

¶ That we shall leave to the judicious reader, if there be not exceeding much of both bitterness and deceit too, *judicent impartiales*, good reader, have thine eyes about thee, and see without prejudice.

§ Our cause is the cause of Jesus Christ, as hath been clearly and plentifully proved, nor ever yet gainsaid, but by sophisms, lies and quarrellings. And that defensive war the parliament hath now a foot, hath been sufficiently vindicated, as is to see in the several treatises to that purpose, if we had to do with reasonable men ; wherein, good reader, thou hast the question rightly stated without any *andabatism*, which this gentleman hath not either so much wit or so much honesty to do : we desire him, therefore, to take the good counsel that he gives, and in the name of Jesus Christ, laying aside all wilful ignorance, pride, prejudice, private interests, and uncharitable censures, to deal seriously, and not so deceitfully with a truth of God. Reader, he knows our question is not what he here says it to be, for all his specious presence. We will, therefore, in these Annotations, Christ willing, search his several scriptures, and where they open, God and thou be judge, reader, we will not seek to shut : we desire to consult not only with reason, but with religion too, which, in the power of it, such men are sadly ignorant of ; and then to his last clause : Let truth prosper, though we perish ; and God be glorified, though in our confusion : we say, Amen, and so be it.

## THE LOYAL CONVERT.

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“ THE kingdom of England, that hath for many ages  
“ continued the happiest nation on the habitable earth, enjoy-  
“ ing the highest blessings that heaven can give, or earth  
“ receive; the fruition of the gospel, which settled a firm  
“ peace; which peace occasioned a full plenty, under the  
“ gracious government of wise and famous princes, over a  
“ thriving and well-contented people, insomuch that she  
“ became the earth’s paradise, and the world’s wonder, is  
“ now the nursery of all sects; her peace is violated, her  
“ plenty wasting, her government distempered, her people  
“ discontented, and unnaturally embroiled in her own blood,  
“ not knowing the way, nor affecting the means of peace;  
“ insomuch, that she is now become the by-word of the  
“ earth, and the scorn of nations.”

If you speak for yourself, Sir, you are no good subject; if for us, you are no good christian. All our practices of mercy have shewed, and all our prayers for mercy to God and man too, do shew this to be most false: we do affect the means, all the lawful means of peace, but our misery is, that when we speak to men thereof, they make them ready to battle. The language of this proem is neat, but very jesuitical and dangerous. Take heed, good reader, we live in the times now, that even the jesuits begin to plead for the taking of the oaths of supremacy and allegiance. See the Safeguard from Shipwreck for a Prudent Catholic, with Dr. Featley’s annotations thereupon, published by order. Sure our church is either altered, or the pope’s stomach, that he can now digest us; but here it is, reader, give thine observation, when there is hope that kings will preserve popery, then popery itself will swear to preserve them.

“ The cause and ground of these our national combustions,  
“ are these: our national transgressions, which unnaturally  
“ sprung from the neglect of that truth we once had, and  
“ from the abuse of that peace we now want: which, taking

" occasion of some differences betwixt his majesty and his  
" two houses of parliament, hath divided our kingdom within  
" itself, which had so divided itself from that God, who blest  
" it with so firm a truth, so settled a peace, and so sweet an  
" unity.

" As that sin brought this division, so this division, sharp-  
" ened with mutual jealousies, brought in the sword.

" When the lion roars, who trembles not? And when  
" judgments thunder, who is not troubled?

" Among the rest, I, who brought some faggots to this  
" combustion, stood astonished and amazed, to whom the  
" mischief was far more manifest than the remedy; at last I  
" laid my hand upon my heart, and concluded, it was the  
" hand of God: where being plundered in my understanding,  
" I began to make a scrutiny, where the first breach was  
" made that let in all these miseries.

" I found the whole kingdom now contracted into a par-  
" liament, which consisted of three estates, a king, a house  
" of peers, and a house of commons; by the wisdom and  
" unity whereof, all things conducive to the weale-public  
" were to be advised upon, presented and established.

" I found this unity disjointed, and grown to variance even  
" to blood. The king and his adherents on the one party;  
" and his two houses and their adherents on the other.

" The pretence of this division, was the true protestant  
" religion, which both protested to maintain; the liberty of  
" the subject, which both protested to preserve; the privi-  
" leges of parliament, which both promise to protect: yet  
" nevertheless, the first never more profaned, the second  
" never more interrupted, the third never more violated."

Sure this gentleman thinks that any thing will be granted  
him. I am confident, and in this I dare appeal to God and  
all good men, that England never saw her religion and ordi-  
nances in that glory of lustre, as they have been since this  
parliament began; such a spirit of prayer and preaching is  
gone out amongst us, as is indeed wonderful. But that  
which you call religion's profanation, is indeed and truth  
religion's purging and reformation; namely, to pluck down  
idolatrous crosses, to silence organs, to abolish relics of  
popery, to scum off the filth of our liturgies and church  
service, and to put away out of our cathedrals, those bawling

boys, and drunken singing men. This is the profanation of religion we are guilty of, in such men's opinions as this is. True it is, in these sad times of our's, and exceeding full of destruction, sectaries creep in and increase abundantly, whose suppressing, in their and the Lord's due time, we do not doubt but the great Reformer will bless us with. This you can remember, and object against our side; but your open masses on your side, I hear no complaint of; not a word of your Irish rebels now, *cum privilegio*, in the land here. Accidental profanations, in such times as this, will happen; it cannot otherwise be; but voluntary and desperate ones, volent and violent profanations your side is guilty of; you authorise, defend, fight for, or at least with, professed profaners, yea, professed enemies of religion; yea, all religion which hath any power or piety joined thereunto. This writer, which, in this strain of wit, desires to strike through the sides of our parliament and profession too at one blow, dares not here undertake to instance any one piece of the profanation of our religion, justly published, preached or practised in this distracted strait of time, by the authority of parliament; religion, liberty, privilege, and all is trodden under foot by that side, to which this gentleman is now a loyal convert, as is seen daily; but what impudence dare aver that we do any such thing? Good reader, do not be beguiled, but hear what this man saith, religion, liberty, privilege, never more profaned, interrupted, violated; but by whom? Let him speak out and tell thee, or do thou open thine eyes, and tell thyself, rather, and then thou wilt tell me, that the gentleman hath in this, but thrown dirt in his own side's face.

" Standing amazed at this riddle, I turned mine eyes upon  
" his majesty, and there I viewed the Lord's anointed, sworn  
" to maintain the established laws of this kingdom: I  
" turned mine eyes upon the two houses, and in them I  
" beheld the interest of my country, sworn to obey his ma-  
" jesty, as their supreme governor.

" I heard a remonstrance cried from the two houses: I  
" read it; I approved it; I inclined unto it: a declaration  
" from his majesty; I read it; I applauded it; I adhered to  
" the justness of it: the parliament's answer; I turned to

" the parliament : his majesty's reply ; I returned to his master  
" jesty.

" Thus tost and turned as a weathercock to my own weakness,  
" I resolved it impossible to serve two masters.

" I fled to reason ; reason could not satisfy me : I fled to  
" policy ; policy could not resolve me : at length, finding no  
" counsellor, but that which first I should have sought, I  
" hied me to the book of God as the great oracle, and  
" ushering my inquest with prayer and humiliation, I opened  
" the sacred leaves, which, not by chance, presented to my  
" first eye the xxth of the Proverbs, verse 2. ' The fear of a  
" king is as the roaring of a lion, and whoso provoketh him  
" to anger, sinneth against his own soul.'

" Now I began to search, and found as many places to  
" that purpose as would swell this sheet into a volume ; so  
" that in a very short space, I was so furnished with such  
" strict precepts, backed with such strong examples, that my  
" judgment was enlightened, and my wavering conscience so  
" thoroughly convinced, that by the grace of that power which  
" directed me, neither fear, nor any by-respects shall ever  
" hereafter remove me, unless some clearer light direct me."

And was there ever any pestilent heresy in God's church that had not numerous quotations of Holy Scripture ? Augustine observes it sweetly, that heresies and perverse opinions, ensnaring the souls, they are not vented but when the good Scriptures are not well understood, and then that which men understand wrongly, they assert to others as rashly ; See Aug. Tract. in Jo. x. It may be this gentleman would be ready to do to me as he did to Jeremiah, or as that other Zedekiah did to Micaiah, for he smote him on the cheek and said, When went the Spirit of the Lord from me to speak to thee ? 1 Kings xxii. 24. For indeed some men think that none are in the favor of God so as they, and that God hath given to none his graces in that measure that they, though Christ knows they never knew what belonged to any saving grace or knowledge ; but Sir, I must needs tell you, you have made Augustine's words true. And such as you verify that of the apostle, 1 Tim. i. 7. they would be Doctors of the law, and yet understand not, what they speak, neither whereof they affirm.

" But, above all the rest, a precept and an example out of

" the Old Testament, strongly confirmed by a precept and an example out of the New, settled my opinion and established my resolution.

" The first precept out of the Old, Jer. xxvii. 6. where it pleased God to own Nebuchadnezzar his servant, although a known pagan, a professed idolator, and a fierce persecutor of all God's children, concerning whom he saith, verse 8, " They that serve not the king of Babylon, and that will not put their necks under his yoke, I will punish them with the sword, famine, and the pestilence, till I have consumed them, verse 9. Therefore hearken not to your diviners and prophets, that say unto you, You shall not serve the king of Babylon, for they prophesy a lie unto you, verse 10, But the nations that shall serve the king of Babylon, and bring their necks under his yoke, those will I let remain in their own land, (saith the Lord) and they shall till it, and dwell therein."

I could not have thought that a royalist, and one of so tender a conscience, as this gentleman would seem to be, would have quoted a text of the Holy Scripture with such perverting. And so strangely derogatory to that which he seems to be so earnest for. For good reader, do but mark well: It pleaseth God to own, saith he, Nebuchadnezzar for his servant; we grant it, but to do what? amongst other things, To conquer that which is none of his. To be a scourge to the people of God. To destroy others a while, till at length others destroy him. Thus God may, and doth own the devil for his servant for such services as these. Sir, you will have small thanks at court for such parallels and comparisons as these, we hope and pray yet, that God hath appointed our gracious sovereign to preserve our right and yours, to be a nursing father to God's people, to help to save them, which I will assure you, Sir, will venture their dearest bloods to save him: you do exceeding ill, Sir, and I must tell you, it is an unreverent and unbeseeming comparison. But let us see what this scripture contains. That to God belongeth the kingdom, rule and government of the whole world. He doth give the rule thereof even to the beast of the field, to whomsoever pleaseth him. That he hath less reason than a beast, which doth not submit to accept the punishment of his iniquity, Levit. xxvi. 41., and to seek a

place of hiding there, where God will secure him. For two great reasons are given hereof, Secret from the purpose of God and his decree, I have given, &c. v. 6. From the sin of man which God doth intend hereby to scourge for a time, for so the Lord tells them plainly, verse 7. And therefore whosoever shall dare to strive or resist, must now know it is no less than a disobedience and God-resistance. Therefore : our land, oh, ye Jews, heretofore yours, while ye were mine, and governed by your own king, I have now given away unto a strange king, even the king of Babylon, and the government shall be his over you all, yea, and what yours is to the beast of the field. Now your wisdom will be to submit to me and him ; yea, to me in him that you may shew your passive obedience, if otherwise two mischiefs will ensue against you, namely : severe punishments, sword, famine, &c. and that until they be wholly given into his hands. Hereupon a double exhortation is given. Do not hear, expressed ; much less believe, implied, those that say, ye shall not serve the king of Babel, and a binding reason, verse 10. For they prophesy a lie, &c. Lastly, the direction and promise, verse 11. But now what doth this text conolute. Hath God given away our land and king to a foreigner ? Who sent you to preach this doctrine ? They are commanded by God to this which is not our case. Thus you argue, the people of Israel must not refuse the means of their safety how unlikely soever ; therefore the people of England must not refuse the means of their slavery how unlawful soever. It is very well argued, Sir, indeed. But, honest reader, mark a little and see what the gentleman would conclude hence. Our king is as that king of Babel, whom God had appointed to do what he will. Our parliament, the people that will not obey, therefore designed to fire, sword, &c. All the holy learned of the land are dreamers, enchanters, sorcerers, and men that prophecy a lie unto you. Therefore, countrymen, put your necks under the yoke of the king, and you shall remain still in your land, occupy and dwell therein ; yes, marry, shall you and wear wooden shoes, as the peasants do in France : reader, I appeal to thy soul, is not here pestilent perverting God's truth ? Do not such men torment and set on the rack (*στρεψαντος*) God's truth, 1 Pet. iii. 16. This is the first precept with which this good man was so satisfied.

"Can there be a stricter precept? or could there be a more impious prince? And yet this precept, and yet this prince must be obeyed: nay *sub pæna* too; upon the pain of God's high wrath, fully expressed in famine, sword and pestilence, not only upon the people, but upon the priests also, that shall persuade them unto disobedience.

"The second precept is enjoined us out of the New Testament, Rom. xiii. 1. 'Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.' This power, this king, to whom St. Paul commandeth this subjection, was Nero, the bloody persecutor of all that honoured the blessed name of Jesus Christ."

The second precept is the old place, Rom. xiii. 1, 2, 3, &c. To this I answer, that this gentleman sure doth suppose that he can say more than Dr. Fearne, or else he would never press it so far; but I will not dare to suppose that I can say more than they, which have given him answer. Let the reader apply himself unto Master Burroughs in the end of the treatise, intitled, *The Lord of Hosts*: and others labouring excellently upon that subject. Only thus much give me leave to advertise: the gentleman doth first hoodwink you, and then abuse you; God's command, his reason, and that under, thereat, they are altogether, yea and every one by himself, that which we desire to tremble to think of disobedience to: for they are such a threefold cord as cannot be broken, but we break with them. Equality with our sovereign, superiority, or supremacy over him, let this book object against them that are guilty of desiring such a thing. We utterly disclaim and renounce the thought thereof; and therefore herein the author fights with his shadow, and not with us. His distinction of active and passive obedience, power, praise, pliance, prayers, &c. Suppose all this should be admitted, yet the author hits not the question, alas, he comes not near the mark. Indeed no more they do any of them by their good will. The parallel too between the two scriptures, that is to say, between Rom. xiii. 1, 2, 3, and 1 Cor. xi. 29; with that flash of wit discerning the Lord's body, and discerning the Lord's anointed, that he says of ordinance, and the punishment of disobedience, &c., allow him

all this, and all this is beside the business in hand, and hath nothing in it but froth. How easily and with no noise falls all this Babel to pieces thus : He that rebels against God's commandment, shall receive to himself judgment, true, but we do not so ; therefore &c. He that desires to be equal with, or above his king, he, &c. But we abhor it with our hearts ; therefore &c., and so of all the rest. This spider's web is soon swept down you see ; much reading I know by myself is a wearisomeness to the flesh ; and though there be many books, yet every one hath not time to read them ; observe therefore, good reader, without prejudice, these following things in answer to this precept ; obedience to the king may be denied, not only in things unlawful by the law of God, but man also ; this is granted by the king's side, this position, That God's law, and man's law do limit king's power. Resistance is lawful with these three cautions. If there be the consent of the two houses of parliament. If that resistance be defensive. If the king be bent to overthrow all religion, laws, liberties, &c., and shew nothing but will : for you know, Sir, and for shame do not dissemble it, that Aristotle's old rule is, He that governs by law is a king ; by lust, is a tyrant. The next book therefore that this gentleman writes, we shall intreat him to satisfy the reader in those particulars above, and such as these below, namely, what is the difference between *εξουσία*, power, and *δύναμις*, strength, for surely this must be regarded. There is difference between these two, *he hath*, and *he is* the greatest power, let it be spoken of whom it will. The resistance of the power, and the resistance of the will, are things different. These concurrences in a governor, which all have granted : the power, which is from God ; person, which is from men ; qualification, which is from himself ; limitation, which is from the law divine and human. Let him also satisfy us in these two things more, that is to say, though duty, breach of oath and covenant, doth not make forfeiture of power, yet, whether any breach doth so. Whether power given to king, parliament, &c., may be re-assumed ; when, how, in what cases, and by whom ? The light of reason we have, hath taught us this, and we cannot forget it, that spiritual good things have such means to preserve them : which is a truth warranted by God's word. That natural and civil good things must surely have means to preserve

them also : such therefore would I entreat the next discourse of this gentleman's to be, as may give satisfaction in these things, or else he doth nothing to the purpose.

“ God's command should he a sufficient argument, *αὐλος εφη* “ is enough ; but when he adds a reason to, he answers all “ objections : but when he threatens a punishment, no less “ than damnation, upon the resistance thereof, he hath used “ all means to persuade a necessity of obedience.

“ Let every soul be subject.

“ Not equal, much less superior. And what is taking up “ of arms, but an implied supposition of at least equality ? “ What are the hopes of conquest but an ambition of su- “ priority ; what is condemning, judging, or deposing, but su- “ premacy ? For it is against the nature of an inferior to “ condemn, judge, or depose a superior.

“ And, lest the rebellious should confine his obedience to “ a good prince, the next words reply,

“ For there is no power but of God.

“ Power in itself, is neither good nor evil, but as it is in “ *subjecto* the person ; if an evil king, an evil power : if a “ good king, a good power : God sends the one in mercy, and “ we must be subject : the other in judgment and we must be “ subject: in things lawful, actively; in things unlawful, passive- “ ly : if a good king, he must have our praise and our pliance ; if “ an evil king, he must have our prayers and our patience.

“ ‘ He that resisteth the power,’ whether good or evil, for “ all power is of God, ‘ resists an ordinance of God.’ Or- “ dinances of men are not resisted without ruin, ‘ and who- “ soever resisteth, shall receive,’ but what? *κριμα εαυτως*, ‘ dam- “ nation to themselves.’

“ Now compare this place with that 1 Cor. xi. 29 : ‘ He that “ shall eat this bread, and drink this cup of the Lord unwor- “ thily, eateth and drinketh,’ what? *κριμα εαυτω*. ‘ damna- “ tion to himself.’ If then there be proportion betwixt the “ sin and the punishment, you may hereby gather the hein- “ ousness of disobedience, the punishment whereof is the “ very same with his, that is guilty of the ‘ body and blood “ of our Lord ;’ to the one, ‘ for not discerning the Lord's “ body,’ to the other, ‘ for not discerning the Lord's an- “ ointed.’

“ Obj. The Lord's anointed ; and who is he ? None but the

" regenerate: Christ is not Christ to any, to whom Jesus is  
" not Jesus.

" Ans. God's word answers your silly objection, not I : was  
" not Saul, God's anointed, 1 Sam. xvi. 9. Was not Cyrus,  
" God's anointed, and many more whom God acknowledges  
" so and yet wicked kings ?

" ' Cyrus is mine anointed yet he hath not known me.'

" The first example for our obedience the Old Testament  
" proposeth to our imitation, Dan. iii. 16. Nebuchadnezzar  
" the king of Babylon sets up a golden image, Shadrach, Me-  
" shach, and Abednego, were commanded to fall down and  
" worship it."

For the first example; truly I do but desire to appeal to judgment which is sound, and without prejudice, not idolizing the name of king, court, &c., as not long since we were commanded to do something else ; and by those which now desire to preach us as deep into the blind obedience, as ever they did. I have, I thank God, three rules fitted to that threefold obedience, which have not yet failed me in the trust I have committed to them ; I am informed that,

Blind obedience wanteth discretion.

Implicit obedience wanteth truth.

Seditious and servile obedience wants justice.

Reader, do but observe with what obedience they would have thee obey ; and also take the good memorandum given thee by an ancient, and be not blindly obstinate, and I desire no more : Tertullian's censure of the people of his time, is thus ; *Majore formidine, Cæsarem observatis, quam ipsum de Olympo Jovem* : which is in English thus in effect : I would to God some of you would learn to fear God a little, which pretend you fear, and love the king so much, and I could like it well. Michior Canus takes occasion to say of the Italians these words ; *Vos Itali vultis Deum habere in pane, quem non eredisis esse in cælis* : in English, You Italians will needs have God to be in the bread in the sacrament, which I am afraid you hardly believe to be in heaven. *Sic ille in vita Melanct.* But to the point ; this first example, reader, I judge it, to this business, very incongruent and absurd ; absurd I say ; for do but observe, and the force of reasoning lies thus : three children captives do yield passive obedience to the lawful commands of a free monarch, in a strange land;

therefore all free men ought to yield passive obedience without resistance, to the mere will of a mixed monarch, (the parliament then sitting and dissenting thereto) in their own land. I shall pray the reader to observe well the agreement between this case and ours. It is not lawful in any case to resist, no, though the commands be altogether unlawful, a king that is to govern by will; therefore unlawful also to resist him, or his bad council, which is to govern by law. Thus the gentleman argues from the first of those examples which did so confirm him.

“ The king, a known pagan, commands gross idolatry, did “ these men conspire? Or, being rulers of the province of “ Babel did they invite the Jews into a rebellion; did these, “ to strengthen their own faction, blast their sovereign’s name “ with tyranny and paganism? Did they endeavour by scan- “ dals and impious aspersions, to render him odious to his “ people; did they encourage their provinces to take up arms “ for the defence of their liberties or religion; did they seize “ upon or stop his revenues, or annihilate his power: did “ they estrange themselves from his presence, murder his “ messengers, or would they have slighted his gracious offers? “ No, being called by their prince, they came; and being “ commanded to give actual obedience to his unlawful com- “ mands, observe the modesty of their first answer, Dan. iii. “ 19, ‘ We are not careful to answer thee in this matter;’ and “ being urged, mark their pious resolution in the second: “ Dan. iii. 18: ‘ Be it known, O king, we will not serve “ thy gods, nor worship the golden image which thou hast set “ up.’

“ The king threatens the furnace, they yield their bodies “ to the furnace, and say, Dan. iii. 17, ‘ God whom we “ serve will deliver us out of thy hands,’ and not, He will “ deliver thee into our hands. They expect deliverance “ rather in their passive obedience, than in their actual resis- “ tance.

“ Obj. But they were few in number, and their forces not “ considerable.

“ Ans. Admit that, which all histories deny, was not God “ as able to subdue him with so few, as to deliver them from “ so many; had their weakness less reason, for the cause of “ God’s apparent dishonour, to expect a miraculous assis-

" tance in those days of frequent miracles, than we, after so long a cessation of miracles? God's glory will not be vindicated by unlawful means, or unwarrantable proceedings.

" Obj. Aye, but we take up arms not against the king, but against his evil counsellors.

" Ans. Adherents ye mean, a rare distinction, and, tell me, whose power have his adherents? The king's; by which appears, ye take up arms against the king's power, Eccles. viii. 'He that resisteth the power (it is not said the prince) shall receive damnation.' Again, 'Where the word of a king is, there is power.' God joined the king and his power, and who dare separate them? They that take up arms against the parliament's power, you say, take up arms against the parliament; do not they then that take up arms against the king's power, by the same reason, take up arms against the king? Now look back upon your intricate distinction, and blush.

" Obj. But if the king betray the trust reposed in him by his subjects, they may suspend their obedience, and resist him.

" Ans. Kings are God's vicegerents, and cannot be compelled to give an account to any but to God, Psa. li. 4. 'Against thee, against thee only have I sinned,' that is, To thee, to thee only must I give an account. Though I have sinned against Uriah, by my act, and against my people by my example, yet against thee have I only sinned. You cannot deprive, or limit them in what you never gave them. God gave them their power, and who art thou that darest resist it? Prov. viii. 15, 'By me kings reign.' "

You, and such as you, the king's flatterers; and it is a pity to see what daubing here is with untempered morter.

" Obj. But his crown was set upon his head by his subjects, upon such and such conditions.

" Ans. Why was the penalty upon the fail not expressed then? Coronation is but a human ceremony, and was he not proclaimed before he was crowned? Proclaimed; but what? A king. And did not you at the same instant, by relative consequence, proclaim yourselves subjects? And shall subjects condition with their king, or will kings bind themselves

" to their subjects, upon the forfeiture of their power, after  
" they have received their regal authority?"

He is bound by the law to the law, which is the common sponsor between him and the subject, viz. that the subject shall pay tribute, give obedience, &c., and then, that he shall enjoy his protection too, or else he is in an ill case.

" Obj. But the king hath, by writ, given his power to his parliament, and therefore what they do, they do by virtue of his power.

" Ans. The king by his writ, gives not away his power, but communicates it: by the virtue of which writ they are called *ad tractandum et consulendum de arduis regni*, to treat and advise concerning the difficulties of the kingdom. Here is all the power the writ gives them, and where they exceed, they usurp the king's power, being both against the law of God and the constitutions of the kingdom."

Yes, to enact something too, surely, Sir, you have forgot yourself: but if delinquents be found out, and rescued from the hand of justice, what then? nay, if they be armed against them which should do justice on them, what then?

" Obj. Well, but in case of necessity, when religion and liberty lie at the stake, the constitutions of the kingdom, for the preservation of the kingdom, may suffer a dispensation.

" Ans. Admit that, but what necessity may dispense with the violation of the law of God, the deviation wherefrom is evil; and, thou shalt do no evil that good may come thereon."

Here is no law of God broken yet, unless you shew us more.

" Obj. But we take not arms against the king, but only to bring delinquents to condign punishment.

" Ans. And who are they? Even those that take up arms for the king; which an unrepealed statute (2 Henry VII.) acquits. But admit statutes may be broken, and you seek to punish them; who gave you the power so to do? The law. And what law denies the king's power to pardon delinquents? God that hath put power into the hand of majesty, hath likewise planted mercy in the heart of sovereignty. And will ye take away both his birthright and his blessing also? Take heed you do not slight that which one day may be your sanctuary."

Our rejoicing is the testimony of our conscience, that we shall have mercy with the King of kings, which is our souls' sole sanctuary. In the mean time you reason well; the king may pardon some delinquents, therefore ought to pardon any, yea all. A king hath mercy for delinquents, therefore let him spare them, nay, arm them against those that endeavour to do their duties in ridding the commonwealth or church of them.

" Obj. But the king, being a mixed monarch, is bound to " his own laws.

" Ans. There be two sorts of laws, directive and coercive: " as to the first, he is only bound to make his account to " God; so to the second, he is only liable to the hand of " God: who shall say unto him, What doest thou?

" Obj. But kings now-a-days have not so absolute a power " as the kings mentioned in the Scripture.

" Ans. Who limited it, God or man? Man could not limit " the power, he never gave; if God, shew me where: till " then this objection is frivolous."

See, before confessed, that the king's power is limited by God's law and man's law too; where is the limitation if he may do what he will and must account to none but God? for in vain is he petitioned, or subsidy or aid denied him, for he may take all when he pleaseth, and is to account to none but God.

" Obj. But when kings and their assistance make an offensive and a destructive war against their parliament, may they " not then take up defensive arms?

" Ans. It is no offensive war for a king to endeavour the " recovery of his surrepted right; however, are not the members of a parliament subjects to their sovereign; if not, " who are they? If subjects, ought they not to be subject? " God's people, the Jews (Esther viii.), that were to be destroyed by the king's command, neither did nor durst make " a defensive war against his abused power, until they first " obtained the king's consent."

Prove a surrepted right and you say something.

" But admit it lawful, though neither granted nor warranted, " that subjects may upon such terms make a defensive war, " does it not quite cross the nature of a defensive war, to assail, pursue, and dispossess?

" When you shot five pieces of ordinance before one was returned at Edgehill, was that defensive? When you besieged Reading, which you after slighted, was that defensive? When yon affronted Basing-house, was that defensive?

" The warrantable weapons against an angry king are exhortation, dissuasion, wise reproof by such as are nearest to him, petition, prayer, and flight: all other weapons will at last wound them that use them.

" The second example was left us out of the New Testament, by him that is the true precedent of all holy obedience, our blessed Saviour; whose humility and sufferance was set before us as a copy for all generations to practise by. 1 Peter ii."

For the two examples of our blessed Saviour to it, I answer, that this example also I judge to be like the former, and very impertinent. My reason is, our blessed Lord had an aim only at the business which he came to do, viz. to do the work of his ministry, Isa. lxi. 1, 2, and in due time to suffer the death on the cross, upon which two of the parts of his office were dependent, viz. the prophetical and priestly office; for the other part, that is his kingly,

" The temporal kingdom of the Jews, successively usurped by these two heathen princes, Augustus and Tiberius, two contemporaries, was his natural birthright, descended from his type and ancestor king David. Had not he as great an interest in that crown as we have in this commonwealth? Was not he as tender eyed towards his own natural people as we to one another?

" Was not the truth as dear to him, who was the very truth, and the way to it; as direct to him, that was the only way, as to us?

" Was not he the great reformer?

" Had the sword been a necessary stickler in reformation, how happened it that he mistook his weapon so? Instead of a trumpet, he lifted up his voice.

" Were plots, policies, propositions, profanations, plunderings, military preparations, his way to reformation? Were they not his own words, ' He that taketh up the sword, shall perish by the sword,' Matt. xxvi. 53. Nor was it want of strength, that he reformed not in a martial way;

" Could not he command more than twelve legions of  
" angels ? "

" Or had he pleased to use the arm of flesh, could not he  
" that raised the dead, raise a considerable army ? Sure St.  
" John the Baptist would have ventured his head upon a  
" fairer quarrel, and St. Peter drawn his sword to a bloodier  
" end ; no question but St. Paul, the twelve apostles and  
" disciples, would have proved as tough colonels, as your  
" associated Essex priests did captains : and doubtless St.  
" Peter, who converted three thousand in one day, would  
" have raised a strong army in six.

" Our blessed Saviour well knew, that Cæsar came not  
" thither without divine permission. In respect whereof, he  
" became obedient to the very shadow of a king ; and whom  
" he actively resisted not, he passively obeyed.

" Obj. Aye, but there was a necessity of his obedience  
" and subjection, to make him capable of a shameful death.

" Ans. No, his obedience as well as death was voluntary,  
" which makes you guilty of a shameful argument."

*Bona verba, quæso* ; you are peremptorily ignorant, Sir,  
and forfeit your discretion very often. The death of our  
Lord was voluntary, *quod depositionem*, it is true ; himself  
saith so, " I lay down my life, no man takes it away," John  
x. 18. But yet necessary too, *quo ad decretum*, as I shall  
shew you out of your own scriptures, Matt. xxvi. 34 ; how  
then should the scriptures be fulfilled, which say that it must  
be so ?

" Obj. But, he was a single person ; we, a representative  
" body : what is inexpedient in the one, is lawful in the  
" other.

" Ans. Worse and worse : if our blessed Saviour be not re-  
" presentative, tell me whereof art thou a member ? Woe be to  
" that body politic, which endeavours not to be conformed  
" according to the head mystical.

" He preached peace."

If always, you say something ; but if ever otherwise, either  
by himself or his, your parallel is not worth a point. See  
Matt. x. 34, and be not rash.

" Your martial ministers, by what authority they best  
" know, proclaim war."

He preached obedience with limitation, Matt. xii. 21, Cæ-

sar's due, no more. You, like a company of flatterers as you are, preach it without limitation.

" He, obedience ; they sedition."

Do not impudently tax us of preaching lies, shew any one so doing, and name him, otherwise you must needs father the lie. The gentleman you glance at, in the word *martial*, is quite beyond your aspersion, and until the court admire such Micaiah, I am afraid the king's undertakings will be but like Ahab's journey to Ramoth Gilead, though four hundred such as you all say, " Go up and prosper."

" He, truth ; they lies. He, order ; they, confusion."

Order is a word of great latitude, Sir, and I believe you mean, order of bishops, order of cathedrals, order of church service, &c. Look about you, and you have been answered. No, know God is the God of order, and not of confusion.

" He, blessedness to the peace-makers ; they, courage to " the persecutors. He, blessedness to the persecuted ; they " brand them with malignity that call them blessed."

In your two last particulars you beg shamefully ; you would have us think such as you mean to be peace-makers, who are indeed our only peace-breakers. You are such, and we have found you such on every treaty that we have had with you, like him that shed the blood of war in peace. We have found you as the men of Mesech and Kedar, degenerating indeed ; which while we, and you too, talk of peace, make you ready to battle. Ps. cxx. 7. Again, you would have us think that imprisonment for malignity, and as incendiaries in a state, is persecution for righteousness. No, we know you suffer as evil-doers, are buffeted for your faults, and desire you to remember the old rule, *Non pæna sed causa martyrem facit* ; it is not the punishment, but the cause which makes the martyr. Sir, it becomes them that bring such a railing accusation as this, so full of bitterness and gross falsehood, to draw it to particulars, and to say, This and this was done by such and such a person and persons. We who desire information, believe me, do think the blasphemies, lies, and brass-browed impudencies to be on your side.

" God was not heard in the whirlwind, but in the still " voice.

" But, his thoughts are not as our thoughts, neither are  
" our ways like his ways.

" But whence proceeds all this? even from a viperous  
" generation, which hath long nested in this unhappy island,  
" and those increased multitudes of simple souls, seduced by  
" their seeming sanctity, who taking advantage of our late  
" too great abuse of ceremonies, are turned desperate enemies  
" to all order and discipline, being out of charity with the  
" very Lord's prayer, because it comes within the popish  
" liturgy.

" How many of these have lately challenged the name of  
" sanctified vessels, for containing the poison of unnatural  
" sedition. How many of these have usurped the style of  
" well-affected, for disaffected peace. How many of these  
" have counterfeited the honour of good patriots, for largely  
" contributing towards the ruin of their country. How  
" many does this army consist of. How for their sakes is  
" blasphemy connived at, sacrilege permitted. How for  
" their encouragement, are lies and brass-browed impuden-  
" cies invented, nay published, nay published in their very  
" pulpits, and tolerated, if not commanded, even by them,  
" who perchance, were this quarrel ended, would throw the  
" first stone at them. How many of our learned, religious,  
" and orthodox divines, who by their able tongues and pens,  
" have defended and maintained the true ancient and catholic  
" faith, and vindicated the reformed religion from the asper-  
" sions of her potent adversaries; are now plundered in their  
" goods, sequestered in their livings, imprisoned in their  
" persons, if not forced in their consciences; whilst their  
" wives and poor children, begging their bread, are left to the  
" mercy of these unmerciful times;—"

There shall be judgment merciless to him that sheweth no  
mercy. James ii. 13. I pray you open your eyes, and see  
the justice of the Lord of Hosts in this thing. Adonibezek  
shall rise up in judgment against you; his confession is,  
" As I have done, so God hath rewarded me," Judg. i. 7.  
So must you say too. Remember your ear-cutting, undoing,  
depriving, suspending, merciless high commission court, and  
then say, God is just. When a ship's lading of those that  
your party drove to New England, were sailing thither, Oh,  
says a creature of one of your courts, that a storm would

come now, and sink all these into the bottom of the sea ! This is a piece of your charity. Believe it, Sir, you have been bloodily merciless, and the just God is now in making inquisition.

“ —Even for the encouragement of them, whose pedantic “ learning durst never shew her ridiculous head before an “ easy school-man, whose livelihoods they unworthily usurp, “ not dispensing the bread of life, but the darnell of giddy- “ headed fancy and sedition, abhoring the way to peace, and “ maligning those that ensue it.”

Surgunt indocti, et rapiunt cælum, et nos cum omnibus doctrinis nostris detrudimur in gehennam.—Augustin.

“ Obj. Aye, but we desire peace, so we may have truth “ too.

“ Ans. What mean ye by having truth ; the preservation “ of the old truth, or the institution of a new ?

“ If ye fear the alteration of the old, having your sover- “ eign’s oath, which you dare not believe, what other assur- “ ance can you have ?

“ The blood you shed, is certain ; the change you fear, is “ uncertain : it is no wisdom to apply a desperate remedy to “ a suspected disease.”

It is an easy matter for you to write so ; but it is not so easy for you to make wise men think so. Solomon’s prudent man, and his fool, with their previsions and provisions, are to be seen, Prov. xxii. 3. You are very confident of your abilities, that dare oppose your judgment to that of a whole state.

“ If the enjoyment of peace depends upon a full assurance “ of truth, our discords may bear an everlasting date. God “ hath threatened to remove his candlestick, and our wicked- “ ness justly fears it ; and so long as we fear it, shall we “ abjure peace, the blessed means to prevent it ? He that “ seeks to settle truth by the sword, distracts it.

“ Or is it a truth ye want ; if so, is it of doctrine, or of “ discipline ? If of doctrine, *actum est de nostra religione* ; “ farewell our religion. Or, is it of discipline ? Discipline “ is but a ceremony. And did the Lord of the sabbath dis- “ pense with a moral law, for the preservation of an ox’s “ life, or an ass’, and shall we, to alter some few indifferent “ ceremonies, allowed by the parliaments of three pious and

“ wise princes, and the practice of many holy martyrs, who sealed the true protestant religion with their blood, cry down peace, and shed the blood of many thousand christians ?

“ Our seduced protestants will have no set forms of prayer, but what proceed immediately from their own fancies. This is their truth.

“ Our semi-separatists will hear our sermons, if they like the teacher, but no divine service. This is their truth.

“ Our separatists will not communicate in our churches, nor join in our congregations. This is their truth.”

Truth is one, as is the God of truth ; and as for the separatists, anabaptists, antinomians, &c., what the state thinks of them, and how it proceeds against some of them, you should seek to know before you seem to censure. We contend not, Sir, for such a truth as must have a touch of an Irish toleration. The independents, those gentlemen do differ in judgment in that point, it is true, yet modestly, and without morosity. Reckon them with reverence, Sir, I pray you ; they shall for learning, go cheek by jowl with your side of the first form. And if you take them in their pulpit em- ployment, believe me, none of your's are to be compared with them. Alas, Sir, preaching, that is to say, opening the whole counsel of God, hath been out of fashion at court ever since I was born. More the sin and shame of somebody ; and the judgment which is denounced, Amos vii. 12, 16, 17, reader, observe if it be not accomplishing. Neither is the quarrel for a few ceremonies ; we contend for substance, for all our liberties, as we are men and christian men, do lie now at stake, and we hope the Lord will discover himself to be for us therein.

“ Our anabaptists will not baptize until years of discretion, and re-baptize. That is their truth.

“ Our antinomians will have no repentance. This is their truth.

“ Our independents will have an universal parity. This is their truth.

“ Good God, when shall we have peace, if not until all their truths meet !

“ Obj. But Christ says, ‘ I come not to bring peace, but

“the sword,” Mark x. 34; therefore for the propagation of “peace, it is lawful to use the sword.

“Ans. So he is termed ‘a stumbling block,’ 1 Cor. i. 23; “and does that warrant to stumble? So he says, ‘All you “shall be offended because of me,’ Matt. xxvi. 31; and “doth this patronize our offences? The law is good and “just: because then, ‘we had not known sin but by the law,’ “Rom. vii. 7, is it therefore lawful for us to sin? God for-“bid.

“Our Saviour brings the sword among us, as wholesome meat brings sickness to a weakly, sick stomach, or physic to a body abounding with humours; not intentionally, but occasionally.

“Thus, by your erroneous and weak mistakes, you make the Prince of Peace the patron of your unnatural war; and the God of truth, the precedent of your unexamined errors.”

This hath been answered before, and if an accusation against us were enough, who should be guiltless? If you think, Sir, you can yet bring any thing against our proceedings, or what hath been said, and defame the name of any more than such a cavil as this, you have your liberty.

“But Almighty God, the champion of his own truth, and maintainer of his own cause, hath, to more than common admiration, appeared in this great enterprize.

“He that delivered Israel’s handful from the hand of Pharaoh’s host, hath shewed himself, in the almost incredible proceedings of this heaven-displeasing war, the brief relation whereof may move those hearts, that are not seared, or stone, to melt into a thankful acknowledgement of his power, and remain as monuments of his mercy, that children, yet unborn, may say hereafter, ‘God was here.’ Namely:

“The two houses of parliament made first a general seizure of all the arms, ammunition, castles, forts and magazines, and ships, being the whole visible strength of this unhappy kingdom,”—

That is to say, before the papists could get them, for indeed they were designed to have had them, that we might have had what they have in Germany, that is to say, neither house, home, nor habitation; “The tender mercies of the

wicked are cruelty," for this parliament therefore, and that seizure, we humbly bless the name of our good God. But good Sir, not first before the plot for bringing of an army against the parliament. Nor first before many other things which conscience hath not silenced among some of you, and in due time the kingdom will take notice of, Sir, with all your tricks and ambiguities ; you dance in a net, and your dissimulation and prevarication cannot be hid.

" —To whom, having now settled the militia, both by sea and land, in their own hands, tides of proposition gold came in upon the public faith ; money, like blood from the liver, conveyed through all the veins, issued to make a large supply, and where it stopt a while, mountains of massive plate, from the vast goblet to the slender thimble, this faith removed into their safe possession. And when the great milch-cow began to slake, they prest her nipples, and by hard straining renewed the stream. As physicians evacuate the body, sometimes by vomit, sometimes by purge, sometimes by phlebotomy, semetimes by sweating, sometimes fluxing, sometimes diuretically, yet purge but the same peccant humour ; so did they, first by proposition, then by way of contribution, now by way of loan, then by way of subsidy, no less than fifty at one time, here by way of assessment, there by way of twentieth part, then by way of excise, one while by way of sequestration, then by way of plunder, but still the issue, money. And to work the better upon the affections of the multitude, all this for the behoof of king and parliament, for the pretended defence of, God knows what, religion ; insomuch that men came in like swarms to the next tree, or rather like treacherous decoys, with their innocent multitude into the net, and horses without number."

Truly our gold came not in as it ought to have done ; we had then, and yet have too many amongst us whose earrings were laid by for an idol of their own making. But now you speak of our incomes for the war : remember I pray you, Sir, that we do not forget some of your receipts also. 1. The lands and money of almost all the nobility and gentry of the land. 2. Malignant merchants and citizens, not a few. 3. All the civilians in the kingdom, and, reader, into their hands, all the treasure of the kingdom was running, out of all

their coffers you expend. And indeed it must be so, for it was ill got, and must not be better spent. 4. You received one sum from beyond sea upon a good pawn. 5. And one hundred thousand pounds came in, they say, elsewhere that was holpen to be gotten by us, and now is spent to fight against us. 6. All the wicked ones which are scummed off the three kingdoms are on your side, these usually love not any thing better than that which God hateth, and will give their first-born to a Moloch ; the gentleman observes it well, we are fain to strain hard for money, every thing expended in the things of God came too too hard. But to idolatry, every thing comes easy ; the health, 1 Kings xviii. 28. they cut themselves with knives, &c. the wealth, Exod. xxxii. 6. they plucked off their earrings : the ease, Exod. xxxii. 6. rose early ; their very children too, Psalm cvi. 37. they offered their sons and daughters to devils. 7. All the papists in christendom yield you their prayers and purses, then I shall desire thee, good reader, to mark with me these two things : 1. who they are that fight against us, that is to say, a gracious prince, and some others misled into the deep mire, alas, where now they stick so fast that God only can help them out. 2. What it is to be feared these men will do, if they should prevail, namely : pull down any thing to set themselves up again, and to repair the ruins of their thus spent states and fortunes.

“ Thus were they supplied with all necessaries which the “ arm of flesh could provide, for the waging of an uncon-  
“ querable war, whereon the money already expended, makes  
“ no less figures then seventeen millions sterling, besides the  
“ revenues of the king, queen, prince, Duke of York, and the  
“ whole estates of all such as take up arms against them, be-  
“ sides free quarter, and soldiers yet unpaid. His majesty  
“ on the other side driven away with a few attendants, not  
“ having among them, so many swords and pistols, as these  
“ had cannons, wanting both money, horses, and ammunition,  
“ only what he received from the piety of some believing  
“ subjects, whose ears were pamphlet-proof against all detama-  
“ tions and scandals cast upon sacred majesty, finding slen-  
“ der provision in his own dominions, and that stopt, or  
“ seized which came from foreign parts. No shipping, but  
“ what he purchased with the precious and extreme hazard of

" his few, but valiant, subjects. No arms, but what he gained  
" by the courageous venture of his own neglected life, the  
" subject of our continual prayers. Yet hath God covered  
" his head in the day of battle, and blest him with such suc-  
" cess, that he is, by the divine providence, become a great  
" master of the field, and almost able to maintain fight with  
" his own ships at sea."

It is the desire of our souls, that his majesty were master of his own passions, and then of all the three kingdoms. And we do not doubt of both these, if God would once please to rescue his sacred person out of your hands; in the mean time, we will not cease to pray, that God would give him the great evidences of his external love to great ones, that is to say, a wealthy family, solid honour, and a sure posterity, yea, and that his soul may be bound in the bundle of life, with the Lord his God, while the soul of his, and our adversaries be by God cast out, as out of the middle of a sling: surely God is just, and the misleaders' houses have been as the moth, or as the lodge, that the watchman maketh. Job xxvii. 18.

" The God of heaven bless him, and prosper him, and  
" make his days as the days of heaven, that being here the  
" faith's defender, he may still be defended by the object of  
" that faith.

" Nor is the providential hand of God more visible, in  
" prospering him than in punishing his enemies, whose ruins  
" may remain as sea-marks to us, and pyramids of God's  
" power; whereof a touch:"

To your providential observations, I say thus: Sir, surely were not profaneness, and blasphemies as toys and trifles among you, you durst not speak, much less print such blasphemies as these, such language, as indeed benefits heathens, rather than christians. Solomon saith, Eccles. ix. 2, 3 : That all things come alike to all, and the same condition, in regard of outward things, is to the just, as to the wicked; as is the good, so is the sinner; he that sweareth as he that feareth an oath. On all this, this gentleman concludes presently, that which Solomon gave his heart to know, and could not comprehend, verse 1. This gentleman concludes, that Master Hampden was punished. Thus, and in this manner. For this, and this. Though you dare deal thus boldly with

the secrets of human majesty, yet if you presume so with the divine, look for your reward, and be sure the damnation doth not sleep of those, who like brute beasts made to be taken and destroyed, speak evil of things and men they know not. But to the particulars, reader, the reproach which he would cast upon that honourable man, Master Hampden, hear the truth of: Master Hampden, as many other godly and gallant patriots, stood against ship-money and such things, as being, for so indeed they were, against law, and liberty of the subject; denying to pay those things which indeed ought not to have been demanded: here hence a suit is commenced against the said Master Hampden, a suit in his majesty's name for the things aforesaid, wherein he endeavoured legally to defend himself and with himself us, and ours, and the kingdom: choosing rather to suffer imprisonment, &c., than to do act, either against conscience within, which is and will be, *index, judex, carnifex*, or law without, which ought to be to every good subject *sicut murus abenem* as a sure defence. Sir, had his majesty had about him such as Master Hampden was, and would have pleased to have given ear unto them, which we do not desire to doubt his gracious disposition in, he would have spoken to our sovereign, words of truth and soberness, which would have been as so many precious preservatives against precipices; but the court was then, as it is now, full of pestilent sycophantism, more the pity, wherein I believe your reader will allow you none of the least share; Sir, I must tell you many bless God for those few, such as this gentleman was, and what aspersion you cast on him, you will never keep from recoiling in your own face.

"Sir John Hotham, then governor of Hull, who first defied and dared his sovereign to his face, what is become of him? how stands he a mark betwixt two dangers, having nothing left him but guilt enough to make him capable of a desperate fortune?

"Master Hampden, that first waged law and then war against his own natural prince, hath not he, since these unhappy troubles began, been first punished with the loss of children, nay, visited to the third generation, to the weakening, if not ruining of his family. and then with the loss of his own life in the same place where he first took up arms against his gracious sovereign? Was it not remarka-

" ble that the Lord Brooke, who so often excepted against  
" that clause in the liturgy : From sudden death, good Lord  
" deliver us : was slain so suddenly ? who was so severe an  
" enemy against peace, should perish in the same war he so  
" encouraged ? who so bitterly inveighed against episcopal  
" government, should be so shot dead out of a cathedral  
" church ? who labouring to put out the left eye of established  
" government, his left eye and life were both put out toge-  
" ther ?"

The Lord Brooke is the next man you bark at, and he is dead; more the pity had it otherwise pleased our good God ; had he lived he would have made an excellent instrument of reformation indeed. But he took exception against that clause in the liturgy, From sudden death, good Lord deliver us ; if he he did so it is answerable in the father's language, *Nulla subita mors piis*, so St. Augustin, there is no sudden death to the godly. I believe that noble lord was better prepared for that which God was pleased to call him to, even that day he died, I mean death itself, how suddenly soever it might seem to you to come, than you ever were, while you studied the writing of this book ; he that is a mortified, and yet mortifying christian seeks to die daily, and desires to be dissolved, and to be with Christ which is best. Those that make their covenant with death, and their agreement with hell, whose only preparation for death is by endeavouring to forget it, to these men death is the terrible of terribles, but the righteous is bold as a lion, and is persuaded that neither life nor death, &c., shall be able to separate him from the love of God which is in Christ Jesus our Lord. But he was slain out of a cathedral : Sir, I do not wonder that any friend of reformation should be killed thence, they would kill reformation itself, were it in their power, and this that you allege, Sir, is one of the least of their sins : alas, the bishops and the cathedrals have killed thousands of souls, here they killed the body indeed, but they could go no further, you set a character upon that honoured lord, though against your will, which will not be forgotten, and indeed the memory of the just must be blessed. You, give him, as Caiaphas an excellent epitaph. *Deo et ecclesiæ occidit hic*, my Lord Brooke fell for God and the church. And bishops are down already, what then should the cathedrals do up ? Truly I do not

know, unless to be a nest, and cage of all unclean birds, a harbour for dumb dogs, proud prebends, non residentiaries and a crew of ale-swilling singing men, who with their *boatus strenuus*, loud lowing, as that learned man calls it, sing loud abominations, morning, evening, and midday, where the counsels of God should be opened to his people, and converts gathered in to our Lord Jesus Christ. I have known that city, and cathedral, Sir, this many a year, and I believe there is not less, belonging to Michael's Church, Stow Church, the chapel, and the minster, than five thousand pounds per annum. And for the space of these forty years there hath hardly been a preaching minister in three of those four churches, nor sermons twice on the Lord's day in any one. Michael's and Stow were for the most part not used at all, saving for their burial places ; there was one Maxfield and one Maddox, blind readers both, stipendiaries successively to three of these churches, as, I believe, not above twenty pounds a year, and in Maxfield's time, the clerk, John Bird by name, read the first lesson, and gave the responsals.

“ How is Duke Hamilton, scarce warm in his new honour,  
“ taken in his own snare, having entangled his lord and master  
“ in so many inconveniences.

“ How is Holland, whose livelihood was created by his so-  
“ vereign's favours, branded with a double treachery, and like  
“ a shuttlecock fallen at the first return, and scarce able to  
“ raise himself by a sorry declaration ?

“ Is not Bristol Fiennes, who at his council of war condemn-  
“ ed and executed innocent blood, him self condemned, plead-  
“ ing innocence, at a council of war, from the mouth of his  
“ own general, though finding, perchance, more mercy than  
“ he either deserved or shewed ? But that blood that cried  
“ to him for mercy, will cry to heaven for vengeance.

“ And are not many more ripe for the same judgment,  
“ whose notorious crimes have branded them for their respec-  
“ tive punishments ?

“ How many of those blood-preaching ministers have died  
“ expectorating blood, whilst others at this time, labouring  
“ under the same disease, can find no art to promise a re-  
“ covery ? All whom I leave to possible repentance, and  
“ pass over.”

If you would name us some of these men and ministers it

would give much satisfaction, and make us to believe that you had not undertaken the impudent lying which is gone out through the land. I pray you do not forget, Sir, what you are to make appear to us : 1. That our's are blood-preaching ministers. 2. That some are dead, and many sick of that bloody disease. 3. And that if any one chanced to be sick, or die of a pleurisy, therefore, for this gentleman can tell, God smote him, because he at any time seemed to dislike a peace even as bad, yet blindly sought and sued for, as the Irish.

“ Cromwell, that professed defacer of churches, witness  
“ Peterborough and Lincoln, &c., and rifler of the monuments  
“ of the dead, whose profane troopers, if fame has not forgot  
“ to speak a truth, watered their horses at the font, and fed  
“ them at the holy table ; that Cromwell !

“ Sands, whose sacrilegious troopers committed such bar-  
“ barous insolencies, with his at least connivance, in the  
“ church of Canterbury, and used such inhuman tortures on  
“ the tender breasts of woman, to force confession of their  
“ hidden goods, the golden subjects of their robbery.”

Sure this gentleman was a prebend, had some college lease, or some such thing, he is so zealous of cathedrals. But let us see for answer. It is but, if fame speaks true, and *fama mendax aulicus* will lie. If the thing were so, as he says, namely, watering the horses at the font, &c., I do not know but that it may be easily answered, necessity makes that lawful sometimes which at other times is prohibited ; read, Sir, and be not rash, Matt. xii. 3, 4. Reader, thou seest the method these malignants have in making parliament proceedings odious, viz. Oh, they pull down old monuments, &c. I believe wise men think that in Peterborough, Lincoln, and Canterbury too, there were many things not fit to stand, or else they were in a better condition than many of their sister churches. Gentlemen of your strain would rail at Henry VIII., if he were now living, for pulling down the good old abbeys. But if you could see, there are two most especial pieces of providence herein : blind zeal set them up I am sure, and you said, such pulls them down again. See God in this ; here is a clear *αντιπεπονθον*, a very retail between the sin and the punishment : such zeal set them up, and such zeal pulled them down again. Shall not these soldiers rise up in

judgment against many of our great rabbins and doctors, these drones, and no-conscienced seniors daily saw, set by, and cried up, this Diana; and will you hear the reason?—By this craft we have our gain, Acts xix. 25. These that would be thought to be some great ones, came daily themselves, and caused others so to do, to offer near the holy table, as my author reverently calls it, the blind whelps of an ignorant devotion in sacrifice; of which sacrifice I may say as the apostle, The things which the heathen offer in sacrifice to their idols, they offer them to devils, not to God, 1 Cor. x. 19, 20; or as God himself of the then sacrifices, Isa. lxvi. 3. At length come the soldiers in the spirit, though not the wisdom and authority of Hezekiah, and they seeing this brazen serpent abused, break it all to pieces, and call it Nehushtan. You are angry, Sir, they care not for it; and for my part, I must needs say, *Digitus Dei hic est*, the finger of God is here. Some other things there are here, which I cannot pass over silently: your naming these gentlemen so oddly: Fiennes, that Cromwell, and plain Sands, &c. If you be a clergyman, I must tell you, in vain seems he to be religious which refrains not his tongue, James i. 26. I pray you let us leave to be proud, the Lord hath pretty well begun to humble us; *ego et rex meus*, are strains too high to hold long. This exalting of ourselves above what is called God and good, is a footstep of antichrist. Brother, amend this, I will shew you your portion else, 1 Sam. ii. 36., to cry out for a place in the priesthood, that you may eat a morsel of bread. Again, For the rifling of monuments. Was it matter of coin he rifled for? You speak language as if there had been something of gain there to be found. No, surely, there was nothing of that nature there. Upon the sepulchre of Semiramis there was written, *Si quis regum, &c.* If any king want money, in this tomb he shall find enough: that very tomb did Cyrus open, and there found an inscription, *Avare, tu, &c.* Thou covetous fool, see here an emblem of misery and mortality too, which should make thee, if thou wert wise, to regard no such trash. Then sure it was for conscience he did it; and if so, Sir, I will tell you, the monuments of the dead had as much need to be rifled and looked into, almost, as the monstrosities of the living. A church in London, and that no mean one, had, within these twelve months, as many brasses, yet to be seen

taken off the stones, as came to a great number, whereon is written such inscriptions as this: Of your charity pray for the souls of A. B., and C. D. his wife, &c., upon whose souls, and all christian souls, the Lord have mercy, &c. Are these dead poperies fit to stand before the eyes of living protestants, and in a time of reformation? St. Paul spies an altar, when time was, and at Athens too, (I pray you mark that universities and cathedrals too are not without their gross superstitions,) directed, To the unknown God, Acts xvii.; he cries it down then, and if the church had been constituted, I doubt not but he would have pulled it down too, and yet is blameless; but if we do any thing, the kingdom must ring on it. The wolf on a time looks over the hedge, and sees the shepherd killing a lamb, one of the flock for his food? Yea, saith he, he may do this, but if I should do so, &c. You can apply it. We desire you should tell us where, when, and by whom any tortures were used on the tender breasts of women; this takes, I suppose, like a ballad that is new among boys and ignorant people, 2 Sam. xvi. 2, 3. Ziba's lie, and the purpose thereof, I am sure, you know, viz. to ingratiate himself, by disgracing a far honester man. Remember, reader, and take heed, it was David's sin, his rash credence, yea, such a sin, as upon which followed a worse than that, the bestowing of that upon a knave, which was the inheritance of a honest man; yea, and mark how fast a lie sticks, upon better information David mended it not, 2 Sam. xix. 29. That all our reformers need reforming we agree with you; and it is our daily suit at grace's throne, that it may be so with them; for if any cannot rule his own house, how shall he guide the church of God, 1 Tim. iii. If then the reformers need reforming, what do the deformers do? If the cleanest places in England need washing, what do the foul holes and filthy sinks do? This prelatical hog-stye hath been swept but twice since the conquest; and the temple at Jerusalem had three sweepings, and in the three years of our Lord's ministry.

“ What can the first expect, and what reward the other hath found, I neither prophesy nor judge. If these, and such as they, do fight for the reformed religion, God deliver every good man both from them and it: ‘ Cursed be their wrath, for it is fierce; and their anger, for it is cruel.’

" These (and of such many) are they, that whilst they pretend a reformation, need first to be reformed.

" Nor do I, in tasking this army of such impious barbarisms, excuse or rather not condemn the other, whereof no question too great a number are as equally profane; whilst all together make up one body of wickedness, to bring a ruin on this miserable kingdom, for whose impieties his majesty hath so often suffered.

" Aye, but his majesty's army, besides those looser sorts of people, consists of numerous papists, the utter enemies of true religion.

" To whom the king hath sworn his protection, from those he may require assistance.

" But, unto all his people, as well papists as protestants, he hath sworn his protection; therefore from all his subjects, as well papists as protestants, he may require assistance."

Your logic is just like your divinity, Sir, I must be plain with you, and both stark naught; you say, To whom the king hath sworn his protection, from those he may require assistance: but unto the papists he hath sworn protection, therefore of them he may require assistance. To your minor. If you say the king hath sworn protection to the papists so as to the protestants, you speak ignorantly; not so as to the protestants, nor so as to the parliament. For the best subjects are to have the best protection Josh. ix. 9. 27. Gibeonites they may be, if you will, but no more; and if the king of Israel should have craved the help of the Gibeonites against the Israelites, sure it had been preposterous.

If you say, The king hath sworn to protect them, every way, you speak sadly: and it is as much as to say, the king hath sworn to protect them, which if they grow strong, and have not content, will powder, and poison him; you remember, and we too, the king of France, and I believe some of the assistants of his majesty that now is, the son, their near friends, should have been the assassins in the time of his majesty that then was, king James, his royal father; if you say the king protects them other way, then by the law, it is no protection, but a toleration, like that of usury, &c. in our land; but the papists themselves renounce our laws: the last jesuit that died, did, in my hearing, at the gallows rail upon

them all, he said, they were bloody, ill made, and worse kept, &c. Then it must be toleration, but that word will sound ill. Nay, if you say the king protecteth, or that he ought to protect papists any way, you speak illegally; for, whom the law protects not, the king either cannot, or ought not to protect, but the law protects not papists, therefore the king ought not to protect them. Whom the law disarms, of them the king ought not to require an armed assistance, and that against parliament and protestant party; but the law disarms papists, therefore the king ought not to require an armed assistance of them. Again, I consider his majesty's subjects: as men and subjects, and so while they live amongst us, doubtless they have, and ought to have a kind of protection, namely, *Quoad sanguinem*, as to blood, no man may kill them; *Quoad jus et possessionem*, no man may rob them; but, if you look on them as enemies to religion, and papists, their portion is no more than to be tributaries; to pay so much an hour sleeping and waking; to hold themselves in their *ubi*, their place; to be uncapable of some offices, and many other things, which other men of the protestants have, &c.

"Neither does he call in papists, as papists, to maintain "religion, as himself hath often manifested, but as subjects to "subdue, or at least qualify sedition.

"The aid of the subject, is either in his person, or in his "purse, both are requirable to the service of a sovereign.

"Put case: his majesty should use the assistance of none "but protestants; tell me, would you not be apt to cavil "that he is favourable to the papists; neither willing to en- "danger their persons, nor endamage their purses; or at "least, that they are reserved for a last blow?"

As to your case, Sir, I give you this answer; It cannot be, but that offences will come, but woe unto them by whom they come; what necessity is there to use defence, where there is no opposition? Your devilish counsel tells his majesty, that they are against him, which are indeed most of all for him: and hereby he thinks himself straitened, to call about him those to help him, which indeed will neither help him nor you, longer than they think you help to help on their design, which is to set antichrist in his throne in England once again; the case then is this, let his majesty please once

to return to his great council again, let delinquents stand upon their own legs, let papists betake themselves to their tribute, restraint, &c. And then see, Sir, if you be not willfully blind, what necessity will be of this sin, of calling in papists, rebels, foreigners, &c. As to your distinction, that they are called in, not to maintain religion, &c. Why? Your religion, Sir, and that of Rome, will be enough consistent. See Vertum. Roman., and you have the jesuits' judgment in it, which I believe is of great authority with some of you. I tell you once again, that the protestant religion at large, and that is it which you would have, there went but a pair of shears between it and popery; and such a religion I believe the rebels and recusants too will be easily persuaded to maintain. As to that, that they are called in to subdue, or at least to qualify sedition; truly, you remember me of the trouble in Israel, in Absalom's time, which when it was composed, and the people of the land begin to differ among themselves again, 2 Sam. xx. 1, &c., there was come thither one Sheba the son of Bichri, a man of Belial, a wicked man, and he blew the trumpet, &c. and made a worse sedition than there was before. Believe it, Sir, those Shebas that you have called in, when our division is at the height, and their time is come, will be the first that will blow the trumpet, and say, We have no part in David, &c. we fought for the king, because we thought he would fight for the pope, otherwise we cannot be for him, unless he be against the power of protestant religion. As to our using of evil instruments, I give two things in answer. Woe to that wicked counsel which brings the good men of the land into such bad straits. I am persuaded there are some, which put themselves into the service of the parliament, and are wicked, that they may rob and steal, and do wickedly, and thereby, in the eyes of them which cannot see, asperse the cause and parliament side. One captain was hanged not long since, who at his death confessed and professed himself a roman catholic, I was a by-stander, and died for plunder.

" Or in case papists should largely underwrite to your pro-positions, send in horses, arms, or other provisions, would " you not accept it, and for its sake their persons too ?

" Are you so strict in your preparations, as to catechize

" every soldier; or to examine, first, every officer's religion;  
" or having the proffer of a good popish or debauched com-  
" mander, tell me, should he be denied his commission?

" Remember Sir Arthur Aston, whom his majesty enter-  
" tains by your example.

" These things, indifferently considered, it will manifestly  
" appear, that the honest-minded vulgar are merely seduced,  
" under the colour of piety, to be so impious, as by poison-  
" ing every action of their lawful prince, to foster their im-  
" plicit rebellion.

" But in case your side should prosper and prevail, what  
" then? would then our miseries be at an end? Reason  
" tells us, No. God keeps us from the experience. Think  
" you that government, whether new or reformed, which is  
" set up by the sword, must not be maintained by the sword?  
" And how can peace and plenty be consistent with perpetual  
" garrisons, which must be maintained with a perpetual  
" charge; besides the continual excursions and connived at  
" injuries committed by soldiers, judge you."

As to the maintaining the government by the sword, &c., and if so set up it must be so preserved, &c., I am sorry to see that a gentleman, a wise man, as you would make the world believe you are, should wrap and involve together so many, so gross, and so absurd ignorancies. I will but ask you and the men of your side these questions: Is the government of Christ's church now to set down; or the judgment to be executed upon his adversaries, is it now to be written? See Psalm cxlix. 9, "To execute on them the judgment written," &c. See the places whereto all our expositors send us, as Deut. vii. And then I must tell you, you have told the world what a divine and text-man you are. Do we dream of our power, or of an arm of flesh, to maintain the government of the church of our Lord, once recovered out of the devil's hands? Alas for you. Dare we distrust the Lord's blessing, think you, we doing our utmost duty herein, both upon our king and us? You render yourself to me a mere carnal man: he who hath promised to be with us to the end of the world, to set his kingdom in the midst among his enemies, to tread down Satan shortly under our feet, to give a spirit of life to the two dead witnesses, that great fear may come on them which see them, Rev. xi.; into his hands and

protection we commend our poor endeavours, and let him do what seemeth him good.

“ Or, put the case, this necessary consequence could be “ avoided, think you the ambition of some new statesmen ac- “ customed to such arbitrary and necessitated power, on the one “ side, and the remaining loyalty of his majesty’s disinherited “ subjects, watching all opportunities to right their injured “ sovereign and themselves, on the other side, would not raise “ perpetual tempests in this kingdom ? ”

“ Or, if such an almost unpreventable evil should not en- “ sue, think you such swarms of sectaries sweat for nothing ? “ Are their purses so apt to bleed to no end ? Will not their “ costs and pains expect at least a congratulatory connivance “ in the freedom of their consciences ? Or will their swords, “ now in the strong possession of so great a multitude, know “ the way into their quiet scabbards, without the expected “ liberty of their religions ? And can that liberty produce “ any thing but an established disorder ; and is not disorder “ the mother of anarchy, and that of ruin ? ”

You speak ignorantly and poorly, so you think and write. Sectaries’ purses ! Alas, Sir, God help our treasuries, if we spent out of their coffers : these are the men who hinder us ; you are deceived. There is about London, one, and I believe he is not alone, jesuit, in the sect of the anabaptists ; he labours, sweats, confers, preaches, defends that point with all his might. And why ? Because he knows, that all the disciples he gets into that way, are all clearly withdrawn from the parliament. Their tenet is, you know, if you know any thing, that Christ can defend his kingdom without war ; and their usual quotation, that of our Saviour to Peter, “ He that takes the sword, shall perish thereby.”

“ Open then your eyes, closed with craft, and wilful blind- “ ness, and consider, and prevent that, which your continued “ disobedience will unavoidably repent too late.

“ But the truth is, they are all papists, by your brand, that “ comply not in this action with you. Admit it were so ; are “ not papists as tolerable for his majesty, as anabaptists, “ Brownists, separatists, atheists, antinomians, Turks, and “ indeed all religions and factions, nay, papists too, for his “ subjects ? These of his majesty’s side come freely, out of “ their allegiance as subjects ; your’s are preached in, coming

“ out of obstinacy, as rebels : they at their own charges,  
“ proportionable to their abilities ; these, like Judas, selling  
“ their sovereign’s blood, for ill-paid wages. Yet, both sides  
“ pretend a quarrel for the true protestant religion.

“ Good God, what a monstrous religion is this, that seeks  
“ protection from the implacable opposition of her two  
“ champions !

“ His majesty protests to maintain it ; the two houses  
“ protest to maintain it : oh, for an *Œdipus* to read this  
“ riddle ! ”

“ His majesty adds one clause more, wherein if the other  
“ party would agree, the work will be at an end, which is :

“ According to the established constitutions, by oath taken  
“ by him at his coronation : and there the two houses leave  
“ him, contending for a yet undetermined alteration.”

You may blush to mention such a word ; was it not enough for yourselves to forswear, lie, &c., but you must seek to be guilty of other men’s sins also ? Your oath, &c., was it not a fine one ? And that I may say no more, *horresco referens*, God is, to the everlasting shame of that party, now shewing what the head of the faction durst do, and did do, in the great oath you mention, of which the world will, ere long, receive enough of satisfaction in his condemnation, and the truth’s vindication.

“ And, for my part, I dare not conceive such evil of the  
“ Lord’s anointed, and my gracious sovereign, as to fear him  
“ perjured.

“ Hath not his majesty, in the presence of that God by  
“ whom he reigns, imprecated the curse of heaven on him  
“ and his royal posterity, (*sub sigillo sacrament.* too) if he, to  
“ his utmost, maintain not the true protestant religion exer-  
“ cised in that blessed queen’s days, and propagated by the  
“ blood of so many glorious martyrs, at which time God  
“ blessed this island in so high a measure, if he preserve not  
“ the just privileges of parliament, and liberty of the sub-  
“ ject.

“ Nay more, did not his majesty so promise the severe  
“ execution of the statute against all recusants, that if he  
“ failed, he desired not the aid of his good subjects ?

“ What inferior person would not think his reputation  
“ wronged, not to take up confidence upon such terrible

" terms ? What notorious evil hath his majesty perpetrated,  
" to quench the sparkles of a common charity ?

" Consider, oh, consider ; he acts his part before the King  
" of kings, whose eye is more especially upon him ; he acts  
" his part before his fellow princes, to whom he hath de-  
" clared this his imprecation ; he acts his part before his  
" subjects, whose stricter hand weighs his pious words with  
" too unequal balances.

" Were he the acknowledger of no God, yet the princes  
" of the earth, if guilty of such a perjury, would abhor him.  
" Or, were all the princes of the earth blind, deaf, or partial,  
" would not he think his crown a burthen, to be worn upon  
" his perjured brow, before his own abused people ? Or,  
" having renounced his subjects' aid upon his fail, could he  
" expect that loyalty, which now he wants upon a mere sus-  
" picion ?

" But he is a prince, whom God hath crowned with graces  
" above his fellows ; a prince, whom for his piety, few ages  
" could parallel."

He is our dread sovereign ; never the better, I must tell you, Sir, for such as your commendation, if the old rule be true, which is, *a perversis vituperari decorum est* ; it is ill to be commended of wicked men. We desire that our king may be inferior to none of the kings of Israel in heavenly graces, no, not Josiah, Hezekiah ; to none of the kings of England in earthly glory ; no, not Henry VII. in riches, nor Henry VIII. in works of reformation : the evil counsels that are about him being taken from his throne, we doubt not the prosperity thereof. The pulling of feathers from our garments to make pillows, and put under the elbows, is both the work and emblem of a parasite. There were certain families in Africa, saith my author, which if they did but only commend trees, beasts, or children, for the most part they never did thrive after it. Gell. lib. ix. cap. 1. God bless his majesty, and his.

" What vices of the times have branded his repute ? His  
" youth, high diet, strength of body, and sovereign power,  
" might have inclined and wrapped him to luxurious vanity,  
" as well as other monarchs, whose effeminacies have enervated  
" the strength of their declining kingdoms. How many  
" would have held it a preferment, to be attorney to his royal

“ lust, or secretary to his bosom sin ? yet he remains a precedent of unblemished chastity.

“ He might have pleased and pampered up his wanton palate with the choice of curious wives, to lighten cares which wait upon the regal diadem ; yet he continues the pattern of a chaste sobriety. He might have magnified his mercy, and sold his justice, to reward a service, in part doning offences committed by those of near relation ; yet he abides the example of inexorable justice.

“ These and many other eminent graces and illustrious virtues, can claim no birth from flesh and blood, especially in those whose pupilages are strangers to correction ; nor is it safe divinity, to acknowledge such high gifts from any hand but heaven.

“ Which being so, my conscience and religion tell me, that Almighty God, who is all perfection, will not leave a work so forward so imperfect ; but will, from day to day, still add and add to his transcendant virtues, until he appear the glory of the world, and after many years be crowned in the world of glory.

“ *Rerum prima salus, et una Cæsar.*”—Martial, lib. viii.  
“ Ep. 66.

“ *Rerum prima salus, et una Christus.*”—Phil. iii. 8.

#### POSTSCRIPT TO THE READER.

“ Now thou hast heard the harmony of Scriptures without corruption, and the language of reason without sophistry.”

Reader, thou hast read these notes upon this unanswerable piece, as they are pleased to style it ; I appeal to thee, whether this be not Scripture full of corruption, and language which is nothing but sophistry : do not forget that the devil quotes Scripture, but our Saviour cites it right, Matt. iv. 3, 4, &c. He is the Jew that is one inwardly, Rom. ii. 29, and not he that praiseth himself is allowed, but he whom the Lord praiseth, 2 Cor. x. 18.

“ Thou hast not only heard divine precepts, but those precepts backed with holy examples : neither those out of the Old Testament alone, but likewise out of the New.”

The precepts and examples too, how impertinent, thou hast seen reader, before ; be not cozened with a blind confidence ; remember Solomon's rule, Prov. xiv. 15, "The fool believes every thing, but the prudent will consider his steps."

" Being now no matter left for thy exceptions, prevaricate no longer with thy own soul : and, in the fear of God, I now adjure thee once again, as thou wilt answer before the tribunal at the dreadful and terrible day ; that thou faithfully examine and ponder the plain texts which thou hast read, and yielding due obedience to them, stop thine ears against all sinister expositions ; and remember that historical scripture will admit no allegorical interpretation."

Your rule for the exposition of Scripture is a fine one, are you not ashamed of it ?

" If any thing in this treatise shall deserve thy answer, do it punctually, briefly, plainly, and with meekness. If by direct Scripture thou canst, without wrestling, refute my error, thou shalt reform, and save thy brother ; if not, recant thine, and hold it no dishonour to take that shame to thyself which brings glory to thy God."

Your answer you have had plainly, Sir, by direct Scripture, and those your own too, delivered from the pestilent perverting, as is to see to all men, not wilfully blinded. Now, therefore, I retort your admiration, and what you say to the reader I say to you, As you will answer before God's tribunal, be not ashamed to vomit up your poison you have given and taken, and receive this antidote, Exod. xxi. 33, " If a man shall open a well, or dig a pit, and not cover it again, the owner of the pit," &c. Read and apply with trembling. There was a bird in those countries named Justus, because she always hid her excrements, which she knew to be exceeding hurtful to men.—*Phot. in Biblio.* I would you would get a paddle and cover your dung.

1 Peter iii. 13 : " Be always ready to give an answer to every one that asketh you a reason, with meekness and fear."

If the sons of Sion get advantage hereby to establish them in the present truth, I have enough, and let Christ, the king of kings and Lord of lords, have honour in this, that great is truth, and it will prevail.

*Deo trin-uni gloria.*

Acts vi. 9, 10: "There arose certain of the synagogue, which are called libertines, but they were not able to resist the wisdom of the Spirit by the which he spake."