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A
FREE DISPUTATION
Against pretended
Liberty of Conscience
Tending
To Resolve Doubts moved by Mr. John
Goodwin, John Baptist, Dr. Jer. Taylor, the
Belgick Arminians, Socinians, and other Authors
contending for lawlesse Liberty, or licentious Toleration of Sects and Heresies.

By Samuel Rutherford Professor of Divinity
in the University of St. Andrews.

Psalm. 119. 45.
And I will walk at Liberty, for I seek thy precepts.

LONDON,
Printed by R.I. for Andrew Crook, and are to be sold at his
shop at the sign of the Green Dragon in St. Pauls
Church-yard. MDCIL.
TO THE
Godly and unpartiall Reader.

Offer (Worthy Reader) to your unpartiall and ingenious cenlure these my ensuing thoughts against Liberty of conscience, from which way looking to me with a face of Atheisme, I call the Adveraries, Libertines, not intending to reach a blow to any godly man, or to wound those who out of weaknesse are captived with that error, but to breed in the hearts of the godly a detestation of that way, which in truth hath its rise from Libertinisme, and favoureth rankly of wide, loose and bold Atheistical thoughts of the Majesty of God, as if our conscience had a Prerogative Royall beside a rule; yea (which is prodigious) in its simple apprehensions of God, of the Mediator, of the revealed will of God, above the Law of God: For this way bringeth in Arians, and the worlds. So I thinke, and all say so, and our faith and hope must be resolved in the first principle of Scepticisme. So it seems to me, for the young daughters of the munde, the simple acts of apprehending, knowing, believing God and divine truths are innocent, harmless, and ill-lesse soul-works, being from under all dominion of either free-will or a divine Law, and the minde, a free borne absolute Princesse, can no more incur guiltinesse in its operations about an infinite Sovereigne God, and his revealed will, by this law-lesse way, then the fire can in burning, the Sunne in inclyning, the stone in moving downward, be arraigne...
To the Reader.

arraigned of any breach of Law, if toleration have place.

2. All certainty of believing, all steadfastness, rooting, and unmovable establishing in the truth, all life of consolations and comforts in the Scriptures, all peace of heavenly confidence, all joy unspeakable and full of glory, all lively hope, all patient and submissive waiting for the fruits of the harvest, all wrestling in prayer, all gloriation in tribulation, and all triumphing in praying, all rejoicing in Spirit, being bottomed on fallible opinions, on doubtfull disputations of Scepticks, may be the feelings of wind-mills, fair phantasies, and dreams; for who (say they) is infallible: and who hath known the minde of the Lord? sa as the truth must be monopolized to any one Sect, or way? who in faith or fulness of assurance can convince or rebuke gain-sayers, hereticks, or such as bring another doctrine, and may not you the convincers and rebukers, as rather be gain-sayers and Hereticks, and such as bring another doctrine, as those whom you so labour to convince and rebuke?

3. Conscience is hereby made every mans Rule, Umpire, Judge, Bible, and his God, which if he follow, he is but at the worst, a godly, pious, holy Hereticke, who feareth his conscience more than his Creator, and is to be judged of you a Saint.

4. Hence conscience, being deified, all rebuking, exhorting, counter-arguing, yea, all the Ministry of the Gospel must be laid aside; no man must judge brother Idolater, or brother Familist, or Saints to be Socinians, or men of corrupt mindes, perverse disputers, vain-janglers, wresters, rackers, or torturers of Scripture, whose words eat as a canker, who subvert whole houses, who speak the visions of their owne head, and doe false burdens, for all these were
of old, but are now quite gone out of the world; for
who can make a window in any man's soule, and see
there heart-obstincity which only doth essentially con-
stitute the heretick, the blaspheomer, the false Prophet?

But is not brotherly forbearance, Christian indul-
gence a debt we owe to brethren, Saints, and the
truly godly in errours, and mind-infirmitie, which by
a naturall emanation or resulstance get the fore-start of
freewill?

To which I shall speake in these few considerations.

1. It is much to be desired with the prayers and
fuits of the children of God, that where there are two
opinions, there may be one heart, that the Father of
Spirits would unite the hearts of all the children of one
Father, and the heirs of one house.

2. Papists here have exceeded in boundlesse domi-
nation and tyrannie over the consciences of men: and
what ever is contrary to the lawlesse decrees of their
Councells and Popes, is an unexpiable heresie, and cannot
be purged but by fire and fagot. 2. Who ever refuse
subjection of conscience to that Enemy of Christ, and
to that woman-mistresse of witchcrafts, on whose skirts
is found the blood of the martyrs of Jesus, is presently an
heretick, and his arguments answered with burning-
quicke, this tyranny over conscience we disclaime;
yet for that ought not the other extremity of wilde
toleracion to be imbraced.

3. We cannot thinke but all Saints on this side of
glory, carry to heaven with them errours, mistakes,
and prophesying in part, and the fairest Stars and lights
in this lower firmament of the Church are clouded,
and the benefit of the Moon serves to enlighten the
under garden of Lillies, where Christ feedeth, till the day
break.
To the Reader.

breake, and the shadows flee away. And here brotherly indulgence and reciporation of the debt of compassionate forbearance of the infirmities one of another must have place.

4. Yet so, as there can be no conflict of grace against grace; nor can the taking off the Foxes which destroy the Vines, be contrary to the gentleness and meeknesse of Saints in fulfilling the law of love, and bearing one another's burdens, nor can love seated essentially in a new born child of the second birth be contrary to the zeal of God in withstanding to the face a Saint looking awry, and walking not with a straight foot according to the truth of the Gospel; which way it heeded in sincerity, should breed more union of hearts, and be a greater testimony of faithfulness to a straying sheep, then our cruel meekness, and bloody gentleness in a pretended bearing with tender consciences under a colour of paying the debt of bastard love, while as we suffer millions to perish, through silence and merciless condolency with them in their sinfull depraving of the Truth. Farewell.

Yours

in the Lord Jesus,

S. R.
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CHAP. I.

Of Conscience and its nature.

ACTS 24.16.

And herein do I exercise myself to have always a Conscience void of offence toward God, and toward man.

His is a part of Paul's Apology which he brings out before Felix the Governor, he Felix dare bring out his conscience before his accusers; the subject of this part is conscience.

In which we have, 1. the subject, Conscience. 2. The quality of it, Free of offence. 3. The maturity and perfection of it, in the first Table, as a religious man toward God; as one of a sound conversation, in the duties of the second Table, toward man. 4. And that not at firsts, when a good blood of godliness came on him; but afterwards, Always, at all times.

4. This was not a conscience to lie beside him as the wretched Gold, which for many years heeth neither sin nor sinne; but it is a Conscience walking in the streets, and in action. Herein, that is, in this religion and hope of the resurrection, do I labour or exercise myself; this field do I plow. 5. There is considerable Grammar in the object of this exercise. I labour to have, to be a Lord, a Master, and an owner of a good conscience; a conscience is one thing, and to have a conscience, another thing; often the conscience hath the man and Lords it over him; or rather
rather Tyrannizeth over the Judas, and the man hath not the conscience. And these five do comprehend the latitude, the length and breadth of a good conscience.

Therefore of conscience; 2. of the good Conscience.

Of conscience, a little of the Name; 2. Of the thing. The Hebrewes express the name by the name of heart. Which I grant does signify the minde, understanding, will, and by a figure it noteth the heart, 2 Sam. 24. 15. And Davids heart smote him. Solomon saith to Shimee, 1 King. 2. 44. Thou knowest all the evil that thy heart (thy conscience) is privie to.

Conscience is but knowledge with a witness: it is observed, that consciences. Conscience, a Word used about 32. times in the New Testament; but once by the Translators in the Old Testament, Eccles. 10. 20. Hence it noteth that a Man hath a fellow, or (to speake so) a College-observer with him, and that is God who knoweth him, and perfectly the ways and thoughts of a man, and his conscience is an under-witness, and an observer with God; but a dimme and blind beholder in comparison of God. 2. It is a knowledge not so large as that of the whole understanding facultie, but restricted, and in order only to the mans actions, words, thoughts, the condition or state he is in, in Christ, or not in Christ. It is to signifyeth practical knowledge that there is a Verbe Nisbal that signifyeth to have a heart, or to be practically wise, Job 11. 12. Vaine man would have a heart, or be hearted and wise; and Cant. 4. 9. Thou hast taken away my heart, or, unhearted me, my sister, my spouse.

2. The heart goeth also for a word that signifyeth a picture, Job 38. 36. Who hath given understanding to the heart, it signifyeth curious ingraving, wistfully devised by the understanding, and it noteth an excellent picture, pleasant to see, from a root that signifyeth to behold, and to paint; for all the inventions, pictures, ingraven works in the foule is in the conscience. Sinners draw on their conscience and heart: many faire fanciers pictures, and ingraven pieces of devised pleasures. They use the word spirit, for the Conscience also. Psalm 34. 18. The Lord sauveth the broken in spirit, Prov. 18. 4. A wounded spirit who can bear it? For the word spirit in that language signifieth
Of Conscience.

which the whole soul, Eccles. 3. 21. chap. 8. 8. and the whole
strength, marrow, courage, and flower of the soul, Job 6. 8.
Josh. 5. 1. There was no more Spirit in them, because Consci-
ence is all, it is the good or best, or the evil or worst in the man,
does he keep conscience, all is safe; does he lose conscience,
all is gone: it is the spirits, the soul, the only precious thing of
the soul, the body is clay and care, the conscience is the gold of
the man.

Now touching Conscience. I propose these, 1. Its nature.
2. Its object. 3. Its office. 4. The kinds of Conscience;
And 5. the adjuncts of it, the libertie of Conscience, and
that much controverted prerogative to be free in opinions, and
in religions, from bands that men can lay on it.

Conscience is considered by Divines as a principle of our a-
cting in order to what the Lord commandeth us in the Law and
the Gospel; and it commeth here to be considered in a three-
fold consideration. 1. As Conscience is in its abstract nature; yet
as it is in man only, I speak nothing of the conscience of Angels;
and Devils. 2. As the Conscience is good or bad; for the con-
science in Adam, before the fall, was in a great perfection, and
the glorified spirits carry a good conscience up to heaven with
them, as the damned take to hell a piece of hell within them, an
evill conscience, yet their was neither in Adam, nor can there be
in the glorified, an evill conscience, nor any such accidental acts
of Conscience, as to accuse, smite, torment.

3. Conscience is considered as acting well or ill, it hath in-
fluence on the affections, to cause a feast of joy, to stirre up to
faith, hope, ladesse &c.

Touching the nature of Conscience. It seemeth to me to be a
power of the practical understanding according to which the Con-
science a
power, nor an
man is obliged and directed to give judgment of himselfe, that
is of his state and condition, and of all his actions, inclinations,
thoughts, and words. It is first an understanding power, not an act
or an actual judgement. 1. It is not a distinct faculty from
the understanding, but the understandings; it giveth judgement,
in course, of the mans state and of all his waies, as whether hee
be in favour with God, or no; and now whether he be in Christ,
or not, and of all his motions and actions within or without.
But it would appear not to be an act, because to oblige, to di-

B a
But the choice of them take it for a power of the understanding, as Thomas 12 q. 19, art. 5. Catestan, ibid. Richard 2 d. 29, ar. 1 2, Gregor. de Valent. 12 q. 14, punct. 4, Vasquez 12, disp. 59 c. 1, Tanner, tom. 2, disp. 2, q. 4, dubi. 4.

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of Conscience.

Of Conscience.

The acts of the Conscience, and therefore do not flow from other acts, as the thoughts, Rom. 2:15. are fitted to accuse, or excuse, but by thoughts there is means: the Conscience it selfe, not first thinking, and then accusing, but the Conscience breathing out the bad or good perfume of challenging and accusing, or of excusing and comforting: thoughts, and acts. All acts from either young powers, which they call potencies, or from stronger and more aged and radicated powers, which they call habits. Things produced by motion, and motion is itselfe, are the effects of the mover. (Thaum. de Conf. lib. 1 cap. 1, n. 4.) and therefore the act of accusing may be from the Conscience which is an act, this consequence cannot stand: the motion, and the thing produced by motion, is from the mover, true, but the act of moving is from the mover, as he actuates his power, so is directing, accusing from the power in the practical understanding, not from the act of understanding, which is nothing in this case: but the act of accusing, and nothing can come from itself as a cause: 2. When the believer or wicked men go to sleep, and put off their cloaths, they do not put off their Conscience, and though the conscience sleeps, not with the man, yet doth it not in sleep, necessarily act by accusing, or excusing, and therefore remaineth as a power in man, not ever acting. See Mal. 1:4 q. 19. Dis. 85. ar. 4, 5.

2. Its an understanding power, and belongeth to the judgement and understanding. Es. 8:3. Judge, I pray you, between me and my vineyard. Its true, some make it the inclination of the will, as Henriques, Quodlib. 1 q. 18. And Durandus may seeme not farre from it, 2 d. 39. Some say it belongeth to both. But the will is no knowing facultie, the Conscience is a knowing facultie, Eccles. 7:22. For oftentimes also thine heart knoweth that thou also hast cursed others. 2 There is more of reason and found knowledge in the conscience; then in the whole understanding soule, it is a Christall globe of reason, the beame, the flame, the candle of the soule: for to know God and the creatures, in our relative obligation to God in Christ, is the rose, the blossom, the flour of knowledge, Job. 17:3. to see God, and his beauty expressed in Christ, and the comeliness and incomparable glory of his amiable and lovely Essence as holde forth to us in Christ, is the highest reaches of the conscience.
Of Conscience.

If Conscience be to divine a peace, filled bank-full with reason and light, then the more of knowledge, the more of conscience, as the more of fire, the more heat, the more of the sun, the more light. Then when phancia goes for conscience, as in Euthysia, and new spirits grope, beside the word of God, a new Angel commanded only from Newnesse, a white Angel without, and a black Angel within, conscience must be turned in a dream. 2. Noveltie can goe for conscience, our nature is quickly taken with novelty, even as a new friend, a new field, a new house, a new garden, a new garment, so a new Christ, a new faith, eyes and delights us. 3. Heresie goeth for Conscience; some conscience phancia that to kill their children to Moloch, is a doctrine that entred in the heart of God, to command, Jer. 7.30, 31.

2. A Conscience void of knowledge is void of goodness; silence and dumbness, is not peace; An innocent toothless conscience that cannot see, nor heare, nor speake, cannot bark, face lesen, can it bite, before it have teeth, such a conscience covenanteth with the sinner. Let me alone, let me sleep till the smoke of the furnace of hell maketh me. If there be any sense or life, fire can bring it forth; a worme at the heart can bear witnesse, if it have any life. This Conscience is like the Service Book, or like the Masse, or the Popish Image, you but see these things, they cannot speake, nor act upon the soule.

2. The nature of Conscience is further cleared by its office, and object; which are the second and third particulars proposed.

That we may the more distinctly speake of these, it would be cleared what sort of knowledge is ascribed to the Conscience.

Conscience is not the simple judgement and apprehension of things, as things are knowable; this is the speculative understanding, but it is the power to know things our selves, and actions, in order to obey God and serve him. 2. But the question is, whether Conscience be a simple practical apprehension of things, or a compounded and discoursive apprehension. To which I answer:

1. That as the speculative understanding knoweth many things without discourse, as to apprehend the sunne, heaven, nature of motion, and many things in its second operation and worke, as to apprehend the Sunne to be an hundred, sixty,
6 Of Conscience.

sixtie and seven times more than the Earth, yet it referreth both
the first and second operations of the mind to know things
by discourse, so the Conscience is conscience both apprehend
in its first operation, God, Christ, Sinne; and in its second op-
eration God to be infinite, Christ to be the alone choicest of Sa-
vivors; So it is consummate and perfected in a discourse or syl-
logism by Conscience, totally and compleately in order to our
practice and faith.

As 'He that killeth his brother hath not life eternall.
But I have killed my brother.
Ergo, I have not life eternall. So Cain.
And He that believeth in him who justifieth the ungodly,
is justified and saved.
But I beleeveth in him who justifieth the ungodly.
Ergo, I am justified and saved. So David, Paul.

The knowledge of the major by it selfe is an act of conscience,
as to deny and mis-believe the major Proposition is an act of
a blinded and evill conscience; but the compleatenesse of Con-
science standeth in the knowledge of the whole syllogism.
Hence they say, that the ownthesis, the Magazine and Theasure-
house of the conscience, the habit or power that judgeth of the
Law of nature is the major Proposition, or the principles of
right or wrong written in the heart by nature, maketh the con-
science in regard of the proposition to be called, Lex the Law.
In regard of the assumption, or the second proposition. Con-
science is a Witsesse, a Spei sent from heaven to record all the
facts, in which assumption are included both our facts, actions;
words, thoughts, inclinations, habits of sin or grace, and the
man's state and condition. In regard of the conclusion or third
proposition, Conscience is a Judge and the deputie of God;
and it is but one and the same conscience acting all the three,
the acts of Law, a Witsesse, a Judge.

The ownthesis, the conserving power of the soule, is that
facultie or power, in which are hidden and laid up the morall
principles of right and wrong, known by the light of nature,
and so is a part of a natural conscience, and in it are treasure-
up the Scripture and Gospel-truths, which are known by the
light of a starre of a greater Magnitude, to wit, the candle shi-
Of Conscience.

...ing in a divine revelation, and this is part of the inlightened and supernaturall Conscience.

Of this intellectual Treasure-house, wee are to know these.

1. That in the inner Cabinet, the natural habit of Moral principles lodgeth, the Register of the common notions left in us by nature, the Ancient Records and Chronicles which were in Adams time, the Law of Nature of two volumes, one of the first Table, that there is a God; that he createth and governeth all things, that there is but one God, infinitely good, most just rewarding the Evil and the good; and of the second Table, as to love our Parents, obey Superiors, to hurt no man, the acts of humanity; All these are written in the soul, in deep letters, yet the ink is dimme and old, and therefore this light is like the Moone swimming through watery clouds, often under a shaddow, and yet still in the firmament. Caligula, and others, under a cloud, denied there was any God, yet when the cloud was over, the light broke out of prison, and granted, a God there must be; strong winds doe blow out a Torch in the night, and will blow in the same light againe; and that there be other seeds, though come from a farre Land, and not growing out of the ground, as the former, is cleare, for Christ scattereth some Gospel-truths in this Chalmer, as Job. 7. 28. Then cried Jesus in the Temple, as he taught, saying, Yee both know me, and whence I am. Joh. 15. 24. But now they have both seen, and hated both me and my Father.

2. This is a part of the Conscience, because by no faculty in man, but by the conscience are these truths apprehended.

2. And when any in ill blood, deny such truths, as that there is a God, and Parents are not to be loved, we all say such doe sin, and offer violence to their conscience. 3. Sins against these fundamentals, cry vengeance with a more hiddeous shout, and cry, than spirituall sins that are spun with a smaller thread, for such goe nearer to put off humanity.

The knowledge of the assumption is Conscience as a Booke or Wintesse, and it is either considred as it is in habbit, and keeps a record of the mans facts, or as in act, it bringeth them forth, and applyeth the law to the fact; and is called dictamen, the endiment, and charge given in. This and this last isou...
Now that Conscience bringeth good or ill out of the Book that containeth the memorial, or Chronicle of the man's deeds is cleare, as 1. The Conscience can looke back and laugh, and solace it selfe at that which is well done, and bring it forth, Psal. 16. 2. O my soule thou hast said unto the Lord, thou art my Lord. Psal. 140. 6. I said unto the Lord, thou art my God. So Ezek. like the man that cheareth him selfe with the light of the gold in his treasur, Esa. 37. 3. Remember now, O Lord, I beseech thee, how I have walked before thee, in truth, and with a perfect heart. Or 2. it can looke back and purge it selfe, as David, Psal. 7. O my God, if I have done this. Job 16. 7. Job 29. 12, 13, 14. chap. 31. 5, 6, 7, 8, 9, &c. 3. It can bring out evill deeds, as Joseph's brethren doe, when they are in trouble. This distress is come on us, for that we saw the anguish of our brother, and he besought us, we would not heare, Gen. 42. 21.

The knowledge of the conclusion is judgement, and the sentence of a Judge.

2. For the second point of Conscience which is its object; this can be nothing but Gods revealed will expressed to us, either in the Law of Nature, or in the Law written, or the Gospel. Doctor Hammond's faith, to abstaine from a thing indifferent, as Marriage, &c. and Sexuall, as from a thing abominable or unlawful, is by Scripture and Counsels condemned as sinfull. Why? Because to Marrie, or not to Marrie, is indifferent. But he may remember, that Papists forbid Church-men to Marrie, doe they forbid it, because Marriage which to them is a Sacrament, is an abominable and unlawful Sacrament? I thinke no. Yet all our Divines say, not onely the Manichaeans, but also the Papists are these, who teach a doctrine of Devils, 1 Tim. 2. while they forbid Marriage, though not under the notion of a thing abominable; So the Popish Doctor acquitteth the Papists, and condemmeth Protestants, who so farre agree to have the adequate rule of Conscience to be Gods will revealed in his word, that to make a religious Law to forbid Marriage and Meates, and other things indifferent to them is a doctrine of Devils, to all our Divines, though they forbid them not, as things unlawful, and under the notion of things abominable.

Use. If the conscience have an indictment against you from heaven,
heaven, and from the word of God, which is the Law-book of the Judge of all flesh; Ergo, We are to stand in awe of Con-
science. And looke how much goodnesse and true feare of God
is in a Man, as much feare of himselfe and reverence to his own
conscience is within him. For 1. To be holden even with
the charges and writs of an erring conscience is obedience to
the Law of nature, as we would not be willing that a scout, or
a spie sent from a strange land should see our nakednesse, weak-
nesse, folly, securitie. When the Conscience returneth, to the
Father of Spirits, it can tell tales of men, and can libel many
pollutions of the flesh and spirit acted by the man, while the
Conscience lodged with clay and a polluted Spirit. 2. Because
Conscience is something of God, a domesticke little God, a
keeper sent from heaven, a divine piece which is all eye, all
sense, and hath the word with it, in so farre it is to be reveren-
ced, and he that reverenceth the King, reverenceth the Ambas-
dador, in so farre as he carrieth along the Kings will, he that ho-
 nour eth the Lord must honour the servant. 3. Solomon faiths,
Prov. 19. 5. A foole despiseth his fathers reproofe, but he that
regardeth it is prudent. Ver. 10. He that hateth reproofs shall
die. To receive Instructions and rebukes from Conscience, in
so farre as they come from the Word of truth is spiritual
prudence, and he that turneth away his care from his conscience,
shall die. 4. As to submit to the Word, is to submit to God,
so to offer violence to a divine truth, is to wrestle with God,
and by the like proportion to stoope before Conscience carrying
a message from God, is to submit to God, and to doe violence
to the domesticke light and truth of God, is all one as to wres-
ttle with God. 5. We count a tender Conscience, such as
was in Joshua, who did yeeld and cede to the Law of God,
and its threatnings, a soft heart; then to stand out as a flint-stone
or an Adamant, against the warnings of an inward Law must ar-
gue hardnesse of heart. 6. There is nothing so strong and di-
vine as truth, a Conscience that will bargain to buy and sell
truth, and will be the Lord and Conquerour, not the captive
and taken prisoner of the Gospel, bearing it selfe on upon the
sole in power and majestie, hath his one foot on the borders
of the sinne against the holy Ghost. 7. It is like the man wal-
keth not at randome, but by rule, who is not made all of flou-
C
nlee, and venemous not improvidently or violently, but which undoubtedly are the seeds of eternity, but fear not his Pedagogus and teacher in so far as the law and will of the Judge of the world goeth along with him.

1. Of the Word of God must be the rule of Conscience, and Conscience is a servant, and under Judge only, nor a Lord, nor an Absolute and independent Soveraigne, whose voice is a Law, therefore an idolatrous and exorbitant rule of Conscience is here also to be condemned. Conscience is ruled by Scripture, but it is not Scripture, nor a Canonick book and rule of faith and conversation, it often speaketh Apocrypha, and is neither God nor Pope, but can reeke, and reason, and reason, to make more in conscience, then is just, and to make new and bold opinions of God, broad and venturous and daring affirmations, the very Oracles of heaven, because they are the brood (as is conceived) of an equal and unbyasst Conscience, is presumption, near to Archaism; the greatest Idolatry is to make your life the Idol, whereas honest Consciencies suffer most persecution, and are not active in daring, there is extreme pride in such as lead families and are Christians in new heresies. Some are extremely sware and devoted to Conscience as Conscience: humility is not dignifying preceptory. Many weak ones pine away in feavers of fuditious thoughts of Christ, as if his love were cold to them, &c. And phantasie: an imaginary and false plea with Christ; Oh he loveth any but me, and because they make an Idol of the weak oracle of Conscience, they make also an Idol of meek Jesus Christ, as if they would try, if Christ's love can be cold, and his blood and bowels can act any more mercy to them. The third is the office of Conscience in one generall. It cometh under the name of Obligation. But to come to particulars. There be two sorts of operations of Conscience, some illicit and imbrued, other imperative or commanded.

These which be Imbrued are of two kinds. 1. Such as conscience simply as conscience, acteth as in generall to oblige; and in particular. 1. To direct; 2. To discerne; 3. To excite, Dirigere, Discerne, Impellere. Others are such as influe from Conscience, as good or ill; as right, or not right; as these in well-doing. 1. It approveth; 2. It excelleth. 3. It abfolveth;
3. It accuseth, or, chargeth. 4. It condemneth. These imputed operations of Conscience, are such as Conscience acteth on the affections, or commandeth the affections to act, but are not properly acts of Conscience, nor of the practicall understanding; but acts of the affections resulting from the Consciences well or ill doing, as to rejoice, to grieve and check, and the like. But there be other acts that agree to Conscience in order to the assumption; others in order to the Conclusion.

In order to the Assumption it specially doth beare witness and testifie of its own acts: both that the man hath done this fact; And 2. of the qualitie of it, that it is done against God, the Mediator Christ, free grace, the word of reconciliation; as a faithful witness must not onely depose the fact, but all the circumstances and qualitie, in so farre as they come under the senses of seeing and hearing, and may aggravate the fact, and give light to the Judge; and what testimony the Conscience giveth of the actions of man, the like it is to give of the state and condition, whether it be good or ill; hence these acts of recognition. As 1. Conscience doth its duty in reflecting on it self: it tryes the mans actions and state; hence these three words: 2 Cor. 1. 3. try, or tempt, or pierce, and dig into your selves; medite, many dig holes and windows in the conscience of others, who never digged a hole in their own heart; 3. sounding, examining what inntell is in your selves and actions, men are unwilling to find care or droole in themselves, and we are bidden, 1 Cor. 11. 31. sounding in our selves, lead witnesses sentence and Judge our selves. To these generals there is a second act, which is called, Psalms 4. 5. Speake with your heart. You testifie little of the man that you never heard speake. Men are frequently to converse with their heart by heart-communing, and soule quarelles; so you find out the byas and the weight that twailes with the heart, Jer. 5. 24. Neither say they in their heart, I will now seare the Lord our God, Hos. 7. 2. They say not in their heart, that I consider all their wickednesse.

There is laying at the Conscience in its reflect act, and the actions together, Hag. 2. 5. Lay your heart upon your wailes. It is that which David saith, Psalms 1. 5. 9. I considered, Heb. 1. 10. I thought of my ways.
4. There is wandering and estrangement of a man from his own heart, & when he laies his case to heart, he is said to return to his own heart. 1 Kings 8:47. If they shall be thinking themselves, heb. if they shall return to their own heart, or come home to their own heart, in the land of their captivity and repent, then heart shows. Men are abroad in their thoughts, and seldom at home with their own heart. But of this act of witnessing of the Conscience, it is of moment, to know how & by what Medium, or way the conscience doth witness to man of his state, that he is a child of God & in Christ, whether God doth witness our state and condition to us, by inherent qualifications in us, Because we love the brethren, because we have sincere hearts, and ayme in all things to obey God.

After. 1. God speaketh by his owne works of Sanctification that we are in Christ. 1 John 2. 3. And hereby we know that we know him, because we keepe his commandements. 1 John 3:14: We know that we have passed from death to life, because we love the brethren. Now as God speaketh and revealeth his glory, God-head, power, and eternitie, by his visible works of creation, so as we may gather by certainty of faith, that God is glorious, wise, omnipotent, eternall. Rom. 1. 19, 20, 21. Psal. 19. 1, 2, 3, 4. Rom. 10. 17; 18, 19, 20. Upon these grounds, when we finde in our soules the works of that Spirit that raised the Lord from the death, as love to the brethren, because brethren, sincere walking with God, and Christ's life, Gal. 2. 20, we may with the certainty of faith, collect that we are the children of God; and if the knowledge of our state in Christ, from the works of Sanctification be but conjectuarall, and may deceive us, and not a sufficient foundation of sound peace, nor enough to make us unexcusable, that from the sickness of inward heart-love, which I feel in my owne soule to Christ, I can have no divine assurance that I am in Christ, and cannot be made inexcusable in not believing the spirit dwelleth in me by his acting and working, then we cannot inferre Gods infinite wisdom, omnipotencie, and eternitie, from his works of Creation, and I cannot be inexcusable, if I beleve not Gods wisdom and power from the works of creation; is not the pertinacie of unbelief so damnable, when I beleve not God acting in his Spirit as sanctifying, as when I beleve not God acting in this first workmanship of Creation?
2. In all the actings, motions, and walkings of the Holy Ghost in my soule, in the stirrings of the New birth, when the spirit of Jesus maketh a noise with his feet walking, acting, moving in love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, which are apples and blossoms which grow on the tree of life, Gal. 5. 22, 23. It were no sine to me to sleepe and believe these were but imaginary dreams, and phancied notions, if I were not to believe where these are, the soule that findeth them undenably is in Christ.

3. The Saints comforting themselves in their godly, sincere, and blameless walking before God in love, knew what they spoke, and what spirit was in them, and that they walked not after the flesh, as men speake and phanclie in a night dreame, not knowing whether they be in Christ, or not; these were speeches of wakings men, whose wits were in action. Psalm 26. 8. Lord I have loved thy habitation: and the place where thine honour dwelleth. Psal. 119. 63. I am a companion of all them that fear thee: and of them that keepe thy precepts. ver. 97. O how love I thy law! it is my meditation all the day. ver. 103. How sweet are thy words unto my taste! Tea sweeter then honey to my mouth. ver. 111. Thy Testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. ver. 162. I rejoice at thy word, as one that findeth a great spoil: and the Church, Cant. 2. 3. I sate downe under his shadow, and his fruit was sweeter to my taste. ver. 5. Stay me with flagons and comfort me with apples, for I am sick of love. Esay 26. 9. With my soule have I desired thee in the night; yea with my spirit within me, I will seek thee early. And Ezekiah looking to his good Conscience, faith, Ezek. 39 3. Remember now, O Lord, that I have walked before thee in truth and with a perfect heart. So Paul, 2 Cor 1. 12. For our rejoicing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we had our conversation in the world, and more abundantly to you-wards. Now if the Saints can thus speak with the light and persuasion of Faith, before God and per-
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Lusions and phancies; and they must speak no other thing of themselves as vessels of the grace of God, then hypocrites and reprobates may say of themselves? For D. Crispe, and the Libertines of New England, whose doctrine subverts the Faith, say, there can be no marks of saving grace from whence we can draw either comfort or peace; be it universal obedience, sincerity, love to the Brethren, but it may bee in hypocrites, in a few following the righteousness of the Law, Rom. 10. 1. and renouncing Christ. Surely if works of saving grace speake no other thing then hypocrites and devils may have: then first, holy walking is no ground of comfort, and a good conscience hath no more to yeeld David, Job, Exekiah, Paul, the Apostles, and Martyrs, when they suffer for Christ, and his truths and are in heavy afflictions and chains, then it can yeeld to the vilest of men. 2. A man, a Christian shall never finde any grounds of certainty of his adoption in anything, save in the hidden decrees of Election, and reprobation, and in some immediate testimony of a Spirit, which may be a great doubt to many, who walke as many Antinomians doe, according to the flesh. 3. All their rejoicing in simplicitie and godly sincerity, 2 Cor. 1. 12. is emptie phancies and delusions, for they rejoice in that in which hypocrites and reprobates may have as deepe a share as they. But that there is also some immediate testimony of the Spirit, though never seperated from the fruits of the Spirit, I hope to prove elsewhere.

The last act of Conscience is in relation to the Conclusion, which is the sette, or judgement of all; from whence flow the acts of approving, or improving; excusing, or accusing; condemning, or absolving: from these is the Conscience doth well or ill, arise, 1. Joy; called a feast, in which the soule is refreshed, not the phancie. 2. Upon a solid ground, a bottome, that cannot sinke, from that which is well done. 3. Consolation, which is a joy in tribulation. 4. Faith, going from what the man doth well, to a generally: To these that walke according to this rule, peace. 5. Hope, that the Lord who hath promised will doe the soule good in the latter end, these soules issue from a good Conscience, from approving and excusing; But the affections which flow from improving and accusing, and condemning, are 1. Shame, whence the man is displeased.
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"displeased with what he hath done, this is good when it looketh one by, or most to the name, or ill, when most to the punishment.

2. Sadness. 3. Distrust, or unbelief. 4. Fear. 5. Despair.

6. Anger, vexation, or the worme that dyeth not; it is no wonder that a greater number of troublesome affections flow from the one, then from the other; evil is found and broody.

The 4. which I proposed is the second circumstance of the A Conscience Text, which draweth in the rest, and it is a conscience good or ill. free of stones or blocks, that neither actively causeth my self nor others to stumble, nor passively is under a reason or guilt before God, called a good Conscience; to which is opposite an evil conscience. Now the Conscience is good, either in regard of integrity, a clean, a good, a pure conscience: or secondly in regard of calmeneffe and peace; to this latter is opposed a Conscience penally evil or troubled, of which no more: the good Conscience is either good in judging, or rests, or vera; the contrary of this, an erring Conscience, which I speake of after the other; or good in a morall quality. In this meaning the Conscience is good, which is first sprinkled with the blood of Christ from dead workes, to serve the living God. Heb. 9. 14. For by Christ must the guilty be purged, that there may be no Conscience of sinnes, Hebr. 10. 2. This is the Conscience, a good Conscience, which is called dyable, good, 1 Tim. 1. 5. cæsaquen, purged and washed, Hebr. 10. 2. in regard the great spot of guiltynesse is taken away, and nasap, 1 Tim. 1. 5. cæsa, pure, terse, like a Christall glasse, and nero, Hebr. 13. 18. good and honest, or beautiful and faire, a good Conscience is a comely, resplendent, lovely thing; and it is a Conscience in the text, ἡ ἁγία τροπεῖ ὀφθαλμοῦ, void of stumbling; there is a Conscience that wants feet, and is lame, and halteth; and is alwaies tripping, stumbling, falling; so this is opposed a Conscience, ἡ ἁγία τροπεῖ ὀφθαλμοῦ. Heb. 10. 22. let us draw near with a true heart, with full assurance, ἡ ἁγία τροπεῖ ὀφθαλμοῦ, being sprinkled in the heart from an evil Conscience; and to this is opposed a polluted πεποιθησθησία, Conscience, Tit. 1. 15. The wisdom of God in creating a world is much, and most yeem to creating so rare a piece as the soul, and the most curious piece in the foule, that lump of Divine, and a heart of God, though Conscience the rarest piece that God made.
though it be not a part of the infinite, Majestie, yet it smelteth more of God then the heavens, the sunne, the starrs, or all the glorious things on earth, Precious Stones, Saphires, Rübies, or Herbes, Roles, Lilies, that the Lord hath made, now when the flour and crown of the whole creation, which is the spirit, is corrupted, it is the sowllest thing that is: when the Angels, the sons of the Morning, fell, and their Conscience the Spirit of the purest and most glorious Spirits was polluted with guilt, though infinite grace could have cured this rare peece, yet infinite widsome, as it were, giving over the cause, and Grace and Mercie standing aloofe from the misery of Angels, a Saviour is denied them, and Justice worketh the farther on this noble peece, the Conscience of these fallen Spirits, to destroy them; God would not stretch our one finger to repaire their Conscience; but when the Conscience of man was polluted, because Grace has ever runne in this channell to worke upon free chosse and arbitration, to save Men, not Angels, and of Men, these, and these, not others; therefore the Lord fell upon a rarer worke than Creation, to redeeme the choisest peece of creation, to wash soules, and to restore consciences to a higher luster and beauty then they had at the first. Now what ever God doth no man can doe it for him, an infinite agent cannot worke by a deputie, and among all his works none required more of God, of the Artific of Grace, and mercy, widsome, deepenesse of love, then to wash a polluted Conscience, there was more of God required to mend and fodder the Jewell, than to make and preserve it. The blood of Bulls and Goats cannot be spoken of here; now to make Conscience againe fundamentally good, there was need that the most curious art of free grace, should bee set on worke to act a greater miracle on this choisest peece, then ever was before or after; to make the conscience good, an act of attonement and expiation to satisfie infinite Justice must passe, and by shedding of, and sprinkling on the Conscience the blood of God; the Conscience onely, and no other way known to Men or Angels, could be restored.

Vf. We profess that the morall washing of the out-side of the cup hath nothing in it of a good Conscience; morall honestie alone, can nor more inherite the Kingdom of heaven, then flesh and blood.
2. A good conscience from justification hath peace and joy. 

Prov. 15:5. A good conscience; or Heb. be that is good in heart is in a continual feast. It's an allusion to the Shew-bread that was set before God always; or as Exod. 25:30. bread of faces, that was to be before the Lord continually; called by them, perpetually bread; this hath no fountain cause, but sense of reconciliation with God.

3. A good Conscience is a compleat intire thing, as our Text faith, Both toward God and man; its not to be a morall man in the duties of the second Table, and a scepticke in the duties of the first Table, not in some few fundamentals, as Patrones for Libertie of Conscience doe plead, but in the whole revealed will of God; and therefore the good conscience consisteth in an indivisible point, as they say, the number of foure doth, if you adde one, or take one from it, you vary the essence, and make it three or five, not foure; so Paul taketh in compleanestie in it, I have all good Conscience, either all or none; and a good Conscience toward God and man; not a conscience for the streets and the Church, and not for the house, and not for the dayes Hosanna, and not for eternity; therefore they require an habit to a good Conscience, &c. I have exercised my self to have alwayes a good conscience, there is a difference between one song, and the habit of Musick, and a step and a way, Psal. 119:133. order, (not my one single step,) but my steps; יְּדֵי, in the plural number; to fall on a good word by hazard, &c. to salute Christ in the by, doth not quit from having an evil Conscience; as one wrong step, or extemporary slip, doth not render a believer a man of an ill Conscience; the wicked world quarrell with the Saints before men, because they cannot live as Angels, but the true and latent cause is because they will not live as Devils, and goe with them to the same excess of rort.

4. The Formalis ratio of all good Conscience, is conscience. Conscience acteth not on by-respects, but for conscience, Rom. 13:5. Wherefore ye must be subject not only for wrath, but also for conscience sake. Conscience then doth all by rule, and saith by compasse, and considereth the motion of the clouds, but of the starres which move regularly; whereas the
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Evil conscience, Levit. 26. 15. is said to play the reprobate in God's testimonies. And to cast away, to loath, it is called, Jer. 6. 30. reprobate mettall which no man would chuse. There is Conscience that walketh contrary to God, Levit. 26. 21. ἐπὶ ἀποστραφὴ, there is a defect of the Letter ἐ the word is from a root that signifies to meet in the way, or to rafter or plank a house, where board is joyned with board, some will joyn issue with God, as if they had hearded their heart against him, and were nothing afraid to meet him, and joyned battle with him, as if they were good enough and strong enough for God; as one rafter in a house is apt to joyn with another, there bee some froward ones, who wrestle with God. Psalm. 18. 27. With the froward, with the wrestler who boweth his body, thou wilt wrestle. But a good Conscience knoweth God better than to, and is a malle of heavenly light, and therefore joyned with faith unsin. 1 Tim. 1. 5. and vers. 19. Timothy is exhorted to hold faith and a good Conscience, as if they failed both in one vessell: if faith sink, a good Conscience cannot swimme; much more might be added of a good Conscience, but our care would be to keep Conscience, as we would doe a Jewel of great price, and as we doe a watch of Gold, a moat or straw will interrupt the motion of a watch, it cannot be violently moved; when Grace and the blood of atonement oyleth the wheel of Conscience they move sweetly and equally. Some times its secure or dead, or (which is the extremity of sleepe, as death is superlative and deepest sleepe) feared or burnt with a hot iron; when the man hath sinned God out of the world, first as fooles doe, Psal. 14. 1. and next out of his owne conscience; and such a Conscience in Pharaoh may awake per intervals, and goe to bed againe, and be buried at other times; it can discourse and argue away heretically the ill day & judgment, at other times it will crow furiously, and as unreasonably as the Cock, which they say hath much in it of the Planet of the Sunne, and therefore beginneth to sing when the Sunne hath past his declination, and beginneth to ascend, when men are in deepest sleepe.

There is a second division of Conscience, and it is from the second acts and good disposition of Conscience, and that is a tender, or a not tender Conscience.
The tender Conscience is only choyseth of Consciences, so D. Amis make it that which we opposed to an hard heart, the worst conscience that is: we have some choice examples of a tender conscience, 2 King. 22. 19. Because thy heart was tender, and thou wast cast downe before the face of the Lord: the word רדָל to grow soft is ascribed to oyle, Psalm. 55. 22. His words were tender then oyle: it is Prov. 4. 3. tender and dear; it is ascribed to young children, or young cattell, it is a conscience that easily yeildeth and rendeth to God; So in Job chap. 31. who was so tender at the remembrance of Gods rising up against him to visit him, that verse 13. hee durst not despise the cause of his man-servant, or his maid-servant, when they contended with him, and in David, who when he cut off the lap of the Mans garment, who sought to cut off his life, yet his heart smote him: the word רדָל is to strike, or kill, or plague, frequent in the Booke of Exodus, God struck every herb of the field. God strooke or plagued the first born; it is some times to whip or scourge, so as the marke of the stroake remaineth; after Davids striking of the Lords anointed, there remained an *vibex*, an impression and a marke in a soft heart.

Who ever would ingrosse the name of a tender Conscience to themselves, doe challenge the high perfection of David, Josiah, Job, and of that which is the flower and Garland of all godliness, and these that are not tender in Conscience in some measure (if any will think, they have it in the perfection, they feele little in their own heart,) are deemed prophanes, irreligions, and men of bold and daring Consciences; so we shall, and must yeeld in a question of personall interest, that these are the onely Perfection, and tender Consciences, who are for tolleration of all religions, and are professed Antinomians, Arrianists, Arminians, Socinians, and such like. But the day shall reveale every Mans worke what it is. It cannot be denied but the more tenderness, the more of God, and the more of Conscience; but by tenderness is meant fear and awesomeness of sinne, so no question, there is some Conscience that is made of glasse, and is easily broken, and some of iron and brasse, lay hell on it, let Christ say to Judas in his face, he shall bei.
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...trap his Master, and his hand a Devill; yet his conscience doth not grow before day light, to waken him. But give us leave to contend for our righteousness, we believe we have found a ransom, and yet we hold that toleration of all religions is not far from blasphemy, and therefore to any way to Monopolize the title of tender Consciences to themselves, as a Characteristic note to difference them from Presbyterians, &c. such as dare not, out of the fear of God, and reverence to their own Conscience, in this point awing them, but judge liberty of Conscience to be liberty, in that title, seem to hold forth no tenderness of conscience at all, except they allow us to share with them in the Name of tender Consciences. Which name I durst no more take then to call my selfe a Perfectist, or holier then my brethren, whereas its more congruous to thinke and call our selves, the chief of sinners. To bee bold with the Scriptures, and to dispence with new dreams touching God, Christ, and the mysteries of the Gospel, in all heresies and blasphemies that they may be trollered, is boldness of conscience.

1. Pertinaciously after conviction, and then to say, wee cannot come up to the rule, when the truth is, we will not come up to the rule, is no tenderness.

3. A tender conscience feareth an oath, and dare not say, every man may swear a covenant with God in his own sense, yes, its a Jesuites conscience.

4. To carry on a designe under pretence of Religion, with lies, breaking of oaths, treaties, promises, is a farre other thing then tenderness.

2. How Antinomians, who deny that the regenerate have any conscience of sinne; or that they are to confess, or be offered in conscience, for Incests, Adulteries, Murthers, Rapes, Oppressions, or the like, or can crowd in under the lap of this veil of tender Consciences, is more then the truly godly can see.

3. To condemn all the godly in the three Kingdomes, and the Churches of New England, as not tender Consciences, because they profess that liberty of conscience is Athiestical licentiousness, seemeth to be a harder measure then these godly persons deserve, who out of some tenderness of conscience dare not but condemn liberty, of sinning against the duties of this Table; and therefore, if toleration of all false ways intitle men, to...
to tender consciences, because it is the opinion of some godly men, why should not those who are also godly, and one of conscience hold the contrary opinion, be also called tender consciences? And if this be, we shall not know who they are, who are to be re armed tender consciences, who not.

But I had rather speake a little of a scrupulous conscience; the Scripture faith, the heart of Josab was tender, but that, he was at the reading of the Law, sure it was not scrupulous, which is always an fault and dis ease of the conscience, as when the conscience doubts and fears for trifles, where there is no grave and weightie cause. The place 1 Sam. 25. 31, in which Abigail so speketh to David, is not to be expounded of a scrupulous, but of a justly grieved conscience. This shall be no griefe unto thee, nor offence of heart unto my Lord, whether thou hast shed blood causelie, or whether thou hast avenged thy selfe. Heb. It shall not be staggering, or stumbling to thy heart, for 119 is to offend, stumble, fall, to remove out of the place. Isa. 28. 7. Rab. Abraham reads it 'P9 they have made others to stumble, and P9.

Nab. 2. 10. knees smite one against another: the one knee, in af frightened men, offendeth the other, and maketh the other to stumble or fall. So in a trembling conscience, sin maketh the conscience to go out of the way, and fall; as one knee trembling, maketh another knee in a race to fall. Abigail dissuaded David from shedding innocent blood, or avenging himselfe on Nabath, because so to doe should be no griefe of conscience. Its a litote. It shall be a feast and a rejoicing of conscience, that thou hast not sinned against God. And this is to bee considered, that a grieved conscience, travelling with remorse, is e'n so farre tender, that it either abstineth, if the sinne be to be committid, or it grieveth, if it be committed, and in the true godly solliciteth for reconciliation. A doubting conscience is ignorant of the thing done, or to be done, and inclineth to neither side. But a scrupulous conscience inclineth to the one side, but with doubting and a trouble of minde; as the traveller walketh, but with some pain, as if there were a little stone in his shoe. Amonge p. 7, 1 John 3. 10. Moral. 1. 2. c. 20. q. 1. Malderman 12. g. 19. ar. 1. 6. diff. 8. The causes of a scrupulous conscience are 1. Gods wife and just conscience.
permission: 2. Satania, working and acting on a cold, distracted, bad bodily complexion. 3. Ignorance. Weakness of judgement. 4. Immoderate fear troubling reason. 5. Inconstancy of the mind. 6. And withall some tenderness. Gregory said, "Bona
arum conscientiarum est ubi culpa non est; ubi culpa non est; It is one of the most godly words, and a line that finallet he of grace. Papists, miserable comforters, say, a special way to be delivered, is to submit your selfe to a superiors blind command. They say, a Priest was freed of his scruple, when he obeyed Bernard's bare word and trusted in it; hearing that, Vade et mea fides consilia sacrificia, goe and upon my faith sacrifice confidently.

It were good to use heavenly violence against scruples: phantasie will cast in, I should not pray, because God hath decreed whether I pray, or pray not, the thing I suit, shall never be. It is good to turne away the mind from threatenings: he tempers providence, who having a weake head, will walke upon the house top. In rovings and grinding of a timorous mind, unbelief will breake one linke of God's chaine, and that broken must breake another, and that a third, till the faith of eternall election be broken. As in a wall of four squared stones not well cemented, loose and break out one stone, that will break another, and that other looke a third, till the whole wall must fall: weakness can spin out thred after thred, one doubt after another, till the poore soule be taken off the Gospel-foundation of Consolation.

Chap. II.

Conscience under Synods, and how; and, that the Conscience cannot have absolute libertie in matters of Religion.

The Conscience is a tender peice, and either the best friend next to the Phylistian who can whol broken consciences, or the saddest enemie: if sick, it is like an aking tooth, the more you touch it, the more it paines you. The Conscience of its owne nature, is a knowing power of the practicall understanding, as
therefore no act of the soul can be compelled, neither can conscience act being muzzle and forced; but this hindeth not, but that men and devils in their conscience must know and believe many things in some sense against their will: as the devil out of the natural efficacy of conscience cannot change, but he must believe that there is a God, yet where there is a trembling, there must be some reluctance in the will and affections. Judas must believe his damnation was approaching, when he hanged himself, but against his heart. The Belgick Arminians, who contend for liberty of conscience in all wayses, Apol. 35. p. 295. say, By determinations of Synods violence is not offered to conscience, as conscience signifies a more internal act of the mind, immanent or bying within the mind, but as conscience signifies an act of the mind by which any doth believe he is obliged to teach others which he persuadeth himselfe to be true and necessary, so the man is compelled by a Synod's prescription, to dissemble while he believeeth he ought to profess, and which he believeeth to be false.

Answ. Say that the decision of the Synod be agreeable to the word, the Lord layeth on the coaction to all, to believe and accordingly profess the truth, and that by a Synod as Christ faith, be that heareth you heareth me: so the coaction, such as it is, must come principally from God; instrumentally from the Synod; but it floweth from both by accident, and through mens abuse, who receive not the truth in love, but for fear of shame, least they should by the godly goe for perverters of souls, Acts 15. that they doe hypocritically profess what they ought sincerely to believe and profess; May we not say many men of corrupt minds believe Circumcision to be necessary, and yet for fear of the Apostles censure that they should be judged troublest of souls, liars and false teachers, as they are judged to be Acts 15. 24. would dissemble? And they are no other ways by a Synod, all truth compelled to lie and dissemble by shame and falling out of the hearts of the Apostles and of all the godly the one way than the other; in that case that in this case. For there be but two ways of working on the mind to drive men to bee of another opinion; one by fear either of shame, reproach or censures civil or ecclesiastical, another by mere teaching and instructing.

Now
Now for the libertie of prophecying that Arminians require, and for the libertie of Synods, let us inquire if it be true libertie.

1. They require a full libertie to every man without scruple or feare of danger, to declare his mind in Synodes, and to examine what so controverted.

Answ. It is in some respect commendable that hereticks be candid and ingenuous to declare, even, what their heretical judgement and inditement of conscience leads them to beleeve, but a full libertie to question, in the Synode, whether there be a God, or no, or, whether Christ dyed for Sinners, ought not to be, for that is lycense, and heretical lycense: a point controverted any may question: and these, that Acts 15. held necessary of circumcision, might seeke resolution of their arguments and doubts, but under pretext of libertie free of feare and danger, they have not libertie to Sinne: that is, after they are or may be, (if wilfullness stood not in their way) inwardly convinced, they have not libertie obbligingly to presse sophistmes against the truth, for this is an undeniable principle, libertie to Sinne is filthy lycence not libertie.

Armin. In controversyes of Religion which the Scripture doth not evidently decide, what can certainly be determined by the Church, which ever, and in everything which it determines, is beleived may erre?

Answ. There is nothing that the Scripture hath left simple, and in it selfe controversall. Acts Primo, the Scripture hath determined all things contained in it, whether fundamentals or not fundamentals; onely in regard of our dulness and sinfull blindness some things are controverted, and therefore the Church may determine from light of the word some thing that was a controversie to the Fathers ignorant of the originall tongues, which is now no controversie. Yea the fallible Church may determine infallible points. This is a principle that Libertines proceed upon; that men who are not infallible may erre, and therefore can bold forth to others no infallible truth. Which is most false, for Prophets and Apostles, Nathan, Samuel, David, Peter being deffered of the immediately inspiring Spirit did erre as well as the Church and Pastors now deffered of the ordinary Spirit can and doe erre. For all men, Prophets and Apostles are lycers, Rom. 3. yet they may and doe carrie infallible truth to others; a
on the Conscience.

3. By this reason Pastors can preach nothing certain in fundamentals, though faith come by hearing, and faith is of a certain and determinate fixed truth of God, more permanent than heaven or earth; why, because by this reason Pastors in preaching fundamentals are not infallible. 4. Nor is this a good reason, it is believed the Church may err in Synods, ergo, it doth err and determines nothing that is infallible and certain in Synods; no more then this is a good consequence, David may sin in praying, ergo, he doth sin in praying: a potential ad actum non videt consequentiam.

Armin. A confession is not a rule of faith it hath not the lowest place in the Church.

Answ. The Covenant written and sealed in Nehemiah's time was a secondary rule of faith, and a rule so far as it agreed with the Law of Moses, for they enter in a curse and an oath to walk in God's Law, not to give their sons and daughters in marriage to the Heathen, not to buy visuals from the Heathen on the Sabbath, to charge themselves to give money to maintain the service of God. Neh. 9. 38. chap. 10. 1, 2, 3, 29, 30. 31, 32. Which written Covenant was not Scripture; and Acts 15. the decrees of the Synod was not formally Scripture, yet to be observed as a secondary rule. For so far as Arminians.

A Doctor as a Doctor believeth not, a Doctor believeth as a Sibeepe, not as a sheepe, and his judgement of matters of faith is not publick but private and common to teachers with every one of the Sibeepe: and there is a like and equal power in sheepe and every one of the flock of unbelieving; and the Sibeepe in matters of faith are no more obliged to stand to the judgment of the sheepe than the teachers to the judgment of the sheepe; the teachers have a privilidge of order and honor above sheepe, but no privilidge of Law and power. Then the Church though she believest and certainly know that she erreth not in her decisions, yea though it fall out she err not, yet ought not to take power to her selfe to command others to believe that so be true which she believeth, or to impose silence upon others, who, cannot in conscience acquiesce to what they command.

Answ. There is some thing true in this, there is a two-fold judgement, one laying, and Christian common to all by which faith, and both sheepe and sheepe believe; and its true of this, that the how they differ.
The power of Synods

There are no more to stand to the judgement of Shepheards, than shepheards to the judgement of the sheepe in point of Christian belieing, which (sure) is common to both shepheard and sheepe: for the alone authoritie of God speaking in his word. And to the Doctor believes not as a Doctor but as a Christian. But secondly, there is another judgement that is ministeriall, officiall, and authoritative, and this is terminated not on Christian belieing, but supposeth a ministeriall believing; that what the shepheard teacheth others God revealed to him, first, and is put forth in ministeriall and officiall judging either in Synods, or in publick Pastorall Sermons and authoritative, but ministeriall publishing the will and mind of Christ. Mal 2.7: They shall seek the Law from his mouth. Heb. 13.7.17. That way the people depends upon the Ministeriall judgement of Synods and Pastors: but its most false that Pastors depends on their Ministeriall judgement who are sheepe, and that there is a like and equal power in shepheards and sheepe; and its false, that though the Church believes the errror not, and doth not errror, yet the Church may not command and in Synods Ministerially and with all authoritie rebuke, such as pervert soules. Acts. 15.22. And that Doctors may not as the Heraulds and Ministers of Christ rebuke men sharply, sooldas that they may be found in the faith, Tit. 1.13. For Pastors and Synods teach fundamentals of faith ministerially to the people, and by hearing of them is faith begotten in the hearers, and they may command, exhort, rebuke with all long suffering, 2 Tim. 4.1, 2. 2 Tim. 2.14. stop their mouthes, Tit. 1.11, and authoritativey enjoyne them silence. Acts. 15.22, 23, 24, 25. Acts. 6.4. Though they cannot by reason of an erroneous conscience or a conscience burnt with an hot iron acquiesce to the determination of a Synod; Yea though they bee unruly, vaine talkers and deceivers, they must be commanded to bee silent. Nor must the Church and Angels of the Church of Thyatira, Ephesus, or Pergamus, interdict Jezebel to seduce, nor tavening wolves to devote the flock, nor their word to eate as a Canker; For this judgement authoritative as it is in the head of the Church (Christ) as in the fountain and onely Law-giver, to join Ministerially onely and by way of office in the Elders, as the will and mind of the King is in the inferior Judge, the Ambassadort or Herauld, not in the people. And the people are obliged.
I have sworn to obey those that are over them in the Lord, who watch for their souls, as those who must give an account. But there is no ground to say the shepherds are obliged to stand to and obey the ministerial and official judgment of the people: and of this it is said, he that heareth you (Ministers of the Gospel, not the people) heareth me, he that despiseth you despiseth me. And this is more than a privilege of order and honor, which one Christian hath above another in regard of eminence of grace, gifts, and of wisdom, experience, and age, it is a privilege of office to speak in the name of the Lord, and yet it is inferior to a privilege of law, because the Lord only imposes laws upon the Conscience, for it is a middle judgment lesser than Legislative, Supreme, and absolute over the Conscience, this is in none save: one in the King and head of the Church and is Royally and Princely, yet is it more (I say not more excellent, it not being saving of itself as in believers) than a privilege of mere honour and order, for though it lay no more hands on the Conscience to obtain faith because it is held forth by men, it having no influence on the Conscience because of men, whose word is not the formal object of faith, yet hath it an official authority from Paltours (which is not merely titular) so as they may ministerially and officially command obedience to their judgment as far as it agrees with the mind of Christ, no farther: and when it is disobeyed may inflict censures, which private Christians cannot do, and putteth these who disobey under another guiltiness, then if private Christians did speak the same word, so wit not only in a case of disobedience to the second command, but in a state of disobedience to the first command formally, as not honouring father and another where as to disobey the same word by way of counsel in the mouth of a brother, though it be the breach of the first command also. Yet not in such a manner as when we refuse to hear the messenger of the Lord of Hosts; and his judgment as a messenger of God is publike and binds us as publike to highest obedience to the first command, but as it is a judgment of faith common to the Doctor with other Christians, it binds as the minde of God holding faith, in the second Commandment what we are to believe.
Arminians. The word of God is sufficient for the deciding of controversies; it is clear, what needs is there of decision, if men acquiesce to the decision of God as it lies in Scripture. Of the word of God express the sense of God, or if it have need of interpretation, why is there not a free interpretation left to every man? do we think that our words are clearer than the word of God, we do a mighty injury to the word of God, if we believe that. How much better were it, if we would nourish peace and concord leaving interpretations free to every man? It is most sure to contain our selves within the speaking of the holy Scripture, and the forms of words of the holy Ghost; and that no man be troubled who shews himself willing to contain himself within these.

Anyw. Here is a more fluctuation and Scepticism even in fundamentals and the faith of them, for all in interpretation of Scripture is rejected, there is no distinction in fundamentals or no fundamentals, for in principles of faith, that Christ is God and man, and dyed for sinners, the Scripture is most plaine, and what need then of our interpretation? then let Arrians and Socinians believe him to be God-man and to die for sinners in their sense, the Familists in a contrary sense, the Georgians in another contrary sense, the Papists in a third, the Protestants in a fourth, and so as many heads, as many faiths, every sect, and man must have some sense, else his faith is non-sense, and if he erre from the sense of the Holy Ghost, the Scripture is no Scripture, if it be believed in a sense contrary to the Scripture to him who so believes; and so his faith is no faith, but a vaine night-phanie, and seeing the word of God gives us but one faith and one truth, and one Gospel, if interpretations be left free to every man, these Libertins give us millions of faiths with millions of senses, and so no faith at all.

Secondly, They give us two decisions, one made by God, and another by the Church contrary to Gods, that has no rule but every man's private judgement and free phanie, as if the decision of controversies made by the Church in Synods which we suppose is not divided from that of Gods, were some other thing then the decision of the Holy Ghost speaking in the word and declared by the Church in a ministerial way, and if it be any other than this, it is not to be received, nor a lawfull decisi-
on ministeriall of a Synod, but to be rejected.

Thirdly, if there be no need of a decision to expone the word, because the word is clear, & if we wrong the word of God if we think our words are clearer than God's, it is true, if we had eyes to see and apprehend the minde of God in his word, without an interpretation, then all ministerie and preaching of the Gospel is cried downe by this, what have any to doe to expone the first principles of the Oracle of God to the Hebrews c. 5? or what need they teach, exhort, preach in season and out of season? What needs the Eunuch a teacher, or Cornelius Peter, or Saul Ananias to teach them? had they not the Scriptures? if Timothy, the preacher that speake the word of the Lord to the Hebrews, Philip, Peter, Ananias think their words clearer than the word of God, they doe a great injurie to the word of God; or if they believed their words were clearer than the words of Isaiah and the Prophets, and they did that which was not necessary, if they opened and expounded the Prophets and decided controversies; for they should have acqiiessed to the decision of God as it lyeth in the Scripture, and not have preached but read the Prophets, and left it free to the hearers to put on the words of Scripture, what interpretation and sense they thought best.

Fourthly, That no Confessions ought to be but in express words of Scripture, shall free all men and consequently all Churches from obedience to that which Peter commands. 1 Pet. 3, 15. Be ready always to give an answer to every man that asks you a reason of the hope that is in you, with meekness and fear. When Stephen Acts 7. and Paul Acts 26. were accused of heresy and speaking against Moses and the temple, they made a confession of their faith not in words of Scripture, but in deductions and necessary consequences drawn from Scripture and applied to themselves, and these in Nebemiahs time who wrote and sealed or subscribed a Covenant, did not write and seal the express Decalogue and ten Commandements, nor the words of the Covenant of Grace. I will be thy God and the God of thy seed, but enter into a curse and into an Oath to walke in God's Law which was given by Moses the servant of God and to observe and to do all the Commandments of the Lord our God and his judgments and his statutes and that (say they,) we would not give our daughters to the people of the Land, nor take their daughter.
daughters for our sons, and if the people of the Land bring ware or victuals on the Sabbath day to sell, that we would not buy it of them. & Nehemiah c. 10. v. 29, 30, 31, 32, 33, 34. &c. compared with Neb. c. 9. v. 38. Which words are not a confession for Covenant in express Scripture, save that they are historically inferred in the Canon of the Scripture by the Holy Ghost. In which sense the law and decree of Nebuchadnezzar Daniel 6. And of other heathen Kings as Daniel 3. 29, 30. Ezra 1, 2, 3, c. 7. 11, 12, 13, 14. &c. Are Scriptures; but they are not the express words of the Law, for there is nothing in the express Law touching the Sabbath, of not buying ware and victual from the heathen of the land that Nehemiah speaks of, which warranteth us to enter in the like Covenant, and make the like Confession of faith to defend and stand to the Protestant Religion, and that Christ was God and man, and man in one person, and that we shall not buy ware or victuals from the Anabaptists and Familists of England who trample on the Sabbath day though these be not express words of Scripture. It is true, Libertines say men have made Apologies and confessions of faith for their own defence as Steven and Paul but they enjoyed not these by authority and command as a rule of faith upon others, and wrote them not as a fixed standard of the faith of others, and that warrants no Church to impose a faith upon others.

Answ. 1. This will prove that as one man accused of heresie may publish a confession of his faith which may clear his innocence and the soundness of his faith to others and remove the scandal according to that of 1 Pet. 3. 15. And by the same reason, Independents, Libertines, Familists, Antinomians, Anabaptists and all the Sects of England, upon the same ground that the Albigensies went upon, should by some Confession and Covenant give an account of their faith and hope with meekness and fear. And what particular persons are obliged to doe that Churches when they are slandered as unfound in the faith are obliged to doe: and so I look at a forme or confession of faith as a necessary Apologie for clearing of the good name of a Church defamed with Heresies, and new sects, but for the imposing of this Confession upon others, these others are either Neighbour Churches, or their own Members.
As concerning neighbour-Churches they have no Authority over them. Yet may they declare that Familists who say Christ is not come in the flesh are the Spirit of the Antichrist, and for these, of their own Church, if they go out from them and separate to an Antichristian side, after the example of the Apostles and Elders, they may command them to abstain from such and such heretical opinions, and after they have convicted them as perverters of souls, proceed to excommunication against them as refusers to consent to the form of wholesome words: as may be proved from Math. 18.15, 16, 17. &c. Rom. 16.17; 1 Thes. 2.13, 14, 15. And other Scriptures as Rev. 2.1, 2, 3. v. 13, 14, 15, 16, 17, 18, 19, 20. Now that it is not sufficient that they be put to subscribe a confession of faith in only Scripture words is cleare, 1. because the Jews will swear and seale the old Testament in their own sense, but their sense makes the old Testament to be the word of man, not the word of God. The Sadduces acknowledged the five books of Moses to be the word of God, yet because they denied the resurrection of the dead, Christ argueth them Math. 22.45. Ignorant both of the power of God asserted in the books of Moses and of the scriptures, especially of that scripture which God spake out of the bush to Moses; I am the God of Abraham, the God of Isaac, &c. Exod. 3.8. Yet would the Sadduces have sworn and subscribed all the book of Exodus as the undoubted word of God, but when they denied the resurrection, sure these words I am the God of Abraham, &c. making the Covenant of grace to dye when Abraham dyed, and Abraham to have perished in soule and body as they expounded it, was not the word of God, and Pupists will subscribe the old and new Testament and the three Creeds, the Nicene Creed, the Creed of Athanasius, and that which commonly is called the Apostles Creed. Yet as they expound the word and these Creeds, we say they transforme the word of God into the doctrine of devils and most abominable Idolatry. The greatest hereticks that were, Arius, Nestorius, Apollinaris, Macedonius, the Trebizite acknowledge the scripture to be the word of God, and will swear and subscribe the word of God and contain themselves in a safe scripture location, within the words of scripture. But their faith is not the faith of the scripture, and this makes ten thousand
and millions of faiths; where as the word faith there is but one faith. For Arminius hath one faith, Apollinaris is another, Nestorius another, and every heretick a faith according to the sense that he falsely puts on the scripture, and all may swear one Confession of faith in Scripture words.

Arminians say, no man after he hath received a decree of a Synod is longer obliged to it, nor upon any other condition, but in so farre and so long as he judgeth in his conscience that it is true.

Answ. This is mere Scepticisme, and to make the conscience whether erroneous, or not erroneous to be a Bible and a rule of faith. For though the erroneous conscience say, it is service to God to kill the innocent Apostles John x6. 1. Yet the first commandment lies upon these murthers with equall strengthe, thou shalt not kill, otherwise they are not guilty of murder. For if a Synod decree to kill Peter and John, because they preach that the Son of Mary is the Messiah, is bloody persecution. Then so soone as Scribes and Pharisees in their erroneous conscience (for Libertines make exceptions of no consciences, an erroneous more than another, nor erring in fundamentals more than another) shall judge it service to God to kill the Apostles they are loosed from the first commandment and no longer obliged to this (thou shalt not murder.) So the author of the tractate called Armini. Where mens scope is any way to remove controversies, there is there no care or little at all of the truth of God, and where the externall peace of the Common-wealth is heeded precisely, there peace of conscience is of none or of little value, the truth is not there perswaded, but crushed.

Answ. The learned and renowned professors of Leiden answer the end of Synods is not by any means good or bad to remove controversies but to burie them by the power of the word.

2. Only externall peace separated from truth should not be intended, but conjoinned with truth and peace of conscience.

3. The end of Synods is not effectually and actu secundo to silence hereticks and gain-fayers of the truth, nor is it Christ's scope in convincing the Sadduces that the dead must rise Math. 22. to perswade the truth, so as there shall never be on earth a Sadducee again who denies the resurrection, for in Paul's and in the Apostles time the Sadduces still denied the resurrection, after
after the Synod of Jerusalem Acts 15. There arose many that said we must keep the Law of Ceremonies, but the end of Synods is to doe what may actus primo, remove controversies and silence Hereticks by clearing scripture, and truth, but the end is not to remove obstinacy that is not the scope of Synods nor of preaching, nor of the scriptures, but all these are in the event as God blesteth them and concurreth with them: the end of Synods is not to oppresse or deprive ministers, the end of despised and obstinately refused truth is such.

Arminius. Synods should not aym at setting up their own authority which in matters of faith is none at all, such decisions are the heart of Poperie, and makes all religion without Synods to be uncertain.

Answ. Synods should take care that no man despise their Authority, as Timothy is exhorted by Paul but their Authority in matters of faith is conditionall, and so not nul. 2. Synods are necessarie ad bene esse, not absolutely, for many are faved, both persecuted Churches, and believers who never had help of Synods to clear their faith. 3. But none more contend then Libertines doe for a faith as uncertain as the weather which may change with every new moone. The same also may be said of preaching and a ministerie which the Lord Jesus ascending on high gave for the edifying his body the Church, that religion is uncertain without it. For Pastors in publick should convince gain-sayers and to remove heresies Tit. 1. 9, 10, 11; 1 Tim. 6. 3, 4 as well as Synods, and Libertines in their conscience know Protestant Synods Lord over the faith of none as if they took to themselves in fallibiltie as Popish Synods doe.

Arminius. Since Synods may erre, how then place they religion in securitie?

Answ. No otherwise then Doctors and Pastors doe place religion in security, by teaching truth and refuting errors and yet they may erre.

Obj. But Pastours oblige not men to receive what they say, under paine of Censures, as Synods doe.

Answ. Under paine of divine if not Ecclesiasticall punishment, and the one is that way as binding to the conscience as the other, yea more, for it is a greater obligation for Pastours to subject men to divine wrath, if they receive not what they preach, then Pastors subject the disobedient to wrath yet are not lords over the conscience, ergo neither are Synods lords over the conscience for that.
then for Synods to binde them oncely to Ecclesiasticall censures: and yet none can say that Pastours exercise tyranie over the conscience: for the former, Ergo neither can Synods justly be deemed Lords over the conscience for the latter.

Armin. Very often fewer, and provincial Synods doe determine more soundly then many and Oecumenical Synods.

Answ. That is by accident; one Michaiah law more than foure hundred prophets of Baal. But this objection is against the latter that is in a multitude of counsellors and in the excellency of two convened in the name of Christ above one.

Armin. Decision of Synods cannot oblige men while they know that the decision was rightly made, it is not enough to oblige any to consent that that which is decided be true and agreeable to the word of God, of necessity every mans private judgement must goe before, otherwise its an implicit faith.

Answ. That any man should duely, and as he ought believe, and receive the decision of a Synod, it must be both true, and he must believe and know that it is true, but that it may oblige him and doth oblige him, whether his conscience be erroneous, or no, is as true, for then this Commandement (Thou shalt not kill) (Honour thy father and thy mother) should lay no obligation on a man that believes it is service to God to kill the Apostles, as Job 16. some doe. For no man is exempted from an obligation to obey Gods Law, because of his own sinfull and culpable ignorance, for we speak not now of invincible ignorance of these things which we are not obliged to know or believe. But if our sinfull and erroneous conscience free us from actual obligation to be tyed by a Law, then our erroneous conscience free us from sinning against a Law, and so from punishment, for what ever freeth a man from actual obligation freeth him also from actual sinning, for all sinne is a doing against a Law obligation, and if so, then are none to be led by any rule but their own conscience, the written Law and Gospel is not henceforth our rule any more.

Ap.25.f.226. Arminians. The last condition of a Synod is, that the subject of a Synodical decision be ever left to a free examination, and to a farther free discussion and revise. The learned professors of Leyden answere that which is one true and fixed in the word of God, is ever true and fixed in the word
word of God. The Arminians reply, what is true and fixed in the word of God is ever so, and ought to remain so, for the word is beyond all danger of erring. But what is believed to be fixed and fixed and Ratified in a Synod is not so, because it is obnoxious to error.

Answ. They require that before we come to a Synod where fundamental truths are Synodically determined, we be as a razed table and as clean paper in which nothing is written, and so must we be after a Synod hath determined according to the word of God, that is be still Scepticks and believe nothing fixedly, and be rooted in no faith, may not in the faith of the fundamentals that are most cleeare in the word of God; for it is impossible that we can beleve the cleearest fundamentals, as that God created the world, and Christ God-Man redeemed it, but we must beleve them by the intervening and intermediation of our owne sense, or the Churches sense, or the sense of some Godly Doctour; now because all these senses are fallible, and we see Familists put one sense on fundamentals, Papists another sense, and all private men may doe the like, it is not possible that any man can be rooted in any faith at all by this way, for all senses are fallible, & though the scripture giveth clear & evident senses yet such is the Heretical dulness of men, that reject these infallible senses as false; and those others that by their own confession are fallible and so can neither be established by the word, nor by the interpretations of men, though senses of Scripture rendered by Synods be fallible in the way they come to us, because men delivering them may err, yet being agreeable to the word, they are in themselves infallible. And so the old and new Testament in the way they come to us may be fallible, because Printers are not prophets but may miscarry and dreame; but it followeth not they are not the infallible word of life in themselves, when the Spirit witnesseth to us that God, divinity, transforming glory are in these books; as a spouse knoweth the hand writstill loveliness of a letter from her husband to be certainly no counterfeit but true, though the bearer be a rogue and can deceive.

Secondly, this answer still supposeth that Synods do give senses contrary to the word of God, and so we grant they are not onely fallible but false and erroneous, and are to be examined.
of new again in that case; but we hold, when lawfull Synods convened in the name of Christ, doe determine according to the word of God they are to be heard as Ambassadors who in Christ's stead teach us, and what is once true and ratified in Synods in this manner is ever true and ratified as the reverend professors say and never subject to any further examination, and new discussion, so as it must be changed and retracted as false. For this is to subject the very word of God to retraction and change, because a Synod did declare and truely determine it in a Ministeriall way to be the word of God. For what Synods determine being the undenyable word of God is intrinsically infallible, and can never become fallible, though fallible and finfull men that are obnoxious to error and mistakes doe hold it forth Ministerially to others: and it is false that we are to believe what Synods determine according to the word of God. We are to believe it is fallible and lyable to error, and may an untruth, because they so determine, for when a Synod determines, there is but one true God, this principle of faith is believed to be subject to Retraction and fallhood, because a Synod hath determined it to be a truth. But the truth is we are to believe truths determined by Synods to be infallible, and never again lyable to retraction or discussion, because they are and were in themselves and without any Synodical determination infallible, but not for this formall medium, because, so saith the Synod, but because so faith the Lord. It is true, new hereticks pretending new light may arise as Math. 24. 24. And call in question all Fundamentalls that are determined that are cleared in former Synods, but it follows not but these truths are still in themselves fixed and unmovable as the Pole-star, though evil men bring them under a new Synodical examination as Familists doe now raze the foundations of Christianitie, yet Daniel and Christ are Innocent, though wicked men accuse them judicially as deceivers: nor is it enough that Libertines say it may be the word of God and the infallible word of God which the Synod determineth, but it is not so to us, we are to believe it with a reserve, because we cannot know it so to be.

But I answer this concludes not onely against a Synodical determination, but against all Scripture, and all Propheticall and Apostolical determinations in the Scripture, for that there is one
one God not three as the Treithis dream, is believed by some to be false, by others to be true. Yet undeniably it is in itself true that there is but one God, nor is it therefore to be believed with a reserve, because the Synod hath so determined according to the word of God: and this were some answer if we should teach that men should believe, because so faith a Synod. But all the mysterie is, though a Synod should determine a truth an hundred times according to the word, yet if the conscience say it is no truth, the determination of a Synod doth not oblige at all (say Libertines) because the conscience according to the minde of Libertines is the nearest obligeing rule, but any thing obligeeth not to obedience and faith as it appears either true or good to our conscience, for to kill the Apostles appears lawfull, to commit adultery and murther appeareth good to many, yet are not men obligeed to kill the Apostles, or to commit adultery.

Arminius. If a thing be determined out of the word of God by a Synod, then was that thing before determined in the word of God, and yet that must be examined by a Synod which is supposed to be decyded in the word, what need is there of a Synodical examination of that which is supposed to be lyeable to no errour, for so must the word of God be examined.

Answ. What the Bereans heard the Apostle Paul preach Act. 17. 11, 12. was the verie Gospel determined in the Scriptures of the Prophets, what then needed they try the Gospel or examine what is infallible in private among themselves more then in publick Synods? This argument is against the Apostles rule, Try all things, and try the Spirits whether they be of God or not, for sure these rules warranted them to examine Paul, Peter and John's doctrine and Spirits and finding them to be truths decyded in the word to receive them, therefore after there is a Scripturall decision it doth not follow that there should not be a Declarative or Ministeriall decision by Synods and by pastours preaching the Gospel. For this doth close subvert all Ministry and Preaching, and all trying of the Spirits, nor is it hence concluded that we examine the word of God, as if it could be false, but that we are both in private and in publicke to examine and try whether that which is proposed to us as the word of God be the word of God or no: But wee examine and suspect the
the credit of men, who may and can lye.

Secondly, but this supposeth that whatever is brought under a Synodical discussion is false or at least fallible, which is a most false principle of Libertines, and that nothing which is the word of God should fall under a Synodical discussion, to be tried which is true: thus farre the word of God as it is the word of God is not to be tried, not determined but in reference to messengers who are but sinfull men and can deceive, and to our dulness and sinfull ignorance, there is need that a Ministerie and Synods help us with declarative and mysteriass declarations until we be where they shall not need a Temple. And what Libertines say, the same said Anabaptists, so Bullinger saith Anabaptists taught that the Evangelist should be recited without words casting it (that is without preaching) and that every man was free to interpret the Scripture as he will, and that the interpretation of Scripture is not the word of God. So that the peoples conscience and private sense is their Scripture and rule of faith; we need not then Scripture, every mans sense is his Rule, which yet is not so good divinity as the heathen Melytus accused Socrates of, and thought Socrates was worthy to die, for that such as the people beleuved to be gods, be believeth to be nothing such, but thinkest there be some new Diesties: and was it a crime that Socrates thought the peoples lust was no good rule in divinitie?

Armini. All should be admitted to Synods because Religion concerneth the Conscience of all, or if it be confusion to admit all to come, yet should no decision be, except first all the Church be acquainted with the business.

Answ. God never appointed all and every one to lay burdens and Directories or Lawes upon themselves as is clearer A.D. 15. God keeps ever that order in his Church of some to teach and some to be taught, of some to obey and some to be over others in the Lord: that before Lawes bee made that concern the conscience, there should be a reference of all made to the people, and they acquainted with reasons from the word of God before a decision: we shall not condemn, but it is nothing against us.

Armini. These that come to Synods ought to be ingaged to no Church, or to no Confession. But every way free.
Men are to come to Synods not as Nullifidians, but as engaged for truth.

Answ. Then such as convened in a Synod in the Church of Pergamus and Thyatira should not be principled in the faith of Christ and his truth against the deeds of the Nicolaitanes, with whom fornication went for a thing indifferent, or against such as hold the doctrine of Balaam, or Jezabel, they must all come as indifferent to absole as to condemn the Nicolaitanes and the false Prophetesses Jezabel. But Paul and Barnabas came to the Councell of Jerusalem as Members thereof, being fore engaged to condemn Circumcision as not necessary to salvation, and had preached against such a necessitie and yet were not byass'd Voters in the Assembly, and by this reason if Fundamentals be to be established in a Synod, and the contrary errors to be refuted, when Doctor's come to a Synod they must leave faith and foundnesse of faith at home, and come to the Synod with purpose to buy and bargain there for a new faith. And let all men come thither as Scepticks and Nullifidians, and goe so also away believing with a reserve, that that the Synod hath determined, may be a lie. But as Arminians take true libertie of free-will to be an absolute power to doe ill or well, stand or fall eternally, so they judge that Libertie of prophesying is a Liberty to teach and believe indifferently either lies or truth, heresies or found doctrine, whereas libertie to doe ill in any sense is licentiousnesse, not libertie.

Armini. The question is not, whether a man when he judges right can erre, for who can affirmes that but whether either a man or a Church who judgest rightly according to the word of God, have any law or power to command and enjovn others to receive and believe, what they have rightly judged, and that without controversie, for no man is ob伊斯ed to receive and believe a truth, which a Synod unanimously or for the most part, hath truly judged, because the Synod hath so judged, or sayth so.

Answ. But Libertines make such a question, for they affirm that a Synod doth never judge so rightly, but we must believe what they judge with a reserve, and so that what they determine is false, or may the next day be false.

Secondly, we conceive that God hath given to some one single Pastor, and farre more to a Synod of Pastours and Doctors a power to rebuke, teach, exhort with all authority.
The power of Synods

Tim. 4. 1. 2. To charge Tit. 2. 14. them before the Lord. 1.
Tim. 6. 17. to lay on burdens and decrees Act. 15. 28. c. 16. 4.
And that all that heare them believe and receive as true what
they speak in the Name of the Lord, according to that, be that
heareth you heareth me; be that despiseth you, despiseth me. He
that will not hear an Ambassador as an Ambassador speaking
from his Master and Prince, refuseth to hear the Prince that sent
him, yet we say not that they are to be heard without contro-
versie as they object, that is, peremptorily, absolutely as if their
word were the very Oracle of God, but they are to be heard,
but not but after trying and searching, and not but conditionally
in so farre as they carry the minde of God along with them,
so that there may be an appeal to the Scripture; & place left for
examining and trying of their doctrine whether it be so or no.

Another Libertine faith, it is in vaine said, Try all things, if
a Synod may impose; for either the tryall relates to a particular
judgement to be made, and that judgement to a practice to be
confirmed, or not, if not, as good not try; if I try only for trys-
als sake, and if when I have tried, I am but where I was, to wit,
I must be concluded by others vote and imposition; if yea, then
to what purpose is the imposition? for if I approve it, the im-
position is needless, if I reject, it is fruitless.

Answ. 1. There is no doubt, but trying all things 1 Thess. 5.
relates to judgement and practice, nor is it more against the Mi-
neriall and conditionall imposition of a Synod, to you to try,
then it is against the imposition and commanding power of the
Prophets, Jeremiah, or others, or the Apostles, Paul Act.
17. or John. 1 Joh. 4. 1. For Prophets and Apostles impose
Scripture as Paul did Act. 17. on the Bereans; but condition-
ally after they finde it agreeable to the Scripture, and the Pro-
phets and Apostles, conclude by their vote and sentence, yet
better you trie as not try. For this argument is more against the
Bereans trying of Paul, who had Apostolike power to impose
and place the poor Bereans in the place they were in before
they tryed, and so as good the Bereans, not try Pauls doctrine,
as they say; for they are concluded by Pauls vote, if they mis-
carry in their trying and finde, though mistakingly and ignorantly
(as this Gamaliel argueth) that Pauls doctrine is contrary to
the Scriptures, are they not concluded under unbelief in refusing
the
on the Conscience.

the Gospel and in humbling at the stone layed on Sion? sure they are. 2. if you approve Paul's doctrine, the imposition, or peremptory command of Paul to receive it, else he will shake the durt off his feet against you and leave death at your doore, the imposition is not needlesse, but the commanding power in the Ambassadors of Christ, be they one as a single partour, or many, as a Synod, is not needlesse, but usefull and fruitfull, and is the power of God and the savour of life in vs self. Should an ignorant man say the Commanding Ministeriall power of the Gospel which faith, except ye beleve ye shall die in your sins, needlesse? when it bringeth forth fruit. Suppose Paul say to Eimias (as in effect he did) if thou wilt not beleve, and cease to power others from believing, I will smit thee with blindness. If this imposition had wrought faith in Eimias, as by the grace of God it might, had this imposition been needlesse? the man might as well say; because this tree brings forth fruit being digged and branched, and pruned, therefore digging was needlesse. But he supposeth vainly that imposing and commands issuing from Synods under penaltys and extrauries are contrary to trying all things, because imposing concludes men under censures, though they trie the decrees of Synods to be unjust, but the imposing of Synods is conditionall, not absolute as Libe-
sines suppose, for after Synods impose, it beleevers after trying and due examining, shall finde that: truely and really the decrees are beside, or contrary to the word of truth, the imposing neither is a just Imposing, nor any imposing at all. For neither Prophet, nor Apostle, nor Angel from heaven, nor Church can lay commands upon men imposing or binding under pain of censures to that which is unfound and false or unjust or wicked; and if people shall finde their decrees truly to be so after tryall they have power to reject them. And 3. the last part of the Argument if I reject the imposing command of a Synod, it is fruitlesse, is a poore one like the wit of the Author. For if I reject these imposing commands, when just and lawful they are fruitlesse to me, and the savour of death as the despised Gospel is: But not simply fruitlesse on Gods part, as the argument supposeth, except the Author with Arminian's dream that God imposeth obedience in all lawfull Ordinances, but he cometh short of his end in the Reprobate. But Ordinances are not
The power of Synods

not fruitless to God, for they prosper even in the end and they are sent for. Ex. 55. 11. & Co. 2. 16, 17. If they render men unexcusable, they are not fruitless, for they declare the Justice of God.

2. They that have Rights (as the Author) and power of imposing, are Lords of my faith, but so are not any men, the Apostles themselves assumed in order for by faith ye stand. Take away a Christian's judgments, faith, and you take away his legs, his standing under him.

Answ. So doe all the ignorant and heady Libertines in England argue, but not one of them had a head ever to prove this consequence. For the Apostles had Ministerial right to impose and command in the name of the Lord under paine of censures, yet are not either Prophets or Apostles: lords of mere faith, but Ministers and mere servants; it is just as if you would lay such a Justice of peace imposeth, that is commandeth you obey such lawses under penalties, ergo this justice of peace takes on him to be Soveraigne Prince and King over those whom he thus imposingly commandeth. 2. This imposing takes not away judicious beleeving, all is a beggerly suiting of the question. If imposing were a commanding that wee receive absolutely what they say, be it good, or ill, without examining the argument were conclusive as God himself requires Abraham to kill his Yonne, Abraham was without examination to give absolute obedience, and this proves God to be Lord of the conscience, for knowing, his word to be his word wee are not to examine it by the Scripture or Law of nature, because if we know who speaks, we are not to examine, what is spoken. But though we know who speaks among Creatures, be it a Prophet, an Apostle, an Angel, ye must we examine both who speaks and what is spoken. 3. In vaine (faith he) did the Bereans try the Apostles doctrine, and unduly were they commended, if that doctrine were imposed upon them.

Answ. It follows only in vaine did the Bereans try Pauls doctrine, if Paul took Gods roome and commanded the Bereans to receive his Gospel hand over head, whether it was agreeable to the Scriptures or no: the ignorance of the nature of Protestant Synods and of Popish Synods begotted many ignorant and foolish objections in Lib-
berrimes. It is true Papists say, their Synods but impose Ministerially upon men, not as lords of men's faith, but they take away what they give. For 1. they will have none to examine and try the degrees of their Synods, which we leave to all. 2. Though they say they propose nothing in Synods, but what is agreeable to the word of God, yet will they be the sole, & only infallible judges of what is the word of God, what not, what is Scripture, what is the word of God in the breast of the Church, and they must be the only infallible Expositors of the word of God, and what is agreeable to the word of God (or which is all one to mens traditions) what not, and so they by consequence make themselves lords over mens faith. Which the Apostle Paul would not doe for he said not to the Bereans, when you have tried, whether my doctrine be agreeable to the Scripture, or no, yes I and the Apostles are the only sole infallible judges both of our own doctrine, and of all your tryings, and you have not so much as a private judgement left to you.

Chap. III.

The Church may complain of Hereticks.

The same Authour argues against the Churches instigating of the Magistrate against men for matters of conscience. Ministers are not armed with force and it is not fit they should levee per alios stirre up the Magistrate against others, the Magistrate is the Minister of God properly for wrath. But it is fit for Ministers to say as Christ, I came not to destroy but to save alive.

A sim. The Authour faileth the question is not of transmitting of such things to the Magistrate as belong to manners, but to conscience, as if an heretick failed against no manners. Yet all his Arguments prove that Ministers should not complaine to the Magistrate of ill manners and the scandalous conversation of any, and thus he instanceth from the example of Christ, who John. 8. would not accuse a woman of adulterie. 2. The Magistrate is as properly the Minister of God for good, for the praise of well-doing, as the Minister of God for wrath, and if the Church.
Church should tell the Magistrate his duty, as watchmen should do to all under their care. 1 Sam. 9, 16, 17, 18, 19. Magistrate or other, if the Magistrate spare the life of a murderer, the watchmen are unfaithfull, if they complain not openly and tell the Magistrate he does not his duty, and upon the same ground, if the Magistrate must cohere with the sword seducing wolves and Jezebels, the Pastours ought to admonish him. And its Atheistical to say the Magistrate is conscious of sins against manners, and of his duties and obligation he needs no instigation. Because no Magistrate be he an Ahab or a David, but he needs be quickened to his duty, and will send a murderer away, and a bloody Joab whom God will have not to live, and should the Prophets be called instigators, and savements per alios, such as destroy mens lives when they tell the Magistrate he is a murderer and guilty of innocent blood, if he suffer the bloody man to live? or should this be called tale-telling, and the Pastor thrusting of himself into a more disaffecting office to be a Tale-teller an Apparitor or Summoner of men to the Civill Magistrates court, be made such a poor man-beside and wife and Children of starved because he is not of his opinion. What would this author give an Atheistical to say? but solanderous preaching or free Synodical complaining to the Magistrate? such a man of our charge is damned by his own conscience and devours the flock, as Armin and Mauze did, such a one is a bloody murderer, a Sorcerer the Magistrate bears the sword to execute vengeance on evil doers, and yet suffer known murthers to live and be gray-hair, are Ministers who are to warn Fathers, Teachers, Masters, Judges, Kings Jer. 1. 10. Nations, and Kingdoms of their duty, shrusters of themselves into a disaffecting office, and Apparitours and Summoners of men before Civil courts, because they warn the Magistrate of his duty? is this obstructing into another office to give warning to all to be free of the blood of all men? this is like the speech of a wicked King Amaziah 2 Chron. 25. 16. To the Prophet who rebuked him for seeking after the Gods of the Nations. Are they made of the Kings Counsel? forbear, why shouldst thou be smitten? I therefore summon this author to compeer before the judge of the world and give an account of this doctrine, for he speaks it against the faithful servants of God of the Church of Scotland.
who complained to the king of Idolatrous seducers and Seminary priests and Jesuits, of bloody murthers, of grinders; of the faces of the poore and incorrigible scandalous offenders; whose wretched example was a shame to the Gospel and brought guilt upon the land, that he might use the sword against such evil doers? and should Ministers be Apparitours and tale-tellers either against such as deserve capital punishment for sins against the second table as well as against the first table? woe will be to him that calls good evil, and evil good. Is the necessary duty of the calling of a watchman to warn the Magistrate of his bloody omissions, (for so the Lord calls it Esay. 1. 21, 22. Esay 3. 12, 13, 14, 15. Prov. 29. 7. Prov. 31. 8. And exhorts to it) an over-doing? and a tale-bearing?

He cites also the example (p. 76. 77.) of Christ who would not accuse the woman taken in adultery. What doth this prove? Ergo Christ would not have faithful pastors to complain both to God, and to preach against Rulers who punish not incorrigible adulterers? Christ would not accuse her, he would not judge her. Ergo the Judges under the new Testament who accuse, judge and condemn adulterers, are not followers of Christ? What can an Anabaptist alledge more to prove there ought to be no Magistrates under the new Testament? Adulterers must be tolerated: A Minister should not preach that the Magistrate sins in not punishing the Adulterer. Christ complained not of Pilate mixing the Galileans blood with their sacrifice to Caesar, should therefore Ministers not complain though the Christian Magistrate suffer such blood-shed?

* Of the same kinde is that wrangling, prudent fathers encourage not their children to informe of one another's faults, because it doth not nourish love. What then? Ergo Ministers should complain to the Godly Magistrate of no omissions at all? I think by this Divinitie, if one brother know his brother to kill his brother, he should neither informe father nor Magistrate that the murtherer may be rebuked by the father or corrected by the Judge, because that may hinder love, but let this wrangler answer, whether it be more reall love to the murtherers soul to informe against him, and more glory to God, more peace to the familie; or to be silent and let his brother run to hell, and wrathlye upon the whole land? It is but a losse of time to re-
The state of the question touching
such weak foolerie against natural reason, far more contrary to sound Divinitie, for it pastors informe against evil doers out of desire of revenge, malice or hatred, they ought not upon these grounds to rebuke any sins at all, and we condemn the doing of good duties upon evil motives and principles.

Chap III.

The state of the question of compulsion of conscience, and toleration.

The question touching Libertie of conscience was never by us, nor any man, save Libertines, themselves and ignorant Anabaptists both of old and late moved concerning internal liberty remaining within the soule, as libertie to think, understand, judge, conclude, whither the Magistrate can force men, with the sword to opinions, and cudgel them out of some into other contrary judgements, in the matters of God, for the Magistrate cannot take on him, yea not the Church under the paine of censures compell any to think well of Christ, or ill of Antichrist. Yet most of the senseless arguments of the times are drawn from the immediate subjection of the conscience to God, from the nature of conscience, Religion, faith, fear, and the elicit acts of the soule which cannot be compelled, yea in this meaning, we think God can neither offer violence, to minde, understanding, will or affections of love, fear, joy, because all these elicit acts cannot flow from any principle, but the internal and vital inclinations of the soule, though the devils be laid to believe against their will, yet not against the inclination of the understanding or desiring facultie.

All the question is concerning the imperated acts and these externall, that is not touching opinions and acts of the minde, but that which is visible and audible in these opinions, to wit, the speaking, professed holding of them, publishing, teaching, printing, and known and externall persuading of others to be of our minde. So that the question will come to this, whither the Magistrates sword be to regulate our words that concerns our neighbour, as that we lie not, we forswear not, to the
COMPROMISION AND TOLLERATION.

Hurt of the life and credit of our neighbour, that we slander not, rail upon no man, or take against the prince and ruler of the people; but whether we utter or publish of God though never such blasphemies and lies, because they come from the conscience (as if truths or words we speak for or against our neighbour did not flow from a conscience either good or ill) be above or beyond all swords or coercive power of men. It is clear the question must be thus stated, for all the laws of the old Testament (which we hold in their moral equity to be perpetually) that are touching blasphemies, heresies, solicitation to worship false Gods and the breach of which the Godly Magistrate was to punish, command or forbid only such things as may be proved by two or three witnesses, and which husband and wife are not to conceal; and from which all Israel must abstain for fear of the like punishment. Deut. 13. 8, 9, 10, 11. Deut. 17. 5, 6. Levit. 20. 1, 2, 3, 4, 5. But opinions in the mind, acts of the understanding, can never be proved by witnesses and such as neither Magistrate nor Church can censure.

Then we referre to all the Godly, if Libertines and Anabaptists deal brotherly in affirming that Presbyterians persecute them, because of tenderness of conscience, they cannot come to the light and judgement of their brethren in all opinions.

2. There is a tolleration politick and civil and spiritual or Ecclesiastick shame and fear in punishing heresies either by the Judge or the Church, whether in civil or Ecclesiastical censures, rebukes, Excommunication is not of punishment in both; as is evident, if we compare Judg. 18. 7. Where it is said, There was no Magistrate in the land that might put them to shame in anything. Deut. 13. 11. With these places that speaketh of spiritual censures, in the feare and shame of them as 1 Tim. 5. 19. Receive not an accusation against an Elder, but before two or three witnesses, then an Elder is scandalous may incure shame of being accused. and Matt. 18. 17. let him be to thee as a heathen and a Publican. 1 Tim. 5. 20. there be such, rebuke before all, that others also may fear. So the avoiding of Idolaters, and Hereticks. 1 Cor. 5. 11. Tit. 2. 10, 11. Tit. 3. 9, 10. 1 Pet. 2. 18. Gal. 1. 8. brings publicke shame on them. 2 Thess. 3. 14. then look what forceing power the shame the Magistrates can put Hereticks to, and what compulsory influence it hath on the
conscience and so should not be inflicted on men for their conscience and holding of heresies, as Libertines lay, the same compulsorie power hath concionall rebukes of Pastors or private Christians, and of admonition, excommunication or the avoiding of the societie of false teachers either by the whole Church or by private Christians, and the arguments proving the Magistrate cannot punish for conscience in his politicke Sphere doe also prove that hereticks should be rebuked sharply that they may be found in the faith, contrary to Tit. 2. 13, and that we should neither admonish them nor avoid their company which is absurd; so they be more ingenious Libertines who free false teachers and hereticks from both civil and ecclesiastical censures, than those who free them from civil and subject them to Ecclesiastical censures, for Ecclesiastical compulsion hath no more influence on the conscience by way of teaching then politick or civil, and the arguments taken from the nature of conscience is as strong to prove that the Church of Pergamus, Ephesus, Thyatira should suffer liars, false Apostles and seducers, such as hold the doctrine of Balaam and Jezebel the deceiving Prophetesses, who teach and professe according to their erroneous conscience contrary to Rev. 1. 2, 3, 14, 20. as that the Godly Prince should suffer them: nor can it be said that Church-censures are spirituall punishments and to work on the spirit, and have instructing, rebuking and exhorting going before, but the sword is a bodily punishment, and hath not instructing going before. For I answer though these two punishments differ, yet they agree that formally both are alike compulsorie of the conscience, and neither of them act upon the spirit by teaching and instructing as the word doth, so as excommunication of a hereticke should have instructing and convincing going before, so should also the Magistrate presuppose, before he strike with the sword, that the false teacher hath been instructed and convinced, and so he doth formally punish him with the sword, for his pertinacious perverting of souls.

3. Nor can it be replied that men should not be punished for either opinions, or for holding opinions that flow from meer conscience, when they publish, preach and print them from no principle, but meer conscience, not for gain or a morsell of bread, or for preferment in the State or Army. To this I answer
swer; lay aside opinions and answer me this, how the Judges that are for liberie of conscience are not to punish some words except they would be guilty of persecution, to wit, such as these, _the Trinitie is but a fiction, Christ is no more God then another holy man._ Yea, _Christ was but an Imposter_, and yet they punish words and deeds of the same kinde that come from meere conscience. The answer must be, the former words are from meere conscience and the publishers thereof will swear they hold them as the meere enforcing light and judgement of their conscience; But these other words and deeds which the Magistrate censures, are not from meere conscience. But I beleewe these that acted in the late controverted Parliament and by vertue thereof, yea and many Godly men of them that are punished by the Judges and many of the Godly that fled for fear act from meere conscience, and will swerae they did so act according to their sworn covenant, and to prevent a new warre: and that they did it neither for gaine, nor for preferment in State or Armie. And if it were referred to the consciences of most of the Armie why they disbanded not when the Parliament commanded them, but doe by their practices treat a warre to themselves and the land (a judgement of God of all others the saddest) when they have none to fight against but shadows and enemies of straw and hay; I judge they would swear that they judged the charge of the House against their conscience, and unjust, and that they hold up warres out of meere conscience, and to vindicate the oppressed subjects and for preventing of a new warre, and not for gaine or preferment. So the question is not yet answered; why some externall actions of words and deeds comming from meere conscience without any carnall pretext, as they will swear cannot be punished, but violence must be done to conscience, so the men persecuted, and others that doe the like and speak the like from no principle but pure conscience, without any carnall pretext, as they will sweare, are punished and yet neither violence is done to conscience nor the men persecuted, for acting according to conscience and a sworn Covenant. But they justly punished: if acting from meere Conscience be the formall cause why men are not to be punished, it should hold in all such acts.
4. They come to me sick in the brain, who hold that it is an act of love and charity in the Magistrate to restrain Arisimisme, Socinianisme &c. and to discountenance such seducers, and yet bring arguments against all external force in matters of Religion or compulsion in general: a discountenancing and a keeping of men from places, dignities, offices, is the highest compulsion of penalty you can devise. What arguments fight against any compulsion of the Magistrate positive or negative doth fight against all. If it be lawful for the Magistrate, as for all other men, to doe all he can for the truth as some say, and the Magistrates invitations, recommendations, exemplarie profession, general tuition, excluding, coercing, are all nothing but words, then agree to all Christians as Christians and are nothing peculiar to the Magistrate, the Magistrate as a Magistrate cannot request, he must command as a Magistrate, and all his commands if disobeyed, are in order to the sword.

5. The question is not whether Religion can be inforced upon men by the Magistrate by the dint and violence of the sword, or onely perwaied by the power of the word. Wee hold with Laetanius that Religion cannot be compelled, nor can mercie and justice and love to our neighbour commanded in the second table, be more compelled than faith in Christ. Hence give me leave to prove two things. 1. That Religion and faith cannot be forced on men. 2. That this is a vain consequence, Religion cannot be forced but must be persuaded by the word and Spirit, Ergo the Magistrate can use no coercive power in punishing Hereticks and false teachers.

For the first, we lay hold on all the arguments that prove the word preached to be the only means of converting the soule, begetting of faith and that carnall weapons are not able, yea nor were they ever appointed of God, to ding down strength holds, nor can they make a willing people: and Laetanius said well, What is left to us, if anothers lust extort that by force, which we must doe willingly? And that of Tertullian, It is of the law or right of man and of his natural power what every man worships, what he thinks he should worship, nor doth the Religion of one either doe good or doe evil to another man, nor is it religion to compell religion, which ought
Compulsion and Toleration.

to be receiv'd by will not by force: since sacrifices (of worship) are required of a willing minde. In which I observe. 1. Tertullian speaks not of the true Christian Religion which is now in question: but of Religion in generall as it is comprehensive of both true and false Religion. Because he speaks of that Religion which by the Law of nature a man chooseth, and is humani juris & naturalis potestas: but it is not of the law of man or natural power, nor in flesh and blood power to chuse the true Christian Religion, that election is supernaturall faith. Tertullian there and else where often, as also the Scripture: Job. 6. 44. Math. 16. 17. Math. 11. 25. 6. 27. 2. Religion is taken two ways 1. for the inward and outward acts of Religion as seen both to God and man as Lactantius, Tertullian and others say, so it is most true. Christians ought not with force of sword, compel Jews, nor Jews or Pagans compell Christians to be of their Religion, because Religion is not begotten in any, by perfwal of the minde, nor by forcing of the man. Again Religion is taken for the externall profession and acting and performances of true Religion within the Church or by such as professe the truth, that are obvious to the eyes of Magistrates and Pastors, and thus the sword is no means of God to force men positively to externall worship or performances. But the sword is a means negatively to punish acts of false worship in those that are under the Christian Magistrate and professe Christian Religion, in so farre as these acts come out to the eyes of men and are destructive to the souls of these in a Christian society; Tis even so (not otherwise punishable by the Magistrate;) for he may punish omissions of hearing the Doctrine of the Gospel and other externall performances of worship, as these omissions by illexample or otherwise are offensive to the souls of these that are to lead a quiet and peaceable life in all godliness and honesty; nor does it follow that the sword is a kindly means to force outward performances, for the Magistrate as the Magistrate does not command these outward performances as service to God, but rather forbids the omissions of them as destructive to man, for example a Physician commands fasting, Pastors after the example of James commands fasting when judgements are on us, the plucky command -
commands it, in so farre as eating troubles the common society of humours, members and temper of the body, and the Physician forbids eating so as he will have no more to do with the patient, if he will disobey: and so trouble the temper of the bodie, which is the onely object the physician workes on. Pastors command fasting to be in sincerity for afflicting and humbling the soul under the mightie hand of God. So the Magistrate forbids cutting of a vein or shedding of blood as a thing troubling the peace of humane society, yet his command is not a direct means of preventing diseases in the bodie of a subject and for healthie living. But the Physician commands to cut a vein and to shed blood for health and to prevent a disease, and finnes neither against the Magistrate nor God in so doing: so doth the Magistrate not directly command going to Church as a worship to God, so as his commands have influence on the conscience as the Pastors commands have, but he commands going to Church and hearing so as the omission of hearing hurtes the society whereof God hath made him a civill and politick head: in this latter sense must Laetantius, Tertullian and others be taken, otherwise these words, the Religion of another does his neighbour neither good nor ill in rigour, are not true, the ill example of others in Idolatrue brings ill upon all the Church. Deut. 13. 5. yea and the fierce anger of God, v. 17.

Again Laetantius saith false Religion cannot be compelled, but he denies not that Christians may punish blasphemies in true religion. 2. he denies we may propagate the Gospel among Pagans with the sword: both which points we teach. There is no need (faith be) of force and injurie, because Religion cannot be compelled, the businesse is to be tranfacted by words rather than blows, that there may be willingness. Let them (enemies of the truth) draw the sword or sharpness of their wit: if their reason be good, let it be produced: we are ready to hear, if they teach (nothing more clear than that he spake of the Pagans that would force Pagans worship on Christians: we beleive nothing of their Religion, while they are silent, as we cannot yeild to them while they rage against us, let them imitate us, and declare the reason of the whole matter; for we (Christians) doe not allure, as they
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(Pagans) frequently object to us, but we teach, we prove, we demonstrate: therefore none by us are kept against their will. Disturbing for he is unprofitable to God who wants devotion and faith: (hostes Religionis Christiana) actum ingenuorum suorum, si ratio corum vera est: offratur: parasitum, adire, si docent. Tacitus cerit nihil credimus, sicus ne svenientibus quidem cedimus, impenitus nos, aut rationem res totius exponant nos enim non illicimus (ut ipsi objectant) sed docemus, probamus offendimus: ita quo nobis retinetur iniuria: iniurias esse enim, deo qui devotionis actio careat, & tamen nemo dissecit ipsa veritate retinere.

Laetant: ibid. longe diversa sunt Carnifex, cina & pietas, nec potest una veritas cum vi, nec jactitia cum crudelitate con- jungi. Ibd. sed

Laetantius speaks of such a violence as is without teaching, parati sumus andire si docent tacensibus certe nihil credimus. But suppose

in ipsa Religione sc defensionis genere falluntur. Defendenda enim, Religio est non occidendo, sed moriendo, qui codices moriendo, vim sequestrabat, non selectas sibi. Laetant. speaks of compulsion without all teaching. These that are without the Church are not to be compelled.
Some fathers were in that error (as Augustine was, but retract ed it) though Augustine affirn'c we may compell men to the faith, yet he speaks of improper compulsion, and of Donatists and such as are within the Church, whom he thinks the Magistrate ought to punish, which is not a compelling of the seducer to the sound faith, but an act ofjustice in punishing him for his spreading of heresies to the perverting of the faith of others. Upon these grounds Cyrilus fa th, Moses Law is good and the Kingdom of Christ is wholly heavenly, and spiritual, and therefore hath spiritual service and spiritual armour: and therefore a spiritual not a carnal sword to punish the enemies of this Kingdom, becomes Christian men. But he speaks of enemies without the Church (who as I continually hold) are not with warres and the sword to be compelled to embrace the Christian Religion and therefore addeth on the contrary. Israel did fight against Amorites, Canaanites and Jebusites with weapons of iron: but he speaks not of the Laws Deut. xiii. c. 17. Lev. xxi. 24. and such, in which death was decreed for the false Prophet within the visible Church. And sometimes the fathers have comptely with unsound Em perous who have tolerated, Nestorians, Arians, and Jews, but that is no law for us. But the other point is that though these that are without are not to be compelled to embrace the true Religion it followeth not that the Magistrate should not coerce false Prophets, or pernicious teachers, such as Baals Priests, who openly seduce the people of God to Idolatry.

1. Because the Magistrate cannot, nor ought nor to compel evildoers, murderers, adulterers, robbers, liars, to be internally peaceably, chaste, content with their own as well as they must be such externally, no more than he can compell them to inward fear, love, faith in God, and to the external performances thereof. But it doth not follow that therefore the Magistrate cannot command externall acts of mercy, chastity, self-contentedness, and should not punish murderers, adulterers, theft, robbers, perjurers; for to punish these makes many hypocritically peaceable, chaste, content with their own, true in their word, as well as punishing false teachers and heretics maketh many hypocratically found in the faith. So Augustine contra Pelian, i. 3. c. 83.

punish heretics, for to he should not punish murderers.

2. There
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2. There is no ground in Scripture to say that because the Canaanites erred against the duties of the first table only, that therefore Israel was to destroy them in warre. For Joshua 11. 26, 27, 28. the contradiction is clear, Joshua made warre with them, because God having hardened their heart they came out in battle against Israel: and so the cause of the warre was not Religion and their madness of Idolatry (though on the Lords part it was a provoking cause) but violence in invading an harmless and innocent people, so Joshua and Israel compelled them not to embrace the true Religion, then from thence it cannot follow therefore no lawes were to be made against the false Prophets and blasphemers. And if that consequence was null then, it cannot be strong now. So we say under the new Testament: we cannot bring in to the faith the Heathen and Pagans by violence and the sword, it follows not Ergo, no blasphemers within the visible Church should be forced. 3. Violence and the sword is no means to work men to subjection to Christ, it follows not Ergo because the weapons of our warfare are not carnal, but spiritual. 2 Cor. 10. 5, 6. the Apostle should not say shall I come unto you with the rod or in love, or in the spirit of meekness. 1 Cor. 4. 21. and therefore he should not delivery any to Satan. 4. nor is this a good consequence, because the fear of bodily death or punishment by the sword cannot convert, therefore it cannot terrifie men from externall blasphemy and tempting of others to false worship, for the externall man his words, solicitations, do ill by teaching, and his actions, not the inward man or the conscience and the soule is the object the Magistrate is to work on. For neither under Moses more then now, could the sword convert men to the true Religion, yet bodily death was to be inflicted on the seducer, then, as now Deut. 13. 11. And all Israel shall hear, and fear, and shall doe no more any such wickednesse as this is among you; and afflictions work the same way now Rom. 13. 3. for rulers are not a terror to good works but to the evil, wist thou then not be afraid of the power? doe that which is good, and thou shalt have praise of the same.

There be five pull-backs that keep one even here and in a false way, as may be collected out of Augustines writings from.
from which by the terror of just lawes, they may be affrighted from seducing of others as 1. fear of offending men especially those of their own way; 2. an hardning custome in a false way. 3. a wicked sluggishness in not searching the truth of God. 4. the wicked tongues of enemies that shall traduce them, if they leave herefes. 5. a vaine persuasion that men may be saved in any Religion. See Augustine epift. 114. & ad Vincent. epift. 48. epift. 50. ad Bonifacium. contra Petilianum. l. 3. c. 83. lib. 3. contra Cresconium cap. 51. contra Gaudenium. l. 1. c. 19. & lib. contra Parmen. c. 10. contra Gauden. l. 1. c. 24. de unitate Eccles. c. 20. epift. 166. And so that which the Objector Mr. John Goodwine long agoe objected is easily answered, that the Magistrate cannot in justice punish that which is unavoidable and above the power of free-will to resist, but such are all herefes and errors of the minde. For this might well have been objected against that most just law Dent. 13. why should God comaind to stone to death a seducer that tempts any of his people to worship false Gods, because such a man is sick but of an error in the minde, he believes he does service to his God, whom he believes to be the true God, in so doing, and had the heathen and Jews under Moses more strength of free-will and more grace to resist Apostacie, Blasphemie, wicked opinions against the true God, then we have now under the Gospel. And the Lord hath expressly said Dent. 13. 11. Israel shall fear (bodily death) and doe such wickednesse no more: now this was not Ceremoniall or typicall fear, but meere naturall fear sufficient to retract and withdraw men from externall acts of seducing and blaspheming, which is all that the Magistrate can doe. 2. this is the verie objection of Donatists and Augustine answers truely. By this answer the Magistrate should not punish murthurers and adulterers for they have not grace to resist temptation to murthre, certainly the Spirit of Revenge, and of whoredoms must be as strong above free will as the Spirit of error and lies. Ahab then sinned not in believing the lying Prophets who deceived him: and it was not in his power to resist the efficacie of lying inflicted on him for his former sins. And what saith the Magistrate puniseth he doth punish as the formal Minister of God. Rom. 13, and so this is the
the Pelagian, Arminian and Popish objection against God and free Grace, as much as against us. 1. the wickedest seditious is punished for his external acts of false teaching and seducing which may; and must be proved by witness or confessed by the delinquent, before he can justly punish him, but not for any mind-errour which is obvious neither to judge nor witness.

Then the true state of the question is not whether the sword be a means of conversion of men to the true faith, nor 2. whether heathen by fire and sword are to be compelled to embrace the truth; nor 3. whether violence without instruction and argu- ing from light of Scriptures, should be used against false teachers, nor 4. whether the Magistrate can punish the opinions of the mind, and straine internal liberty. But whether or no ought the Godly and Christian Prince restrain & punish with the sword false teachers, publishers of heretical and pernicious doctrines, which may be proved by witness, and tends to the injuring of the souls of the people of God, in a Christian societies; and are dishonourable to God, and contrary to sound doctrine; and to coerce men for external misdemeanours flowing from a practicall conscience sinning against the second table, as well as from a speculative conscience (to borrow the expression here) when they profess and are ready to swear they perform me these externals merely from and for conscience. For since false teachers and hereticks in regard of the spiritualnesse of their name are the worst of all doers, and such as work abomination in the Israel of God, and there is no particular lawes in the New Testament for bodily coercing of Sorcerers, Adulterers, Thieves, Traitors, false witnesses, who but speak lies against the good name of their neighbour, nor against the name of God, nor against Sodomites, defilers of their bodies with beasts, perjured persians, Covenant breakers, liars &c. What reason in nature can there be to punish the one, and not the other? for it may with as good colour of reason be said, that all the lawes in the old Testament, for drawing of the sword against Sodomites, Adulterers and such like, were typicall and temporary, and are done away now in Christ, for Christ will have these converted in as spiritual way by the onely power of the word of God as the other and no where in any express law in the New Testament doth God command to use.

State of the question more strictly propos'd.

It may as well be said, because there be no express law against murderers, patri- cides, sorcerers, Sodomites in the new Testament more then against false teachers, that therefore Sorcerers are no lesse then hereticks to be tollerated.
use the bloody sword against them, more then against blasphemer. And to remove these grosse sins out of Christian societies by the sword is not less a small and a bodily afflicting way of dealing with their consciences, as to deal so with seducers, and its enough to that, negative argument, that so where it is expressed as a duty of the Magistrate, under the New Testament, to use the sword against false teachers, nor does our Saviour or the Apostles rebuke the Magistrates for enacting of their duty in this, Ye Paule, 1 Cor. 6:9, 10, 11. When he designed that some of the Corinthians abused their body with inordinate, were thefe, 1, drunkards, excoriorers, the meek their faith that it was the Magistrate's duty, to take away their head for sodomy, which certainly it was, and that by the verie law of nature, but he was God's instrument for their conversion by the power of the word, vers. 11, and a Cor. 4:15., as he laboured no longer to convert the Galatians whose sometime worshipped dumb idols, and the Ephesians who worshipped the vain Idol. Eph. 5:19, yea, nor is there any New Testament law for taking away the life of a murderer, but that of dumb animals, Math. 26: 11, 12, all they that take the sword shall perish with the sword, except ye lay it was so a judicially, how among the Jews, as it was a law of nature. Gen. 9:19, before there was a common wealth erected among the Jews, cannot be called a New Testament law, to Peter and John and the disciples, who were obliged at that same verie time to keep the passover and to be subject to all the Jewish laws.

C. W. A. P. V.

Of Fundamentals.

A Foundation (faith Pau. Iren. c. 9) is that which is in the lowest place of the building to bear up that which is built upon it, and without which the building cannot stand.

That then must be the foundation of faith, and salvation which is precisely necessary to be believed by all that are saved. Alarion Valek gives us four fundamentals facienda & vitanda things to be done and effusied in the Deut. 2. credenda, to be believed in the Creed. 3. roganda, to be sought from God, in prayer 4. usurpanda things to be pra-
De vivendi Christiana in fide illibata, som. 2 l. e. 10.

The number of Fundamentals.

An airing disposition of faith to believe all truths revealed, though the man be ignorant of many may consist with the state of saving grace.

Calu. epist. ad Maximum Shal-9. Lu. negat Christum; qui non omnia quae sunt Christi

confectur. It is onely thus farre true: he that hath sufficiet

means of believing what the word saith may conforme all truths of Christ and doth not depie Christ, but as some do not al the good they may, yet have a saving disposition to it, though either they through infirmities leave it undone, or through want of opportunity, yet believing are saved: So these that want means of knowing and conforme all truths yet have the habit of faith to believe them; though they never actually conforme them, doe not deny Christ. Though Trenner, i.e. Tertullian de Fide Catholica Augusti. 12. 10. de Tempore par. 2. and Tullianus in the exposition of the Creed lay that which is called the Apostles Creed, came from the Apostles; yet there is no sufficient ground for us to believe the authentic Authority of it. Comp. the epistles while he was yet found de causis jussis et necessaries defendori papatu. par. 2. dis. 1. the 29. faith of these.
Three things among these that are to be believed, things simply necessary, 1. Profitable. 3. By consequence necessary: how the papists err in these.

Some Consequences Necessary.

Three things that are contained in the Apostles Creed: some things are simply necessary for salvation, without which faith and repentance cannot be. Some not so necessary, yet profitable and of themselves living. 3. Other things by consequence and by accident are necessary, not of themselves and separate from the fundamentals, the Church of Rome in the fundamentals, in the doctrine of our Saviour and his office, in the doctrine of merit, humane satisfactions, indulgences, the Scriptures, the Church. In the 2. they are about baptism, the Lord's supper, confirmation, justification, grace, though of themselves they happen to deprive not of life eternal, yet because the subject about which the matter is versed is most necessary, they are pernicious errors. These of the third sort touching creation, providence, mortification, though of themselves they might be called errors. Simple ignorance, yet for the dangerous consequences, they are pernicious heresies.

Mr. John Durie in his Theological consultation makes three sort of necessary points. 1. These, without the knowledge of which Christ cannot be known in the covenant of grace, nor by faith retained, which are comprehended in the pacts of the covenant. 2. Saving points which secretely lurk in these necessary points, yet by just and evident consequence may be deduced there from, though they be not in the express words of the covenant. 3. Some things that are profitable, the express knowledge whereof conduceth to the fuller knowledge and faith of these things necessary, yet are not such, but Christ may be believed by simple souls and rested on for salvation, without such a precise form of speaking.

Augusti. Trinit. l. 14. c. 1. It is one thing to know what we are to believe, another thing how, or with what certainty we are to believe. Nazianz. Orat. 5. de Theol. perinde ea qua ex Scripturis colligantur, atque ea qua scribuntur. What is in Scripture by consequence is Scripture: the ignorance of the Resurrection, which was in Scripture to the Sadducees by consequence only was an ignorance of the Scripture Matt. 22, 29, 30, 31. and a soul condemning error. It is a question, yes no question, to die denying the resurrection is to die without faith, happily to die ignorant of it, having never heard the Gospel.
Errors in Non-Fundamentals.

Gospel is not so high a sinne, but who can say such can be saved? August. Serm. 30. de verbis Apost. Si negant equalem, negant filium, si negant filium, negant Christum, si negant Christum, negant in carne venisse.

Origen. l. 2. de peccat. c. 34. All Christians faith stands in these two, that the first Adam destroyed us, the second saves us: errors about justifying faith, and errors touching historical faith are farre different.

The foundation is Christ and none but he. 3. the gold build-ed on the foundation is the doctrine of Christ, and a created thing, yet simply necessary to be believed. 3. the hay and stubble that is builded on it must be vanities and fooleries believed, yet of themselves such as extinguish not saving faith and love, no more then sins of infirmity are inconsistent with saving faith, then both the man hay and stubble and his sins of infirmity against the second table may be burnt and the man saved: but it follows not the Church and Magistrate should there-fore not punish or censure the builders of hay and stubble upon the foundation, but should tolerare them, for a Godly man, as David and Peter may fall in adulterie, in treacherous murther and denyall of Christ, yet it follows not that the Magistrate should tolerare and not punish murther and adulterie in a Chris-tian societie, and that Paul should not sharply rebuke, and if need be, farther proceed to the censure of the Church: if Peter either deny his Lord, though out of infirmity and fear, or if he Judaize and looke awry to the Gospel.

Chap. VI.

Errors in Non-Fundamentals obstinately holde)n are punishable.

Ye must beare one anothers infirmities, and restore those that fall with the spirit of meekness. Gal. 6. 1. and yet not tolerate their errors, and forbear to admonish and also sharply rebuke them, and, if need be, the Church and Magistrate may proceed to further censure, to excommunication and the use of the sword, for justice is not contrary to meek-
Obstinacie in Ceremonies after full information deserve punishment.

Errors in Non-Fundamentals.

nesse, not one fruit of the Spirit, contrary to another. He that sparing the rod hates the child: yet should not a father be cruel to his child, nor is his correcting contrary to fatherly compassion, but not correcting is crueltie to and hurt of the child: and the like we are to think of the punishments and penitures of the Nurse father of the Church, and of the Church.

There be some things of doubtful disputations that the weak in knowledge cannot conceive, and yet are to be instructed in meekness and received as brethren. Rom. 15. 1. 2. but if these same weak, after sufficient instruction, when the Ceremonies of Moses law became deadly and unlawful (as they were then indifferent) would needs be circumcised, abstain from meats, and keep the whole Ceremoniall law, whatever should be laid on the contrary, and would compell others to be circumcised and pervert the souls of many even after the date of the indifference of these things is expired, Paul then is so farre from giving place for an hour or betraying Christian libertie Gal. 2. or from bearing with them that he withstandeth them to their faces, and with such as trouble others so were cut off and might bear their judgement. Gal. 5. 10. 11. which clearly holdeth forth, what ever the meaning of these words be, that Paul though these that would teach others they must be circumcised, were worthy to bear their judgement and to be punished for so base a use of the importeth.

And it shall be a work of difficulty to prove that to be circumcised was necessary to salvation, and these that so taught Acts. 15. and Gal. chap. 5. did teach an error of it self fundamentall and that subverted the faith: who ever then would be circumcised fell from Christ Gal. 5. 13. Paul faith, but that was by consequence, sure it was not an error, in terminis fundamentall, as this, Christ is not the Saviour of mankinde, onely it was an error that by consequence subverted the foundation, and was a falling from Christ by consequence, and a coming again under the debt of the whole law, and of salvation by the law, which was ever impossible, and to say it was necessary to salvation necessitate medit, so as all the Galathians who received Christ and the Gospel and would have plucked out their eyes for Paul, who died ignorant of this.
this point (who ever will now be circumcised is fallen from
Christ) were eternally damned, and dyed out of Christ is a
groundlesse saying: there was a glorious Church in Galatia
before Paul wrote that epistle to them, for he wrote it upon
occasion of their being seduced, who were made believe the
necessity of circumcision, and it is clear Paul would not have
written that of circumcision, if that error had not been
sown among them by falsoe teachers, if therefore such as
weremade believe that had not beene bewitched to believe
the necessity of Ceremonies for justification, they being in
Christ, should have been saved by faith, though this contro-
versie in terminis had never come to their ears: whether are
believers justified by faith onely, or must they also be circum-
cised and keep the Law? that they may be justified and saved.
And sure many are now in our dayes (which is more) glorifi-
ed, who never knew, but onely virtually, and implicitely,
that to be circumcised, or to keep Jewish dayes is not necessary
to justified persons, yea sure many in Britaine are saved who
never knew this fundamentall truth. 2. Act. 15, it is cleare
that somthing to the brethren, except ye be circumcised after
the manner of Moses, ye cannot be saved: the contrary
truth is no expresse fundamentall truth, because a fundamen-
tattall truth expressly necessary is so necessary (necessitate medy)
without the knowledge thereof we cannot be saved. Now
these teachers knew that the Apostles and Elders and Saints at
Jerusalem were not circumcised so, and they knew belie-
ing Gentiles were not circumcised at all, and yet they knew
the Apostles were not damned, they knew all children dying
before the eight day were not damned, they must then hold
that Circumcision was only necessary to salvation, by way of
precept and the brethren that believed, and so if they had
died in that state had undeniably been saved, were ignorant of
this; and v. 7, there was much disputing among believers yea
among the Apostles who were not ignorant of fundamentals:
and undoubtedly had saving faith long before, Matt. 16. 17.
18. till James fully determined the question from the word
of God. 13, 14. 15. 16. then it is most clear that these that
erred in other points that are not fundamentals in which all
Christians agree may be perversets of souls and so deserve to be
be-
rebuked by the Church and punished. 3. This opinion of forbearing all, save such as err in fundamentals, though they err in non fundamentals is grounded upon this, that the Scripture is evidently plain and clear in fundamentals, but in other points of non fundamentals, the Scripture is dark, and in regard of the darkness and natural ignorance of our minds, which is invincible almost, we must forbear one another and give and take elbow-room and latitude of indulgence, because the Magistrate and Church are not infallible, but both Godly and learned may be on each side, so that there should be no peace nor union of hearts in Christian societies, but all Churches on earth must disband and be dissolved, if each should punish and censure one another for holding contrary tenets.

But 1. Mr. John Goodwine who contendeth for a Catholicke toleration of all, of any Religion whatsoever, whether they err in fundamentals or non-fundamentals, and his words because unanswerable to me against this distinction let down. I desire it be taken (faith he) to serious consideration, whether, or how farre, it is meet to punish or censure poor miserable men, for not holding or not asserting the truth of those things, which they cannot come without much labour and contention of minde, yea not without some good degree of some reason and understanding too, to judge so much as probable, nor at all to come to believe or know them certainly, but only by an immediate and supernatural work of the Spirit of God? are men to be punished, because God hath not imparted to them his Spirit of grace and supernatural illumination? This learned and sharp witted Divine (as any I see of that way) confirmt me much that toleration in non-fundamentals, and non-toleration in errors fundamental, is a distinction cannot subsist, in the way that Libertines in England now goe: for to know or believe supernatural non-fundamentals as the histories of the miracles of Christ, the Prophets and Apostles requires a work of the Spirit of grace and supernatural illumination, as to know or believe fundamentals; why then should men be punished for holding errors in the one and not in the other? and the conscience cannot be compelled in the one more then in the other: but with favour I desire an answer to these queries.

Quare. i. Whether men deserve to be pitied and spoken of...
compassionately, as poor miserable men, who hold errors in fundamentals which they cannot know, judge probable, or believe without a work of the Spirit of grace, and supernatural illumination, more than the false Prophet, Deut. 13. and Elias the perverter of the Gospel deserves to be pitied?

Query 2. Hence whether the imfull blindness of our mind that makes us, because poor and miserable, unpunishable by men must not black the spotless justice of our Lord, who yet punisheth original mind-blindness in thousands of the sons of Adam?

Query 3. Whether this hinteth not at Armbran universal power of believing, and doing what we can, otherwise God cannot deny further grace, or punish that natural impotency of not knowing or not believing?

Query 4. Whether the same query may not be retorted upon the Justice of God's law, Deut. 13. mutatis mutandis, thus whether is it meet that the just God should command a poor miserable seducing Jew, who faith, Let us go and worship strange Gods, since this miserable impostor, being a son of sin and wrath by nature, cannot come without much labour and contention of mind, yea nor without some good degree of reason to judge so much as it is probable, nor at all to believe or know certainly, that Baal is not the true God, but the God of the Jews, onely, excluding all the world from saving means of salvation, is the only true God, onely to be served and worshipped, but onely by an immediate and supernatural work of the Spirit of God? are men either Jews under the Law, or Gentiles under the Gospel, to be punished andstoned to death, because God hath not imparted to them his Spirit of Grace, and supernatural illumination?

Query 5. Is it meet to punish David (suppose he were no King) for adultery and treacherous murder, since without a worke of the Spirit of Grace, who ordaineth effectually saves us from being led into temptation, he cannot either the falling into adultery and murder; are men-adulterers, and men-murderers to be punished, because God hath not imparted unto them his Spirit of Grace, by whose actual assistance only they can decline adultery and murder?

Query 6. Whether did ever Presbyterians, or any men else, teach that the Magistrate should punish with the sword poor miserable men because they cannot believe points of faith by
Quer. 7. Whether the Magistrate does therefore force the conscience of a false teacher, because he cannot, he dare not keep up doctrines pernicious to the souls of others, but publish them, because his erroneous and evil conscience judgeth them to be saving and necessary truths, when the Magistrate punisheth him, more then he forceth the conscience of a murderer, whom he punisheth, though this murderer judgeth, in his conscience, that the man he killed did him so crying and oppressive an injury as in the court of God, deserved bodily death; or when this man murthered his son in a sacrifice to God out of mere conscience?

Quer. 8. Whether or no this divine, who will have none to be punished for erring in fundamentals, because they believe them not, doth not say, none that teacheth there is no God, that Jesus Christ is a grand impostor, and falleth from the truth, and faith Satan is the only God of this world, and only to be served, ought to be so much as rebuked, for without the immediate and supernatural work of the Spirit of God, they cannot know or believe these truths, and are men to be rebuked and preached against, because God hath not imparted to them his Spirit of grace? Whether doth not this arguing evide all the Ministry, rebukes, and exhortation, and moral exhorting of heretics by the power of the sword?

Quer. Wherefore this be not the old argument of Donatists who argued from liberty, of free-will to conclude liberty of conscience, and said forcing of free-will, if the Magistrate hinder men to be a willing people to Christ, is an injury done to conscience and to free-will, and to God the Creator of the souls? and the same might be objected against the decrees of Rebbe and others.

Quo. 10. Whether or no are men punished, because God doth
not below the Spirit of grace on them, by which they would  
see all evil-doing, when they are punished for evil-doing.

Quer. 11. Whereas this distinct argument presupposes  
that the Magistrate should tolerate errors in fundamentalls,  
and in non-fundamentalls, because of the difficulty of  
knowing of fundamentalls, must it not follow that men are  
far rather to be tolerated, who err in fundamentalls, than  
such as err in non-fundamentalls, and so the more blas-  
phemous that seducing teachers be, as if they deny there is a  
God, and that nature, and chance rules all, and that Christ was an  
impostor; the Gospel a fable, the Scripture a mere dream, the more  
they are to be pitied, and a higher measure of indulgence  
and toleration is due to them, then to such as are godly and  
err but in lesser points, that are more easily knowne, as con-  
cerning usury, accidental killing of our neighbour, or the  
meaning of some places of Scripture, or err in matters  
touching Church-government or the like?

Quer. 12. Since also Liberrines lay for a ground, that the  
Magistrate is not infallible in judging of matters of Religi-  
on, especially that are supernaturall, such as the mysteries  
of the Gospel, the incarnation, sufferings and death of  
Christ, his satisfaction for sinners, &c. and Christians are not  
infallible in either teaching these to others, or in believing  
them, for their faith and practice, and therefore the Magi-  
strate ought to tolerate all these, how then can this Divine  
talke of a certainty of knowing and teaching, and holding of  
divine truths; for by this principle of toleration, that no  
mans hath infallibility in matters of Religion, since the Pro-  
phets and Apostles fell asleepe, there can be no certainty of  
faith either in ruler or people, but all our faith in funda-  
mentalls or non-fundamentalls, must be fallible, dubious,  
conjectural.

And for such as yeeld a toleration in non-fundamentals  
but deny it in fundamentals: 1. They must quit all argu-  
ments used by Liberrines for toleration, from the nature of omnis relinquuer-  

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con-
Most arguments of Libertines infer a Catholic toleration in non-fundamentals, as well as in fundamentals.

2. That they must be a willing people that follow Christ. 3. That God is Lord of the conscience only. 4. That compulsion makes hypocrites. 5. That to know, maintain, and profess truths of the Gospel, is not in our power, as to kill or not to kill, because acts of the understanding fall not under the dominion of free-will. 6. That the preaching of the word, and persuading by Scripture and reason, not the sword and strong hand, is the way to propagate truth, and extinguish heresies. 7. That the laws of Moses against false teachers, were only typified, and perished with other ceremonialls, and therefore there is no warrant under the New Testament, for punishing heretics; all these and the like doe with equal strength conclude against toleration of such as ere in non-fundamentals, as well as in fundamentals; for in neither the one nor the other is the conscience to bee strained; nor can Magistrates be Lords of the conscience in fundamentals, more then in non-fundamentals, and bee must be a willing people in fundamentals, as in non-fundamentals; nor can the sword, but preaching of the word onely, be a means of propagating of non-fundamentals more then of fundamentals, when then Libertines have lost all these arguments, by reason of this distinction, which here hath no place; their cause must bee weake and lean.

To determine what is fundamental, what not, and the number of fundamental points, and the least measure of knowledge of fundamentals, in which the essence of saving faith may consist, or the simple want of the knowledge of which fundamentals, is inconsistent with saving faith in minimo quod non, is more then Magistrate or Church can well know. Sure it borders with one of God's secrets, touching the final state of salvation, or damnation of particular men.

And it is as sure, this is a fundamental; to believe that God is, that bee is a rewarde of those that seeke him, that there is not a name under Heaven by which men may bee saved, but by the Name of Jesus, that no man can come to the Father, but by Christ, that bee that believes.
not, the wrath of God abideth on him, and he is condemned already, then he was condemned and under wrath before, even from the wombe.

Nor is this a good argument of Bellius, where Christ is, what be doth, how he sits at the right hand of God, how be is one with the Father, many things of the Trinity, of God, Predestination, Angels, the state of men after this life, are points not so necessary to be known, for publicans and harlots who enter into heaven, may be ignorant of them, and though they were known, they make not a man better, according to that, if I had all knowledge, if I have not love, it is nothing.

For I: The exact knowledge of these are not so necessary, and that is all that this argument can conclude: but the Scripture faith no more, that publicans and harlots, remaining publicans and harlots, enter into the Kingdom of heaven, in sensu composto, nor when it faith, The blind see, the deaf hear, the dead are raised, the meaning should be, blinde, and deaf, remaining blinde, and deaf, doe see and heare: or the dead, remaining dead in their graves, and void of life, doe live and have life; but these that were blinde now see, when blindness is removed, otherwise some may take harlotry into heaven with them; and because the word of God is a seed, when this is in the heart of a dying harlot, Christ came to save sinners, and to save me: how or what way the Spirit sits upon this egge and warmes it, and what births of having truths, the Spirit joyned with the spirit of a dying man, brings forth, who knowes? the regeniting thicke knew Christ to be the Saviour of men, and a King, who could dispose of heaven, but what deductions the Spirit made with in, who knowes? nor is it a truth that the knowledge of any revealed truths of God makes no man the better; for it leans on this ground, That,

There being a Law of God, commands not a conformity between the understanding power of the soul and the Law, to require that the mind conceive, apprehend, and know God, and his will, as he reveals himselfe to us, which yet is included in the command of loving of God, with all the heart, with all the soule, with all the strength; and so with all the.

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the minde, though that knowledge be directed to no other practice, but believe.

2. It leans upon another false ground, that to believe (I speake of an intellectual assenting to divine truths) it being an act of the understanding, and a necessary result of knowledge doth not make a man better, which yet is most false, for beside that it is commanded, not to believe a revealed truth, is a sin, and renders men morally ill, and worse; now that text that faith, 1 Cor. 13. Though I had all knowledge, faith also, though I had all faith, yea, though I gave my goods to the poor, and my body to be burned, I am nothing; that is, I cannot be saved, or any other than a damned hypocrite that tinkleth like gold, and is but brass: now by this reason, to give to the poor, to believe omnipotency in miracles, should not be commanded of God.

Davenentius thinkes a Generall confession of the Catholike Church sufficient, and that between us and Lutherans there is not required a confession in particulars controverted. But it is true Lutherans and we agree in most fundamentals, but a confession in generall fundamentals when expounded and believed practically by each side (as it must be) must have contrary senses to each side; now this way the Jews and Samaritans both agreed, there was one God, and that the Messiah should come, and that he should tell them all things; yet one confession common to both, that each might believe and be saved was not possible, for Christ faith, John 4.

The Samaritans worshipped they knew not what, but salvation is of the Jews: And should Christians and Jews agree in one generall confession drawne out of the Old Testament, that there is one God, that the Messiah is, he that dyes for the sins of his people; that the Decalogue is a perfect rule, &c. we could not swear and subscribe that confession, for as expounded by the Jews, it could not be the doctrine of the Old Testament, nor any part of the word of God, but flat contradictory thereunto as any point of heathen Divinity, for fundamentals to some may be, and are untruths to others, even this, that the Messiah Christ is the Saviour of the world; both Jews, and we say, but they mean one thing by Messiah, we another; so we cannot have one faith, nor one confession.

I deny
I deny not, but these were pious conferences, that at Lipsia an. 1611. in which there were on the one side, Matthias Hocuc, Polycarpus Leiserus, Henricus Haffnerus; on the other side, Johan Bergius, Johan Crotonius, Theophilus Nembergius, who went through the Augustinian confession and agreed in the truth, almost in all.

At the agreement or concord of Marburg, an. 1529. were Luther, Melanthon, Osiander, Brennus, Stephanus Agricola, who brake not the bond of peace with Zwingius, Bucer, Hedioin, there present.

At the conference of Wittingberge, an. 1536. where were present Capito, Bucerius, Musculus, and other grave Divines of higher Germany; on the other side, Luther, Melanthon, Pomercan, Cruciger, in which Luther said, brethren, If ye teach and believe that the true body and true blood of the Lord is exhibited in the Supper, & quod hic perceptio verè fit, and that truly or really there is a receiving thereof, we agree as brethren; but the truth is, there were contrary faiths touching the presence of Christ's body and blood in the Sacrament; and therefore I humbly conceive all such General confessions as must be a coat to cover two contrary faiths, is but a dabbling of the matter with untempered mortar; much dealing like this was in the Council of Trent, in which neither Papist nor Protestant was condemned; and yet the truth suffered; I speake not this as if each side could exactly know every tenth and veine of the controversy, for we prophesy but in part; but to shew I cannot but abominate truth and falsehood, patched up in one confession of faith; for if two men should agree in such a bargain, A covenaunts with B to give him a ship full of spices; B promises to give an hundred thousand pounds for these spices, A believes they are metaphorical spices he gives, B believes they are the most real and excellent spices of Egypt; B promises a hundred thousand pounds of field stones, A expects good, real, and true money; this were but mutualal juggling of one with another. It were another consideration, if both sides agreeing in this General confessions were ignorant, and did neither know nor believe any sense that were destructive to the true and sound sense of the Confession, for then they might be saved by, s
by, or in one and the same faith of this General Confession, whereas now the contrary senses of this Confession makes them now not one General, but two particular, distinct, and contradictory faiths; for the question is, whether the side believing the General Confession with a sense in the consequence, that destroys the text, have any faith at all of this General Confession. For it is a question to me whether a Turk hath the faith of this point, that there is a God, since he believes positively so many blasphemous idolatries of this God, as the Alcoran suggests, and whether a Papist as a Papist, believes Christ to be the only one Saviour of sinners, since with all he believes so many thousand gods and true Christs to be at once in sundry places, and so many blasphemies against the nature, offices, and essential properties of Christ, as the Romish faith teacheth.

But ye will say, it is not charity to say that Papists have not the faith of the one only Saviour, seeing he would dye for that point; and for the consequences that there be many Saviours, if the monster of tran-substantiation stand, yet he neither knows nor believes the logical consequence, nor the consequent, but hates both, to wit, if the bread bee truly and really the Saviour that dyed on the cross, ergo, how many hostis and consecrated breads there bee, there must bee as many as thousand, ten thousand Christs and Gods, yea he would be burnt quick before he deny this truth, there is but one only Saviour the Son of Mary; then if ye hang him or burn him for believing tran-substantiation, since he is otherwise a decent, pious and just man, ye hang him for the mere ignorance of a poor logical consequence, and for no blasphemy: and the like may be said of Familists, Antinomians, and others, who (as they say) are godly men, and cannot see the logical consequences, and absurd blasphemies that you with your wit deduce from their doctrine, for their souls hate these blasphemies as much as you.
and Jesuits, whose trade it is to seduce souls to the whole body of Popery, to be hanged. I conceive they are most just Lawes, and warranted by Deut. 13., and many other Scriptures, and that the King and Parliaments of either Kingdomes serve Christ, and kill the Son in making and executing these Laws.

2. I see nothing said against bodily punishing of such as teach transubstantiation to others: for the Idolaters and Seducers in the Old Testament believed the same way; there is one true God Jebovah that brought them out of Egypt, Exod. 32.4, 5. Jeroboam who made two Gods, and Jehu who was zealous for Jebovah, 1 King. 13. 6. c. 13. 1, 2, 3. 2 King. 9. 25, 36, 37. c. 10. 16. 20, 21. and for Am, 2 King. 5. 7. acknowledged God could kill and make alive, and was just in his promises and threatenings, yet worshipped the golden calves, and who cried the Temple of the Lord, must acknowledge there was but one true God, yet they burnt incense to Baal, and killed their children to Molech, Jer. 7. 4, 5, 9, 30, 31. They that asked of Jebovah the ordinances of their God, and fasted to Jebovah, Esa. 5. 8. c. 2, 3, 4. yet inflamed themselves under every green tree, Esa. 57. 5. and slew their children under the cliifs of the rocks: the heathen knew God, and one God, who made the heaven and the earth, and worshipped him, though ignorantly, Acts. 17. 23, yet denied and hated this legall consequence that they had forsaken the Lord, Jer. 9. 13, 14; Deut. 32. 18. I forgotten the rock that begetteth them, Ps. 78. 11, 14. Ps. 102. 12, 13, that they forsook him days without number; yea they did more, then God required, to keep God in their mindes, and not forget him as they said; they changed him into the forme of corruptible things to be memorials of God to them; and the Lord said, for all this, they shall not know me, they have said. It is not the Lord's; yea, they would have dyed for it, rather then have said, there is no God that made heaven and earth. And they did err, indeed, in a consequence, against the light of nature, yet the irreligious and wicked stopping of eyes and ears at natural consequences, in matters of Religion, is no inborn bason, as is cleare, Esa. 44. 18. They have not known, nor understood, for both shut their eyes that they cannot see, and their hearts, that.
They cannot understand, 19. And none considers in his heart, neither is there knowledge, nor understanding to say, I have burnt of it in the fire, yea also I have baked bread upon the coales thereof, have roasted flesh and eaten it, and shall I make the residue thereof an abomination, shall I fall down to the stocks of a tree, 20. He feedeth on the fat, etc.

Now as Israel said ever, the Creator of the ends of the earth is our God, the tree is but a likeness and resemblance of God, Esa. 18.18. Esa. 46.5.6.7. so they denied this consequence, ergo, a part of your God is burnt in the fire, and with the coals of your burnt God, you bake bread, roast flesh, and warm your bodies when you are cold, and worship a lye, and an abomination, as the Papists say, we adore very Christ in, and under the accidents of the bread, even the same God-man, Maries Son, who dyed on the cross, yet they deny this consequence, ergo, a part of your God and Saviour is baked in the oven, eaten, and cast out with the draught, and a part thereof, even of the same floor, and dough is made a God by the Priest, and ye say, I will bow downe and worship the residue of that which the baker did bake, and roast in the oven, and so yee worship a lye, and an abomination, as the old Idolaters did, Esa. 44. yet the Papist will deny this consequence, that he multiplyes Gods as loaves are multiplied in an oven, because as Esaiah saith, he knoweth not, he understandeth not, God hath four his eyes; certainly that knowledge he denyes to the Idolator, is the natural knowledge of a natural consequence, if ye worship a bit of an ash-tree, or a bit of bread, ergo, the halfe of your God, or the quarter thereof, is baked in an oven, ergo, there is a lye, and an abomination in your right hand; then the deniall of logical consequences in Religion, and the teaching thereof to others, may be, and is an heresie, and punishable by the Magistrate, as Deut. 13. and Exod. 32. so Christ rebukes Matth. 22.

Saduces as ignorant of the Scripture, when they denied but the consequence or a logical connexion, as God is not the God of the dead but of the living, ergo, the dead must rise again, and Abraham must live, and his body be raised from the dead. And 2. the Idolaters who were to dye by the Law of God, Exod. 32. Deut. 13. denied not the true God more then our false teachers doe now. We see no reason why.
none should be false teachers, but such onely as deny fundamentals, and that pertinacioulsly, though these by Divines be called Heretickes,

1. Rom. 16.17. Paul saith, Now I beseech you, brethren, mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, then as we are not to distinguish where the Law and the Word of God does not distinguish, so we are to count them false teachers, who lead in a faction in the Church, contrary to any doctrine of truth, whether fundamentall or not fundamentall, and to avoid them as Seducers.

2. Peter's errour, since he beleived Christ was come, Matth. 16.17. was not fundamentall, but consistent with faith, yet Paul withstood him to the face, because he was to be blamed, and it he had pertinacioulsly gone on to walke not uprightly according to the truth of the Gospell, since Paul would not have given place by subscription to such, no not for an houre, Gal. 2.11,12,13,14,15. he should have been worthy of more then rebuke, yea of higher concurrre, the like we must say of Barnabas and other Jews, who all sinned though in a farre inferior degree with these, who came in privily to sine out the Christian liberty of the Gentiles to bring them into bondage, under the Ceremoniall law.

3. Gal. 1.8. Paul saith, If we or an Angel from heaven should preach (any other Gospell) then that which we have preached, let him be accursed, which place, with good warrant, our Divines bring against the unwritten traditions of Papists, of what kinde soever they be, fundamentalls or non-fundamentalls, whether they be obtruded as necessary points of salvation or not necessary, but accidentalls, or arbitrary points, yet conducing for the better observing of necessary points; for I have proved else-where, that Papists esteem their unwritten traditions, not necessary points of faith, yea many of them to be accidentals, serving onely ad melius eff.; for order Divine right of and decency, yea and great Doctors of them say, neither the Pope nor the Church can devile novum dogma fidei, a new article of Faith, or a new Sacrament: nor can we say that the adding of Romish ceremonials, such as consecrating of Churches, baptizing of bells, signe of the croffe, are fundamentall.
mentall errors, and inconsistent with saving faith, the text Gal. 1:8,9. evinceth that they were other Gospel or doctrine, beside that the Galathians had learned (for Paul taught the Galathians many points besides fundamentalls only) and so that the teachers of them were accused, and so to be separated from, rebuked, withfoord, cenjured, ye cut off as troublest of the Church, Gal. 5.

4. These three whom the Spirit of God giveth the title due to false teachers are punishible as false teachers and here-tickes, though in a leffe degree. But the Holy Ghost giveth the title due to false teachers to such as erre not in fundamentalls, ergo, the assumption is made good by Tit. 1:13,14. the Apostle willeth them to be rebuked as not found in the faith, as those that turne others from the truth in giving heed to Jewish fables and commandements of men, to fables and needlest Genealogies, and vaine janglings, and strivings about the Law that were unprofitable and vaine. Now these questions about Genealogies and the Law, opinions on either sides being vaine and unprofitable, and not edifying in the faith, could not be fundamentall errors of themselves, and inconsistent with saving grace and salvation, but hay and stubble builded upon the foundation: yet consider what the Holy Ghost faith of them, Tit. 1:10. For there are many unruly and vaine talkers, and deceivers, especially they of the circumcision, 1. whose muth must be stopped, who subvert whole houses, teaching things they ought not, 13. Rebuke them sharply that they may be found in the faith, and to soundnesse in the faith he opposeth, v. 14. giving heed unto Jewish fables and commandements of men that turne from the truth, 1 Tim. 6:3. If any man teach otherwise (then I have taught; now Pauls doctrine of widows, of elders, and not sudden accusing them, his charge to Timothy not to drinke water, but a little wine, were not fundamentalls the ignorance whereof excludest men from salvation,)

If any man consent not to the wholesome words, even the words of the Lord Jesus Christ, and to the doctrine which is according to godlinesse, 4. He is proud knowing nothing as he ought, doting about questions and strife of words, whereof commeth envy, strife, railing, evil surmisings, 5. Perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gaine is godliness, from such awa., then doting about questions, strifes of words, be-
sides, not consenting to the words of Christ and doctrine of
godlines, is distaining of men of corrupt minds, from which we are to
turn away. As I besought thee to abide still at Ephesus when I went into
Macedonia, that thou mightest charge some that they teach no other do-
crine. 4. Neither give heed to fables and endless Genealogies, which mi-
ster questions, rather then edifying, which is in faith, then to preach
fables and endless Genealogies which are not fundamentall
errors, are yet another doctrine then the Apostles taught, and
those that so teach are to be charged to teach no such thing,
and so under two or three witnesses, if they wilfully con-
inue therein, to be accused and censured, yea and we are to a-
void them, and not to receive them in our houses, nor bid
them God speed, and so non-fundamentals. As questions of Genealogies
come in under the name of ἀποκρίσεως of teaching uncountable
dctrine. Now sure questions of Genealogies are but the hay &
fobble that are builded on the foundation, which shall suffer
burning, when the teacher holding the foundation Christ shall
be saved, yea such as teach circumcision, though with Christ,
then must teach another Gospel, though not as necessary to in-
stitution, as Peter and Barnabas, compelled the Gentiles to be
circumcised, though they believed that circumcision was not
necessary to salvation. And it should be hard to assert the be-
lieving of the day of Christ to be at hand, since the believing of
it was an article of faith, the time when, or how soon, in
the believing Thessalonians, though they were mis-led by some
false teachers, is nothing so fundamentall as that an error
touching that time must be inconsistent with saving faith,
for the Apostles said, These were the last days, and Christ had
told, the day and hour was known to no man, no not to the Angels, yet
Paul insinuates as much, as they did, the faith of the Thessa-
lonians, who made them believe, it was at hand. 2 Thess. 2.2.
Wee beseech you brethren by the comming of the Lord Jesus — that ye
be not soon taken in mind, or be troubled, neither by spirit, nor by word,
nor by letter, as from us, as that the day of Christ is at hand.

Yea, 5. We beleive with certainty of faith, many things
which are not fundamentals, as 2 Pet. 3.8. But (beloved) be not
ignorant of this one thing, that one day is with the Lord at a thousand
yeares, and a thousand yeares as one day. How many (suppose
we) are in glory that dyed ignorant of this, and had not

Divers things not fundamentally believed with certainty
of faith.
faith, or any certainty of faith of this point, that time hath
with God no coexistence of a duration long and short? Yet Peter proposeth it to be believed with certainty of
faith, and how many points of sacred history doth the Ho-
ly Ghost tell us Heb. xi. of Caine and Abels sacrificing, of
Abraham sojourning in a strange Country, of Sarahs bear-
ing a child in her old age, of Jacobs blessing of Jacob, and
Josephs worshipping leaning on the end of a staff. Moses be-
ing hid three months, the falling of the walls of Jericho, which we
beleeve by certainty of divine faith, that are not funda-
mentals? Yea, and if we beleewe not whatever Paul and the
rest of the Apostles have written, and what Moses and the Pro-
phets have said, we must take them to be false witnesses in
saying, preaching, & writing what is not true, as Paul saith,
1Cor. 15.15 and the Apostles sayth, Acts 5. 32. And we are his wit-
tnesses of these things, and so is also the Holy Ghost. Now these
things referre not onely to Christes death and resurrection,
but to points not fundamentall: as namely, who were the
Instruments of his death, even the high-Priest, Phariffs
and cheife-Priests, ver. 30. Whom yee slew and hanged on a
tree, Acts 4.10. Whom yee crucified, Acts 2.36. Whom yee have
crucified. Now the Apostles and the Holy Ghost were wit-
tnesses of the truth of both fundamentals and non-funda-
mentals, of all that Jesus began to doe and teach, untill the day he
was taken up to heaven, as is cleare, Acts 1.8. Ye shall be witnesses
unto me both in Jerusalem and in Judea, and in Samaria, and unto
the uttermost part of the earth, Luke 24.48. Ye are my witnesses of
these things, that is, ver. 44. Of all things that must be fulfilled which
were written in the Law of Moses, and in the Prophets, and in the
Psalmes concerning my selfe, when the witnessing of the sacrifices,
types, and particular ceremonies that shadowed out Christ,
of his being borne in Bethlehem, Mic. 2. of his being cruci-
sified between two transgressors, Esa. 53. of his riding to
Jerusalem on an Ass ecolt. Zach. 9. Of his casting out buyers and
sellers out of the Temple, through his zeal to the house of
God, Psal. 69. of the betraying of him by Judas, and many
historiCALL things that are not fundamentals, yet all these
were a part of the Apostles and the Holy Ghosts testimony,
Acts 5.32. And to be beleived with divine certitude of sav-
ing
ing faith, no leas then the Articles of fundametals, that Christ was the sonne of man, and died for our sinnes and rose for our righettines, except we say that the Apostles are false witnesers, and make God a liar, in saying that Judas betrayed him not, and that Barrabas a Murthener was not preferred to him, 1 Cor. 15.15, Job.3.33, 1 Job. 5.10. For if we give God the lye in non-fundametals, and turne non-fundamentals into controversies and conjectures, and thinke we must beleve fundamentals, one or two fixedly and peremptorily, and lead a good life, and so we are saved but not otherwise, but as touching non-fundamentals, we may beleve these with a reserve and a demurre, and may beleve them for a day, or an houre, and deny them to morrow, and again, bee carried about with a new wind of doctrine and beleve the third day, and deny them the fourth day, beleve them the fift day, and deny them the sixt day, and so make a whirligigge of our faith, and a new faith for a new-moone, or for a halfe, and a quarter moone, as the Independents, in their Apology makes this a principle of their faith to beleve these things so, as wee leave roome for a new light to cast a board again at the blowing of the wind of a new phancy (of which we have seene more in the Assembly of Divines, these four years, past then we desire to see in any that profess Godliness) and as the Holland-ARMINIANS say (from whom new lights or old darknesses have their rise) a faith of a thousand yeares may be the worst of all, which (say we) is most false, a false opinion of God, and a thousand yeare old lye, a gray-haired untruth is the worst of conjectures, but faith it neither is nor can be called. But the late Independents, and the new Libertines of England do only say such a monthly faith is to be tolerated because of the darkenes of our mind in the matters of God, which yet is faith, not but a conjectural opinion. But they say, by a command of God, we must have no other faith except in some few fundamentals, and no man since Adam died, except the man Christ, ever knew or could determine how few; or how many, so our faith in fundamentals in that, totters, for they say, these precepts and commands of the Holy Ghost. Try the spirits whither they be of God or no. Try all things, hold that which is good.

3. These Precepts, Try the Spirits, Try all things, enjowe an examination of fundamentalls, as well as non-fundamentalls: and what reason have Independents to say these Precepts hold in non-fundamentalls onely? Mr. John Goodwin with better ground faith, they hold in all, for mult we hold that which is good onely in non-fundamentalls? And did not the Bereans try Pauls doctrine by the Scripture, in the most and onely necessary fundamentall which Paul preached, that Jesus Christ was the Messiah that dyed, rose againe, Act. 17, 3. and are therefore commended by the Holy Ghost, v. 10. 11? above those of Thessalonica, and mult wee beleive every Spirit who preach fundamentall truths, or fundamentall errors, who say Christ is not yet come in the flesh, upon trutht? the contrary of which John expressly enjoweth, 1. Test. 4. 1, 2, 3: yea we are rather to try fundamentalls, and to walke upon sure and unmoveable principles, since an errour here hazordeth our eternall saluation, and is of as great concernment as our souls are, but errors or mistakes in non-fundamentalls, though they bee sinnes, yet are consistent with saving faith, and the state of saluation.

4. Try all things, try the spirits, must have this sense, beleive what ever God saith be it fundamentall or non-fundamentall, not onely after you have searched the Scriptures, and found it agreeable thereunto, as the Bereans did, but though you finde it consonant to the writings of the Prophets, and Apostles, yet because you are not infallible, nor the Spirit that leads you therein infallible, beleive it with a reserve (say the Independents) and with leaving place to a new light, so as you mult beleive it to day to be a truth of God, to morrow to be a lye, the third day a truth, the fourth day a lye, and so a circle till your doomsday come, so as you must ever beleive and learne, never come to a settlement and establisheing in the truth: but dyte trye, dyte doubtinge, dyte with a trepedation and a reserve, and dyte and live a Sceptick, like the Philosophers that said they knew nothing, and I thickke Libertines cannot but be Scepticks, and there is more to bee laid for the Scepticisme of some, then the Libertinsme of others.

5. Would
The faith of revealed Truths with a reserve.

5. Would these Masters argue formally, they must say whatever doctrine, we are to try before we receive it, that we may uncompeledly receive and believe it, after they all that ought to bee tolerated by the Magistrate in doctrine and practice, or profession suitable thereof unto before men.

I would assume, But whether there be a God, and but one God, and all fundamentalls or non-fundamentalls, be divine truths, yea, and whether fornication be sin, and plurality of wives, and community of goods, and spoyleng of wicked men of their wives, and their lands, and possessions, as the Israelites spoyle the Egyptians, are such truths that we must try before we receive, believe, and accordingly believe and practice; ergo, the Magistrate is to tolerate fornication, plurality of wives, spoyleng of men of their possessions and goods, and community of goods; but the conclusion is absurd and blasphemous, and against the Law of nature; for if there be no Magistracy, nor violence to be done to ill-doers under the New Testament, neither must we defend our own lives, nor flye, nor resist injuries, but turne up the other sheeke to him that smites the one, and if a man take your cloake, give him your coat also, according to the sense that Anabaptists put on the words; yea and cut off your hands and feet, plucke out your eyes, if they cause you to offend and shed your owne blood, which is the greatest and most unnatural violence that is.

6. The sense of this (Try all, and hold that which is good) must be, Try and search the true senses of divine truths, and then having tryed and believed, hold the truth, and believe it for a day, and yeeld to the light of the just contrary to morrow, and having found a contrary light, try that the third morrow, and yeeld to another new and contrary light the third morrow. Now the Holy Ghost must command doubting by that means, and doubting till we lose faith, and finde it againe, and lose it againe in a circle, and if we must try all things, and try all spirits, the Bereans must try their owne trying, and their owne doubtings and believing, and so into infinite; and when they finde Christ to be in Paul's doctrine, and that of Moses and the Prophets, yet must they try and doubt, and believe the doctrine of the
Prophets and Apostles, and of the Holy Ghost, with the
Libertines reserve, waiting when the Holy Ghost shall give
himselfe the lyce, and say, I moved you to beleve such a
truth, and such an article of faith the last yeaer, but now
after a more deepe consideration, I move you to be-
leve the contrary, yet so as yee leave roome to my new
light.

7. The sense also of these (Lord enlighten mine eyes) that
I may know thee with a fuller evidence not of Moon-light,
but of Day-light, or as of seven days into one, see this.
Lord open my eyes, and increase my knowledge; grant that thy holy
Spirit may bestrow upon my darke place more Sceptical, conjetural,
and fluctuating knowledge to know and beleve things with a reserve;
and with a leaving of roome to beleve I be contrary to morrow of that
which I beleve to day, and the contradicent of that the third day
which I shall beleve to morrow, and so till I dye; let me, Lord, have
the grace of a circular faith, running like the wheels of the wind-mill
for the growing knowledge we seeke of God as in a way of
growing ever in this life, till grace be turned into glory,
2 Pet. 3. 18. if our growth of knowledge stand, as Libertines
say, in a circular motion from darknesse to light, and
backe againe from light to darknesse, like the motion of a
beast in a horse-mill, so as I know, and learn and beleve
this topicke truth of faith to day, I unknow, I unlearn and
deny it to morrow as an untruth: And againe, I take it up
the third day as a truth; then we seeke in prayer not settled
and fixed knowledge, and a well-rooted faith of truths to
beleive them without a reserve, or a demurre, to send away
the opinion I have of this non-fundamentall or fundament-
all truth as a grosse mistake, and to welcome the just con-
trary opinion as a truth: And againe, to send it away upon
a new light, &c. now this is but a mocking of God to pray
for his Spirit that we may barter and change opinions
with every new Moone; for our prayer for new light is
not that the Holy Ghost would teach us faith and opinion
of truths and falsehoods in a circle, but that God, I Would
give the Spirit of revelation to see Gospel truths with a
clare revelation of faith. 2. That hee would be pleased
to cause that light by which we see the same ancient Co-
ipel-
The faith of revealed Truths with a reserve.

8. The Apostles never bid us know any truth of God with a reserve. Libertines bid us, the Apostles, and the Holy Ghost in them, bids us know assuredly that Jesus is Christ the Lord, they exhort us to bee rooted and established in the faith, Col. 2. to be fully persuaded of all, both fundamentalls, and the historickalls, of the birth, life, miracles, words, facts, death, sufferings, and burial, resurrection, ascension, &c. of Christ, as Luke exhorteth Theophilus, Luke 1. 1, 2, 3. yea the Apostle clearly Heb. 5. exhorteth to the faith of many points concerning Christ, beside the first principles of the Oracles of God; that of Catechetick points fit for babes who have not stomachs to bear stronger food, v. 12, 13. 1. Because he rebuketh them for being dull of hearing, which is opposite to being teachers of the word of truth to others; which must insinuate they were to have faith, and not conjecturall and fluctuating opinions of the things they were to teach.

2. He reproves them for that they had not their senses exercised to discern good and ill, and that they were unskilfull in the words of righteousness. 3. He exhorteth them, chap. 6, 1. to be carried on to perfection, beyond the principles of the doctrine of Christ. Now to be carried to know all, except some fundamentalls and principles with a reserve and a doubting of the truth, is not to have the senses exercised to discern good and ill, nor to be skilfull in the word of truth, nor to goe on to perfection, but to stand still, as in a horse-mill, and be at the same perfection of knowledge.
ledge in knowing and believing all, even fundamentally; say some, or all non-fundamentals, say other Libertines, with a reserve, and a resolution to judge them all falsehood and lies.

9. It argues the word of God, of obscurity and darkness, as not being able to instruct us in all truths, and renders it as a noise of wax in all non-fundamentals, histories, narrations, &c., in which notwithstanding the Scripture is as evident, plain, simple, obvious to the lowest capacities in most points, except some few Prophecies, as it is in fundamentals, and lays a blasphemous charge on the Holy Ghost, as if he had written the Scriptures, upon an intention that we should have no assured and fixed knowledge, no faith but a mere probable opinion, a conjectural, dubious apprehension of truths; with a reserve to believe the contrary, as if the Lord's purpose had been that we should all be Scepticks, and do doubting: and how then can God justly punish any man for not believing and doing the will of our Master and Lord? If it be impossible even by the light of the Spirit to know his will in whole (as some say) and in the most part (as others say) yea it must not be our sinfull darkness in that we cannot believe most of the matters of God, but with a reserve, but it is the will and command of God we do so: and how shall we know the second faith contrary to the former to be the minde of God, and not the first, and the third, and not the second, and the fourth, and not the third, and so to the end? Since we are to believe all the foure with a reserve, and all to our dying day with a reserve for the word is alike dubious now as in Pauls days: and since the Apostles charge us to believe and be comforted in believing the truths which they believed, not as Apostles, but as Christians, and as fellow-Citizens with us, we must say that the Apostles also believed with a reserve, which is blasphemous.

10. All our practices according to fundamentals or non-fundamentals must bee in faith, that is, with a persuasion that what we doe is according to the revealed will of God; otherwise we sin, Rom. 14:23, and are condemned in all we doe. But if this faith with a reserve, be the rule of our practive, we To believe with a reserve contrary to our doing and suffering for truth in faith.
we can do nothing in faith, but with a resolve upon doubting: so what you doe, may as possibly be murther, idolatry, stealing, lying, as obedience to God, yea, you must believe what you do to day is lawfull, but yet so, as to to morrow you must belive upon a new light; that it is unlawfull and sin, yea, and this makes the erroneous conscience the rule of your faith, and practice, for if the holy ghost command you to believe such points, with the faith of a reserve, he must command you to practice, according to the present faith; that he commands you to have of those truths. But the present you have, may be the beleive of a lye and a blasphemous untruth, and to the ten Comman dements should be a rule to no man. But his erroneous conscience, if then he beleive that it is such acceptable worship as God craved of Abraham, that you sacrifice your son to God, you beleve it with a reserve, and you are to practice it with a reserve, and obliged to practice what you are obliged to beleve: but you are obliged to beleve with a reserve, that it is acceptable service to God to sacrifice your child to him, for it is a non fundamentall not clearly determined in the word, at least it is contrverted by many that doe for godly people. Now it so, God shall oblige men to sin and not to sin; to doe his revealed will, and not to doe his revealed will, in the same commandement, which were blasphemous, now that we are to practice according to our faith of a reserve. I prove by the doctrine of Libertines, for they teach a man is to suffer death, and any torment, rather then that he say, there be three persons in one God, and two natures and one person in Christ, and that Presbyterian-Government is lawfull, that the Christian Prince is to punish false teachers if he beleive in his conscience, though he is to believe with a reserve and doubtsomely, that these are truths contrary to the word of God, then is his faith with a reserve, which maybe the faith of a lye, his onely obliging rule of his practice, according to the way of Libertines. I confesse he is rather to suffer death then to professe any doctrine contrary to the dictates of an erroneous conscience, because he should choose afflictions rather then sin. But when we are commanded faith
faith with a reserve, as they say, we are commanded to believe a lie (which is blasphemy) and what we are commanded to believe by the Lord in his word, that must be an obliging rule to our practice, and so must we be obliged to sin; nor can it be said to offer your child to God in a sacrifice, is against the light, and a clear Law of nature, and a fundamental error; for in this dispute Libertines arguments are for a toleration of all, whether they erre in fundamentals or non-fundamentals, nor can they determine what is of their owne naturally, are controversall and disputable to humane reason, and what not, for we either speake what are de facto actually controverted in all the Christian world, or what be those that in regard of their disproportion to humane reason, of their owne nature, may be controverted.

2. Or we speake of those which are not controversall amongst Christians, who acknowledge the Old and New Testament, to be the word of God, and what are not clearely determined in the word; and touching the former, there is nothing we know not controverted in the Christian world, except that there is a God; and that is also controverted in two ways: A) if a freewill, though nature cannot, for not in devils; and godly men run it selfe starke blinde, as they deny there is a God, but of malice. 2. They cavil at all arguments brought to prove that there must bee a God, though they be strong enough for the wit of the devill to answer.

Now for those that are of their owne nature controversall (though no truths, especially truths revealed and spoken by the God of truth, are in themselves controversall; or such as can bee opposed) yet are there two sorts of truths that are in relation to humane reason controversable. 1. The principles of nature that God is, that he is infinite, omnipotent, just, mercifull, omniscient, &c. to be loved, served, obeyed; &c. that superiours and parents are to be honoured, our neighbour not to bee hurt, that wee should doe to others as we would they should doe to us, are not of themselves controversall; but the practicall conclusions drawne from thence are controversall in regard of our darkenesse, as polygamy, community of goods,
all these, whether the Saints may rob and spoyle wicked men of their posessions, and kill them upon the right and authority of Salathilp, are of themselves controversall in relation to our nature who acknowledge Scripture to bee the word of God; but for supernaturall truths that cannot finde lodging in the sphere, or under the shadow of naturall reason, such as the doctrine of one God in three persons of the incarnation of two natures in Christ, of the imputed righteousness of Christ, of salvation by believing in a crucified Saviour, the resurrection of the dead; and those that are not knowable but by supernaturall revelation, though they be the fundamentalls of the Christian faith, yet are they more controversall of themselves then the most part of non-fundamentalls, as Job. Goodwin does rightly observe, for nature hath more shadow of reason to cavill and plead against these, then any other truths; if then no coercive power ought to be used against such as teach errors contrary to the word of God, and against fundamentalls, because such points are controversall, there is farre more warrant to free those from all coercive power who deny all principles of the Christian faith, and turne so from the faith that they deny the word of God, the spokes of the Old and New Testament, to be any thing, but phantastical fables, because they teach things most controversall, and so upon the grounds of Libertines, one Catholicke toleration is due to all, and if any shall turn Jew or Mahometan, or Indian or Heathenish in his Religion, having been a glistening star in the Firmament of Christianity, & should pervert the right wayes of the Lord, with Eliph, the Magistrate hath nothing to doe to punish him, though he carry Navies, and millions of soules to hell, yea, nor is he to be rebuked nor declaim against as a child of the devill, and an enemy to all righteousness, but with all meekness and gentleness to be instructed, for rebuking of him thus, is as unjust, since it is not in his power what he thinks or apprehends for truth, or what not, (say Libertines) as to command the Sun to shine at midnight.
What opinions may be tolerated, what not.

But are there no far-off truths at all to be tolerated? do not learned men give divers and contrary expositions of one and the same text of Scripture? and hath not the Church suffered errors and erroneous opinions in godly learned men all ages even, in Tertullian, Augustin and others? and have not, implored the sword of the Magistrate against them, though all errors printed and preached, hurt the soules of others more or lesse.

Answ. Some errors are about things that God hath left indifferent, for the time, as opinion and practises about means and dayes, Rom. 14: 1 Cor. 8: c. 10. in these, God gives an indulgence, and bids us so long as the date of indifferency endureth, bear with the weaker, but Rom. 14: 1 Cor. 8: you shall not finde that Paul beareth with the unlimited practife of dayes and meates absolutely, and in all cases, as for the case of scandal, Paul sharply rebuketh the practife, to the scandalizing of the weake, and calleth it foul-murther, and here it is like the Church may suffer sinfull ignorances, for as the Magistrate is not to punish all externals, sinnes of infirmity against the second table, for then humane societies must be dissolved, and could not subsist, except there be a reciprocall weeding to the infirmities of men, as they are weake and frakke; as we must not make a man an offender for a word, though it bee a hasty and sinful word, even in a family where the Lord of the house bath the power of the rod, and proportionally in other societys, we would heare Solomon saying, Eccles. 7:21. be not bound to all words that are spoken, lest thou heare thy servants wife thee. So it would appeare, that some lower errors, that are farre off, without the compasse of the ordinary discerning of man, and lye at a distance from the foundation (as fundamentals, and Gospel-promises, lye near the heart of Christ) may bee dispensed with, as a conjecture, that became of the meane, that Christ care after his refus-
rejection, when he was now in the state of immortality, and some probable opinions that neither better the holder, nor much promote or hinder the edification of others, are not much to be heeded, save that curiosity in them is sinfull, and happily may bee, tollerated: or whether the heavens and earth, after the day of judgement, shall be annihilated and turned to nothing, and be no more; or if they shall be renewed, and delivered from vanity, and indeed with new qualities to stand still as lasting and eternal monuments and witnesses of the glory of God. Creator, in the MinChrift, and the redeemed in heaven in souls and bodies, live in glory to be eternal lectures and testimonies of the glory of the Lord, Redeemer and Saviour of his people, which latter seemeth most probable, and the Scripture may seeme to say much for either side.

2 For diverse expositions of one and the same node, as that, we look for new Heavens and new Earth, when neither of the expositions so farre as is revealed to the goutly and learned, who in this life doe but know and prophesie in part, doe neither hurt the fundation, nor croffe any clear truth, that is non-fundamental, we think the opinion of both may be tollerated, even though the one of them be in it selfe an error, and that upon the ground that Church and Magistrates both are to tollerate, not to punish these infirmities, against both tables, that are the necessary results of sin originally, common to all men, as men, bearing about with them a body of sin. And the like I say of other the like opinions about matters of religion, and especially matters of fact, as the virginity of Mary for all her life.

3 Such opinions and practices as make an evident schism in a Church, and set up two distinct Churches, of different forms of Government, and pretending to different institutions of Christ, of which the one must by the nature of their principles labour the destruction of the other, cannot be tollerated, &c. for each pretending their fellow Churches to bee of man, and of the devil, though they should both make one true invisible Church, agreeing in all fundamentals, and many other truths, yet sure the whole...
What opinions may be tolerated, what not.

should be a Kingdom divided against itself, and this destroys peace and unity. And if Paul could not endure the deviations of one and the same Church of Corinth, though they pretended not to be different Churches, for those that said they were of Paul professed they could not be disciples of Peter, but he sharply rebuked them as carnal men, and such as deviated from Christ, and by consequence must say Jesus was crucified for them, and was their redeemer, and so, if obstinately they had proceeded in that separation, Paul would have gone on to higher censures of the Church: far were such not to endure gathering of true Churches out of true Churches, which is the proffered practice of Independents: and yet both sides pretending the spirit of discerning; could say, the spirit testifies to my soul, that Paul is the onely called preacher, and the other, but to my discerning Cephas or Peter is the onely man, that I can hear or follow. And a third, nay, not any on earth, nor any ministry will acknowledge, but Jesus Christ whom the heavens must contain till the last day, is my onely, onely preacher, now if a Jezabel come in and say no ministry is to be heard but Christ, and turne away all from hearing the word, and not suffer Sergius Paulus or any other to hear Paul, or any godly minister, true Jezabel should be a perverter of the right ways of the Lord, and so not to be suffered.

As touching opinions more manifestly erroneous as Justin Martyr, his laying of men under, if they used the light of nature well, though they were ignorant of Christ, the Montanisme of Tertullian, and his way of damning second marriage (which the very Jesuit Tytius comments in Joan. Said he wrote contra fidem Catholicam, against the Catholic faith) and Augustine his condemning of all infants dying without Baptisme, and Origen his hintings at a sort of purgatory after death, the greek fathers, their prescience of good works, and faith, as the causes of predestination, their Pelagianisme and Semi-pelagianisme touching mens freewill beginning and meeting Gods grace, especially, hard sayings of Chrysostome, Greg. Nysius, and others, and the incongruous words of Hieronymus, nostrum est incipere & dei sequi. Their immediate extolling
What opinions may be tolerated, what not.

extolling of the Bishop of Rome, for personal gifts, their orations of and apostrophes to the Martyrs dead; with an accord with that doubtsome condition, if there be any feeling of our affaires in the dead, which was the ground worke of invocation of Saints, it is a question and to be probed, whether the Church and Christian Magistrate (when there were any) should tolerare these, for some opinions of truths are as braze, so as we cannot put a stamp of necessity of edification on them, and some are pieces of gold and foundation stones, so other truths are neare of blood to fundamentalles, and pinnings in the wall, though not foundations; and because the want of them may hurt the wall, they must goe as pieces of current silver.

Onely two or three objections must be removed: As 1. Rom. 14. They errred against a Law of God, who kept days, and abstained from meats, concerning that the conscience of God’s Law, did injoyne such a practise, whereas there was no such Law now; the Apostle was persuaded there were no creatures uncleane now; but thm, who, through error of conscience, believed they were unclean, v.14. Tea the earth being the Lords, they might eat swines flesh or meats, though sacrificed to Idols, without conscience of a Law, 1 Cor. c.8.c.10. yet Paul is so far from ensuring such weake ones, that he bids receive them as brethren, and not trouble them with thorny disputations.

Answ. Paul bids receive them, ergo, he bids tolerare them all together; it follows not, he will have them informed that there is no such divine Law that presseth them, and so a morall toleration of not refuting their error is denied to them.

2. He bids receive them in a practice in it selfe, for that time, indifferent (for 1 Cor.8.8. Neither if they did eat, were they the better, nor if they did not eat, were they the worse) but onely erroneous in the manner, because of the twilight and splendor of the light of the Gospell not fully promulgated to the Jews. Will it follow that the Jews should be tolerated still, and perpetually to circumcise and kepe the Ceremoniall law, and to teach others so to doe? for Libertines contend for a constant and perpetual toleration of all Jewish and sinfull practises.
But, I. Paul speaking of Ceremonies. 

Ph. 3: 15. Let us therefore, as many as be perfect, be thus minded, and if we be otherwise minded, God shall reveal even this unto you.

46. Nevertheless, whereas we have attained, let us walk by the same rule, let us mind the same things.

47. Answer. This is the only Magna Charta abused for liberty of conscience, which yet so often is but a cover to their errors. Paul giveth two rules, neither of them are for toleration, but against it; the one is for the minde within, the other for the practice without: for the former, he will have all the perfect to minde this, that is to say, to exhort our people, one thing, and to be followers of him, v. v. 7. For in every man’s mind, and pressing toward the mark, and if any be otherwise minded in the matter of circumcision, if he minde the journey toward the garland, God shall clear his doubts to him, there is nothing here for Libertines, except we say, let all the godly minde to walk toward the garland, by practising circumcision as if that were the way; and by tolerating of others to practise Jewish Ceremonies, and if they be otherwise minded, God shall reveal their error, but in the mean time we are to suffer them to minde that, for the which Paul faith, their end is destruction of faith, their belly God, and their end evil doers, v. v. 2. 3. As for the other rule of practise, v. v. 5. If it pleads for Libertines, the sense must be, as far as we have obtained the minde of Christ, let us practise, that is, let us be circumcised, and teach and profess and publish to others all the heresies and blasphemies that seem to us to be true doctrine according to this rule, and let us minde the same thing, let us contend for the garland, and walking according to our conscience, our only rule, and practising unlawful ceremonies, and publishing and professing all the heresies, we can, we minde the same crown and garland. Now except walking according to the rule be restricted to careful and diligent practising of these things in which we all agree, which must exclude a practising or publishing of doctrines controverted, and that we should abstain from practising and publishing of opinions in which we agree not, nothing can be extorted hence in favour of toleration. Our brethren say, Let us gather Churches out of true Churches, and separate our selves from true Churches, and preach Familisme, Antinomianisme, Aris...
What opinions may be tolerated, what not.

Chap. VIII.

Whethet heretick be a sin, or a mere error and innocence I whether heretick be unlawful or not.

What is naked and mean? Simple heretic, (say the Boll-gick Arminians;) but a mere error? or is heretical error? (say they) which hath place in the minds of them that esteem it not for error sufficient to constitute a thing heretic, nor if it mention any object of the cause of any punishment, a mere error doth not go out of the way of error, be it so that error be that error can be sufficiently and truly sufficient to any command, and that error is not blasphemy, nor if they were, can heretics therefore be punished? or that sedition make heretics punishable, so they make therefore nothing but a name, whom they deceive, can say, an heretic is an evil doer? yea, does confess to be in, and they do make them the worthy of punishment, by the Law of God add in vain, heretics deny they are heretics, or that they have any bad opinions, or that they blaspheme, they profess the contrary, that they are ready to dye, are bound to death, rather than they should blaspheme, therefore the facts that they may seduce heretics seduce, not, that they may seduce, but that they may reduce men.
What opinions may be tolerated, what not.

After. 1. But 1. Though neither we nor Libertines could define Idolatry nor murder, nor adultery, yet sure the Law of God condemns Idolatry, murder, adultery as sins, this is the customs of jugglers and sophisters, who deny there is such a thing as robbing, or hedge-robbers, why, what is an hedge-robber, you cannot define it, and not one of twenty, agree with another what hedge-robbers are, therefore there is not such a thing as an hedge-robber. Nor doe sorcerers confesse they are sorcerers, nor can you tell what sorcery is, and there is not such a thing in the world: so many argu-

After. 2. Herefie is not a mere error, nor innocency, but a hainous transgression against God. 1. Because Paul, Gal. v. ver. 19, 20, 21, reckoneth heresies among the works of the flesh, with Idolatry, witchcraft, envy, strife, and sedition, then it is a worke of the devil, and of unfruit hells. 2. That which God permitteth, that those that are approved may be made manifest in the Church of Christ, that must be a sinne, but such is herefie. 1 Cor. xi. 19. 3. Grievous wolves not having the flocks, false proppers, and false Christs, who deceii (if it were possible) the very elect, such as make their Disciples misfold the children of the devil, the kites and robbers, who come to steal, and to kill, and to drink the blood of soules, those who sabbeth whole houses, and whose word eat as a gangreen, are not innocent, and simply erring men, nor in their error, simple error, but a high transgression against God, but such are heretics, Acts 20, 29, 30. Matt. 24, 24. Matt. 23, 15. Job. 10, 8, 9, 10. Tit. 1, 11. 2 Tim. 3, 17, 4. These who are deceivers and deceived, waryly, and vaine talkers, to be rebuked sharply, that they may be found in the faith, and these, whom we are not to receive into our houses, nor bid them God speed, lest we be partakers of their evil doings, these of whom we are to be aware, lest they inflame us, and whom we are, after once or twice admonition, to reject, and from whom we are to turn away, must bee such as doe more then simply err, in minde, and their errors being so pernicious must come out of him that erreth, and subverteth whole houses, and lead silly women captive laden with drudgery, and must be subject to com-

mands of those that are in place, since they are to be sharp-

Liberty is a mere innocent and unpunishable error of the minde.

Heresy is a sin as well as Idolatry, though we could neither define herefie nor Idolatry.

Heresy proved to be an hainous sin.
rebuke, are not innocent, but doe grievously sinne, and are punishable. But such are heretics, Tit. 1. 11, 12, 13; 2. 10, 11, 12, Tim. 4. 15, Tit. 3. 10, 2 Tim. 3. 5. Such as doe evil, and that as false teachers, and resist the truth, as James and Jambres resisted Moses, and doe Paul and the faithful preachers of the Gospel much evil, in perverting soules and in withstanding the gospel, as Alexander the copper-Smith did, who subvert whole soules, lead soules captive, deceive many, who speake words which eate the soules of many as a Cancer, and subvert the faith of many, though they deny, they doe evil, or seduce any, or that they intend to seduce any, are evil doers, not innocent. But such are Hereticks who privily bring in damnable heresies, and make merchandise of men, with faire words, and buy and sell soules, 2 Pet. 2. 1, 2, 3, 4, 2 Tim. 3. 8, 2 Tim. 3. 14, 15, 2 Tim. 2. 6, 2 Tim. 2. 17, 18. 6 These cannot bee innocent, nor free of all commands, rebukes, punishment, whom the holy Ghost stiles proud, perverse, disputers, men of corrupt mindes, destitute of the truth, 1 Tim. 6. 4, 5. Rafe Christ, Matth. 4, 11. Deceivers, Tit. 1. 11. Men of corrupt mindes, reprobe concerning the faith, 2 Tim. 3. 5. Those, though made knowne to many, who are selfe condemned, as knowing (if they would not winke and shut their eyes at noones-day,) that they deceive, and are deceived, Tit. 3. 10.

7 These and many other things in these seducing teachers doe evidence that heretic, and seducing teaching of Hereticks are not a simple disease in the mind, since they are willingly ignorant, 2 Pet. 3. 7. Such as such as believed Baal to be God, and worship him, are such of whom the Lord faith, Jer. 9. 6. Though deceit they refuse to know me, saith the Lord. The Holy Ghost faith they doe much evil, resist the truth, buy mens soules as if they were Merchants; are perverse disputers, are proud, unruly talkers, all which showeth that they will hath an influence in their knowledge and mind.

Remonstrance

All the Arguments of Libertines against the definition of an Heretick, tend to prove that there is not such a thing as an Heretick in the world. As if a robber arraigned upon his head, before a judge, would say, there is not such a thing in the world as Robbery, it is a mere fiction, or their reasons prove
pertinacy, which we say is the formal reason and essence of heresie, is only in the heart, and knowne to God onely, and therefore, since neither the Church, nor the Magistrate know the heart, we must leave it to God, all mens judgements of the heart are uncertain, and deceiving conjectures, no man of set purpose desires to doe evil, but when he knowes he does evil, no man perswades himselfe that he erreth, when the matter is about eternall salvation, therefore it is not lawfull to charge any heretick that he acts malice against his light, charity perswadeth another thing, and who knowingly (faith Minus Celsus) and willingly sinnes against the knowne truth, his crime is not properly heresie, but the sin and blasphemy against the holy ghost for whom we are not to pray, and is a sin that shall never be pardoned, and therefore it is in vaine to accuse this man of heresie.

Answ. This vaine argument of foolish men is against the Holy Ghost, not against us, for charity, then must forbid us to judge evil of our brother, or to beware of him, to avoide him, to admonish or rebuke him for heresie, for a sin knowne to God onely, or to reject him, or to refuse him lodging in our house, or to bid him God speed, for you condemn him and flee and avoide him as an Heretick, and in so doing ye take Gods office on you to judge the heart, now when the Holy Ghost bids us admonish, rebuke, instruct with meeknesse: Heretickes, if they wil not be gained, reject and avoid them, doth he not clearly hold forth that Hereticks may be knowne? When Solomon faith, goe not by the doore of the whore, make no friendship with an angry man, be not companions with theeves and robbers, doth he not inusituate, that the whore and the angry man, and the theev may be known? or would he say, the whore is onely knowne to God, and charity forbids you to judge any woman a whore, or any teacher, who faith he would show you the straight way to heaven, and the way that he himselfe walketh in, and no man perswades himselfe that he erreth when the matter is concerning his owne eternall salvation, and it is onely knowne to God whether he be an Hereticke or no, yet admonish him as an Heretick, and reject him and avoid his company as a Heretick. This is as much as if a Philitian would say, it is impossible to any man to know, have God onely, what houses
here is not innocency.

houses are infected with the pestilence, yet I counsel you, for your health, go not into any pest-house.

2 It is most false thot pertinacy is known to God only, that pertinacy that evidenceth is false to us, by such markes and outward evidences is knowne to us, as such a Familiar, a Sodainie leading to sly women captives, and seduceth the faith of many, and causeth simple people to believe the God manifest in the flesh, and crucified, is nothing but a Saint-suffering, and having much of God and saving grace evidenced in him, and he is once and twice by word and writing admonished, but he still goeth on and seduceth many, then he is so farre pertinacious, as ye may judge him an Heretick, and having tried that hee is an hereticall spirit, avoid him, and bid him not God speed, doth not Paul exhort the Elders of Ephesus to take heed of ravenous wolves, that should arise and speake perverse things to draw away disciples after them; and they should not parte the flock, Acts 20:29, 30. Yea, but other abominable Libertines come in and stay, Elders of Ephesus who charitable, judge them not to be grievous wolves, lest ye condemn them for wolves before men, who are the redeemed sheepe of Christ in the high court, it is true, they speake perverse things, as ye apprehend, but Elders, are you infallible now? when Paul and the Apostles are departed this life, they judge that you speake perverse things, and ye are the grievous wolves. You heare them speake new doctrines, it is true, but you know not whether they be pertinacious, pertinacy is in the heart only, be charitable, for only God knowes the heart, say not to the flocke they are ravenous wolves, seducers, and that knowingly and willingly they go against the knowne truth, no man erroth, dedita opera of set purpose, nor persuades himselfe that be orres, when the matter is concerning eternall salvation, charity forbids you to ascribe the malitiousnesse of erring to men, who erre not with their will, and you Church and Angell of the Churches of Pergamus and of Thyatira, be charitable and judge not those that teach the doctrine of Balaam, and Jezebel to be false Prophets, ye heare their words, but God sum de aeterna, lute agin, quae for non est in invito aliqui tribuere malitiam: caritas aliud fruadet.

3. Nor.
3. Nor is the crime, the blasphemy against the Holy Ghost, when any doe maliciously resit the truth. 1. When there is not a high measure of illumination and perswasion going before, which is not in every hereticke. 2. When persistency is bent against a side and party of godly men, not so much for despite and malice against them as they are godly, or out of despite to the Spirit of grace, as out of a minde put up with love-sicknesse, of their owne learning, and great parts, and undervaluing of a contrary faction, as they suppose, for there be divers branches of opposing the knowne truth, as from fleshly lufts, 2 Pet. 2. 17, 18. 2 Pet. 3. 3. from pride, 1 Tim. 6. 3, 4, 5. from avarice and love of the world, v. 5. 2 Pet. 2. 3, 15, 16. and yet all maliciously, that are not to be judged the sin against the Holy Ghost, except, it be such an opposing of the knowne truth as comes from the spirituall malicious opposing of God and his knowne truth, as the devils did; and it may be also that some heretickes sin the sin against the Holy Ghost in teaching lyes in hypocrisy, as the Pharisees did, who leave not off for that to be hereticks and false teachers.

4. Where men are savingly and soundly perswaded that the businesse is a matter of salvation, they will not finally and totally erre, but that there is such a perswasion in heretickes, is utterly denied by us; and where there is a perswasion in great measure, but literall, and historiell, and faith thereof unto answerable, that the matter is eternall salvation and damnation, that they doe not erre and lead other captives to their error, is denied, and it is more charity of hereticks who are selfe-condemned by their owne heart, Tit. 3. 10. and are willingly ignorant, 2 Pet. 3. 5. then the Holy Ghost allows.

5. Yet this will make heretickes and heretickes that are to the Holy Ghost seducers, ravening wolves, subverters of the faith of others, thieves, and robbers, foxes, reprobate concerning the faith, selfe-condemned, to be godly, zealous, innocent, erring against their will, free of malice, and to the Holy Ghost must doe a great deale of injury to men, who doe for hereticks, in this characterizing them to us under titles and characters, which no mortall man can give to them.
Heresie is not Innocency.

But what such signe can there be (faith Celsum) of no evill conscience then that a man will send his blood, neglect his life, drink a cup which was so horrible to Christ, that it caused him sweat blood, and fall on the earth, and yet he will joyfully dye rather, ere be quit the knowne truth, this he must doe for some end? and is there any man who will willingly choose eternal destruction? nor can his end be pleasure, for he is to leave all these; wife, children, goods; nor honours for an heretique dyes a most infamous man, and full of reproaches.

Answ. This renders the hereticke the most innocent and righteous Martyr that ever was, for if his end be onely life eternall, and none of the three ends which lead all sinners, neither pleasure, nor profit, nor honour, 17ob.2.16. and if he ought to follow his conscience, all heresie shall be nothing but a most innocent, harmeslese, godly and zealous errorr, why then doth this Author say, it is such a sinne as he is selfe-condemned; that is, as he expoundeth it, though there were not a God, nor any other to condemne him, yet he is condemn'd of himselfe? why doth the Holy Ghost bid us turne away from such a godly innocent man, who loveth the truth of Christ, Christ, and heaven, better then father, mother, brother, sister, lands, inheritances, his owne glory and name, yea nor his owne life, sure he must be the man to whom life eternall, and a hundred fold more is due by the promise of our Saviour, Math.19.28,29. yea he doth more then merite life eternall, he is free of selfe, any aime to pleasure, profit, honour, or any created thing, and mindes God onely as his end; but can his end; though never so good, justifie his heresie, or his dying for a lye? let Celsum, or any Libertine, shew what end the Fathers had in killing their fornes and daughters to God? the Holy Ghost faith, they sacrifice to devills, not to God, but they would not say they intended to gratifie the devill, but to serve God in giving the dearest thing they had for God; and could their end be pleasure, profit, honour? to looke on these, except in a spirituall sort, and mad zeal, that Satan inspired them withall, is folly, for there was no pleasure in it, but sorrow, no gaine, but to lose a sweet child, but it purchased to them great glory to be said to love their Lord God, above the fruit of their body, and to give the fruit of their body for the sin of their soul.
Religio tantum potuit suader e malorum.

That they might be delivered from the torment of conscience they were under, and the fury and hellish zeal of not fearing the flesh, and losing the life for an heretic, which the hereticke knows through the glimmering of a conscience deluded, to be a heretic, but will revenge, on a contrary seat, of a contrary opinion, desire of glory, and a name of knowledge, of a great wit, singular holiness, blind the light, and what was their end who baked bread, and warmed themselves with a part of an Ash tree, and of the residue made a God and worshipped it? It is a vaine thing to ask what rational end a man hath in these, for God hath judicially shut his eyes and his heart, as the devil hath run away with his natural wit.

2. It is bad Divinity to say there was no other cup offered to Christ, but the cup of temporary death offered to all the Martyrs, as if Christ suffered not the wrath of God, and death, due by justice, to all the Elect, whose sinnes he bare, he must think falsely of Christ, the grace of union, and of unction of whom it is said, Isa. 42. He shall not be discouraged, who teacheth that the fear and apprehension of death temporary caused him sweat blood, and complain, My God, my God, why hast thou forsaken me? and what comfort have we in Christ's death, if he suffered not that which is equivalent to eternall wrath? and if he suffered no other death then a godly Martyr died, whereupon Menas Celsius goeth on to extoll beating, who dyed worthily for the hope of eternity, as Anaxarchus, who bad the enemies beat the yellow, not Anaxarchus, when they were hammering him alive with iron hammers, and Hannibal who, lest he should come into the hands of the Romans, drank the poison which he carried under a pearle in his ring, hoping for immortalitie; these and the like serve to equal the death of Hannibal and Jesus Christ, and to make Anaxarchus, Hannibal, Empedocles, Seneca, who Judas-like murdered themselves, to be freed of servitude, and upon the faint and empty hope they had of eternall life, to have dyed conscience in man, with no ill conscience; for neither pleasure, profit, nor honour, but for the hope of life eternally, as the Martyrs of the devill do, especially
cially Servetus, who dying roaring and crying like a hopeless beast, as if there could be a good conscience in Hannibal, or any heathen, who knew and heard nothing of a conscience sprinkled in the blood of Jesus, and purged from dead works, to serve the living God, as if heathen false-murderers, who against the Law of nature kill themselves, deserved no more to be punished by the Magistrate the Minister of God, then a godly innocent heretic burnt for blaspheming of the Trinity and the Sonne of God: As a despairing dog Servetus dyed, and that they had efficaz signum conscientiae non male, they had truly a good conscience, were free of hypocrisy, or vaine-glory, or any bad end in killing themselves, this serves as much to free the most desperate and hellish murtherer, from the sword of the Minister of God as herezie: So Celsus playes the Atheist egregiously in setting false-murderers, Hannibal, Seneca, Empedocles, slaves of vaine-glory up at the right hand of God with Child. But if Celsus would but offer a shadw of an argument, it should be thus, Innocent men that dye for no worldly end, and will both willingly be killed, and kill themselves with their owne hands, for no end but to obtaine life eternall, and because they will not doe that which an erronneus conscience, stuffed with arrogancy, pride, self-adornition of learning, zeal, and a name, judged to be sin, are not to be punished by the sword, but such are hereticks willing to be Martyrs for the devil, and beasthen that kill themselves to obtain eternall life; ergo, the major is false, the assumption bloody and unjust: the conclusion blasphemous and Atheisticall.

3. Consider how Celsus proveth that the heretickes that dye for herezie are not taken with vaine-glory, and for a name, because a heretick dyes infamous and filled with reproach, but make an argument of that, be that dyes for that which, in the opinion of the contrary schisme, infamous and reproachfull, cannot dye for a name among men, and vaine-glory; but be that dyes for heresie, dyes so, ergo. The major is most false, for to dye for heresie in the estimation of the heretick, and of all of his opinion, and of all, that for all after generations shall be of his opinion is no reproach, but an everlasting name to the heretick to dying, and a name and glory with men is; an opinion, and is coyned, lives and breathes in the conceit and braine of men; we all say, Lucretia, Senda, Cara; dyed for vaine-glory,
for to the Romans it was glorious, yet they dyed truly and really infamous; for Christians, who know what true honour and true liberty is, say and truly thinke, they dyed infamous, and shamelesse murderers and slaves to the people, and the aire and breath of the peoples mouth; and their empty plaudite.

4. Nor will any man (far lesse an hereticke) willingly chuse the destruction of his owne soule.

Answ. An Atheist sticks not to contradict God, Prov. 3:16. All they that hate me love ab; but false teachers and hereticks, hate wisdome and Christ, Deut. 13:3, not to follow God as to hate God, he denies the Lord that bought him; he is proud, destitute of the truth, a vaine and unruly talker, reprobate as concerning faith, leads captive soules, and such cannot chuse the seare of the Lord.

2: He speakeeth like an heathen, for the will of hereticks and of all godlesse men is captives, and the will they have is to serve the devil; and though we could not tell determinately what end an hereticke hath, in dying for his heresie, he cannot prove his innocencie.

Yea the Donatists killed themselves, and cast themselves downe head-long from an high place, they did that (saith Mr. Celsus) out of obstinacy and malice to be avenged on Catholicks, and bring them under the guilt of persecutors, which was an evil conscience in them, but there can be no evil conscience in an heretic dying for his opinion, an hereticke dying for his opinion cannot have an ill conscience, he prays to God, commendeth his safety to him, acknowledgeth Christ his Son, his Redeemer and Saviour, sings hymnes and praises in the midst of the flames of fire.

Answ. That is a conjecture that Donatists and Circumcellions killed themselves to be revenged on Catholicks, Augustine neither Ep.61 nor Ep. 90 nor elsewhere makes mention of such an end they had, but because they beleevd it was happinese to dye for Christ; yea though so it were, praying and praising and crying, The Temple of the Lord, will he say there can be no malice in theves, murderers, adulterers, persued persons, walkers after other Gods, and such as kill their sons to the devil in Tophet, Jer.7.3,4,5,9.30,31. and in bloody persecuters, who said the Lord be glorified, Esa.66.5 and
in these that thinke they doe God service, in killing the Apostles of the Lord, Joh.16.1. the man speakes not like a divine but an Atheist, and most that are for Libertinism, to me are Atheists.

2. When Servetus and other Martyrs of the Devill dyed, we heard nothing of their singing of Psalms in the fire. Paul Besk a swearer, and a drunkard, who denies the Deity of the Son of God, is not one of these. But Celsus (I conceive) thinke the godly martyrs that the bloody mother of fornications Babylon hath killed, for the temomy of Jesus, were heretickes, because they had no certainty of faith for the truths they were burnt for, because the faith of Libertines is Scepticisme.

3. Heretickes may, before men, pray and acknowledge a Saviour, but as the formall of herefie, so of found faith is in the heart, and unseen to Celsus, and therefore this argument is but a conjecture, and so Paul, 2 Tim. 3. faith, those that depart from the faith, have but a form of godliness, and deny the power thereof.

4. Though heretickes acknowledge a Redeemer, which yet may be questioned whether they doe all so, even those who deny the Lord that bought them, yet these arguments of Celsus and Libertines plead for liberty of conscience, not onely to heretickes, that acknowledge a Redeemer, but to all, to open blaspheiners, apostates from the Christian faith to Judaism and Mahometisme, for should any Christian turn Jew (as some have done, and pray to God, and be willing to dye for Judaism, and acknowledge the Messiah to come), Libertines can no more make a window in this mans conscience to see his end in so doing, and know infallibly that neither pleasure, profit, nor honour led him, but meere and onely principles of Religion, in regard places in the New Testament cite passages of the Old so farre, seemingly, to reason contrary to the scope of the Prophets, then you can see to the conscience of a hereticke, and Religion is to be compelled in no man, one or other, nor the sword or violence used against any, though Celsus and the Belgick Remonstrants thinke false teachers may rather be banished and imprisoned, lest they pervert the faith of others. But if they yeeld any corporall restraint or violence may be used against false teachers, they
they fall from their cause and lose all their arguments for one degree of one violence (though banishment be common Germanies to death, and to some who cannot live and subsist but in England, as there are many such, far worse) can no more be used against the conscience, then forcing of ten degrees, or tormenting deaths.

But (faith Celsus) Heretickes that dye for their heresie are stupid and drunken. But how can stupidity and malice be in one (faith he), malice is not without certaine knowledge, stupidity deprives men of knowledge, and render them blocks, can ye find a man who willingly and wittingly makes defection from God, and resists the truth against his owne conscience, and yet is so stupid that he knowes not what becometh, and can induce foolishly to dye for maintaining a lyse?

Answ. If the Author were not stupid, hee would not declare himselfe so Atheistically ignorant of spiritual stupidity; for highest malice and a hardened and fatnied heart, eyes, ears, and a heart that cannot see, hear, or perceive, and so are spiritually stupid, doe not lodge slandered one from another, Esay 6.9,10,11. hath this man read the word, Esay 29.9. Stay your selves and wonder, cry ye out, and cry, they are drunken but not with wine, they stagger, but not with strong drink. 10. The Lord hath poured out upon you the spirit of a deep sleep, and hath closed your eyes; the Prophets and your Rulers, the Seers hath beene covered, and yet these same were deep hypocrites, and malicious opposers of the ways of God, enemies to, and persecuters of the true Prophets sent of God. v. 13. and who were these but Scribes & Pharisees, in whom there was as much malice against Christ and his Disciples, as can be in the devill, or such as sin against the Holy Ghost? as may be seen, Matth. 13,14,15. Matth. 12. 31,32. Matth. 15. 1,2,3,7,8,9. And God powred the spirit of slumber on the J ewes, Rom. 11. 7,8. and there was superlative malice in them against the knowne truth, Act. 13,45,46. and blasphemy, Act. 14. 2,3,4,5. and yet these men in evill, and as touching litterall knowledge know well what they were doing (though they were spiritually blocks.) See Matth. 2,4,5,6. 7ob. 7,28. Job 3,2. They privily bring in (2 Pet. 2.) damnable heresies, they make merchandise of you with faire words, then they wanted not devillish wit enough. And 1 Tim. 4,1. They speake lies out of hypocrisy
and the doctrine of Devil's: forbidding means and marriage, there
is wit, for these look like singular mortification, yet they
have a conscience so stupid, as if were burnt with a hot iron.

This also is grosse ignorance in Libertines, that they
think those who sin against knowledge, and conscience
and out of malice, as those that sin against the Holy Ghost,
does not sinne through ignorance also, which is most false,
for the most malicious sin against knowledge hath an inter-
pretative ignorance conjoined with it, as the Pharisees who
sinned against the Holy Ghost, in crucifying Christ (some
of them as is cleare, Job. 8. 28. Job. 9. 43. 41. and else where)
yet they sinned ignorantly also, for bad they knewe, they would
not have crucified the Lord of glory, 1 Cor. 2. 8.

CHAP. IX.

Of Liberty of prophesying, of erroneous indictment of. Conscience, that
it is not our Rule.

But we judge that Hereticks admonished and convinced
of their error do sinne on the borders, at least, of the
sin against the Holy Ghost, in regard they be approv'd,
falsly condemned, as Paul faith, Tit. 3. 10. A man that is an he-
retick after the first and second admonition, reject. 11. Knowing
that he, that is such, is subverted, and sinneth, being condemned of
himselfe. Where the Apostle faith, an admonished and
wrought upon heretick, who is convinced of the truth,
and yet still resiteth, &c. He is perverted, or subver-
ted, desperately perverted, like a building throwne downe
to the foundation. 2. he sinneth, as condemned of him-
felle, that is, judged and condemned by his owne conscience,
and so sinneth willfully, and with a high measure of
light, but hee shutteth his eyes against the light and known
truth, and resiteth it.

Remon. apol.c. 34. 280. 281. Veletius de
Armin. Arminius, as Arminians say. For as Veletius faith, he expressly speakes
P. 4. 4. 4. 5. of an heretick.

2. It.
Here is not Innocency.

2. It is a question, if any bee called an Heretick in the word, because he movest such questions. 1. The Heretick here is subverted, and so turned off the foundation Christ. But he that movest vaine and unprofitable questions can at best, but build his hay & bubble upon the foundation Christ, now such a man may be built ed on the foundation, and saved, though the fire destroy his works, and so he is not turned off the foundation. Yea, if he wittingly and willingly move vaine and light questions he cannot be saved, nor doth that follow for his knowledge of the levity of these questions aggravates his sin, but cannot cause to amount to a sin so high as to subvert the mans faith, because he may keep the foundation, though he hold these vaine and light opinions, for they are not in themselves destructive of the foundation. 2. There is no mention, nor any hint here of vaine and light questions, but of admonished heretickes, therefore Euseb. I. 4. c. 13. refers it to those that deny Christ's divinity, to Marcion and Cerinthus, and they say John would not stay in the stoves with Cerinthus, and Polycarpus his disciple would not speake with Marcion, but said, I know thee to be the first born of Satan.

3. It is here to be noted, that these Authors also make the conscience, though erroneous even in fundamentalls, the rule of faith, if the person beleive that he worship God according to the rule of the word, and there be some morally honest in him, and so teach, there should be a toleration of such heretickes, then no man is the heretick, but he who professeth points of truth which he believeth to be lies & untruth; but so there is not an heretick in the world, but the devill, and such as profess a false Religion, before men, which in their conscience they beleive to be false. But this is the faith, 1 Tim. 3. 4. Now the Spirit spakest expressly that in the latter times men shall depart from the faith, giving heed to seducing spirits (Popish Priests and Familists) and doctrine of Devils, be false.

2. Speaking lies in hypocrisy, having their conscience seared with an hot iron. 3. Forbidding to marry, and commanding to abstaine from meats. Now a seared conscience burnt with an hot iron may and doth teach marriage to be unlawful to some, and do beleive it for a truth, that Church men should not inter...
tangle themselves with the affairs of this life, such as marriage and care of children; because Pastors goe a warfare for Jesus Christ; yet the sect faith, they that to teach are seducers, who with a feared conscience, speak lies in hypocrisy, and so must be hereticks and worse.

2. No rule can be faller, and more crooked then the conscience, for if ye must be obliged to follow conscience, because it is conscience, or because right or wrong, if you must follow conscience because conscience, ye must ever follow your conscience, though never so wrong; for the most erroneous conscience is conscience, though the devill should immediately actuate it, yet doth not leave off to bee conscience, and to be the rule, and if so, when the conscience of some faith its good service to God to kill the Apostles of our Lord, because they preach the Gospel, then doe persecuters nothing, but what they are in duty bound to doe, when they murther the Apostles, because they preach the Gospel, for to follow the rule, which God hath appointed, must be a bounden duty. And the same must follow, if the conscience as evil will be the rule, for then should men serve God, in sacrificing their sonses to God, in community and plurality of wives, when ever their conscience should dictate any such thing to be lawfull, though in it selfe, it be most contrary to the word of God. If the conscience as good, or as the Arminians seeme to say, as principled with morall honesty, be our rule, then the conscience as conscience is not the rule, but as it is ruled by morall honesty, this wee cannot say, for morall honesty qualifying the conscience as a rule, is not able to render the conscience a freight and perfect rule in supernaturall duties, since it is but a naturall principle in us, and that a most corrupt one, by reason of sin, and how then should it regulate us in all the wayes of the service and worship of God? should it ever oblige us to believe in him, who justifeth the ungodly?

2. Againe, the Lord makest the Law and his revealed will in the word, the rule of all our actions, Deut. 5. 31,32. Deuteronomy, 12.31,32. Psa. 119.9. 2 King. 10.31.

3. If that which is called Liberty of prophesying be examined, it is either a liberty of believing, and teaching what
what is intrinsically true according to the word, now this they will not say, for we deny not liberty to prophesie truth to all that are called to publish it. Or secondly, it is a liberty to prophesie what is false, which is conceived to be false, that is devillish licence not liberty; sure God hath allowed no such liberty to men to prophesie falsely, and to destroy soules, in this meaning, God hath no more allowed us liberty of prophesying false things, then liberty of killing, whoering, robbing, or lying. Or thirdly, liberty of prophesying is liberty of prophesying truths, or falsehood, which yet are conceived to be truth, not falsehood by those who prophesie; nor hath God given to a liberty of prophesying, for every true liberty of prophesying, God hath given to his Prophets and Apostles, if it bee a lawfull gift, the use thereof is commanded and enjoyned to us as the Arminians say it is in these words, 1 Thess. 5.19, 20. Quench not the Spirit, despise not prophesying, for they say, the meaning of these words are, Quench not the spiritual sense of the word which any man saith, and perverteth himselfe he bath from the Spirit of God, that is, either by inspiration or suggestion of the Spirit, or by the helpe of the Spirit of God, in which sense the Apostles seeme to take the word, 2 Thess. 2.1. Now all the liberty of prophesying is here set upon an brazen pillar of (so it seemes, to be) and we say (so it seemes, not to be) but God certainly will not have Nathan, David, Samuel, Ezechiel, in either Old or New Testament, to extinguish the Spirit, or to despise prophesying, but God gave no liberty, nor entered it ever in his heart to command such liberty of prophesying to his Prophets of old, except we say, that God gave to Nathan liberty to say to David, Doe all that is in thine heart, build thou the Temple, and the Lord shall be with thee, which was an untruth, and that God bad Samuel say of Eliab, he is the Lords anointed, and gave him liberty to prophesie that which was false, whereas the Lord faith to Ezechiel, ch.2. Hear the word of my mouth, and Jeremia h.c.1.17. Arise and speake unto them all that I command thee; and thereby bindes them up, and denyeth all liberty of preaching or prophesying their owne word, or their owne persuasions, even under the notion of the word of the Lord, and doubtlesse when Nathan exhorted David to build the Temple, and Samuel said, that Eliab was the Lords anointed.
anoint, they spake not that as their owne word, but were persuaded that God revealed himselfe to them; though both were mistaken grossely: so Christ faith to his Apostles, Matt. 28.19,20. Go ye preach, teaching them to observe all things whatsoever I have commanded you; he interdicteth them upon the same reason to bring any of their owne Commandements flowing from their owne Spirit, under any pretence, though they thinke them right, though Peter shoulde conceive to Judaize a little, Gal. 2. was the minde of Christ, and hee might preach it, and practise it, as the minde of Christ; yet Peter and all the Apostles, Matt. 28. are bound up, they have no liberty of conscience to preach their owne (videlicet) so it seemes, for then should our faith be utterly resolved into mens phantasies, and (so thinketh our Reverend Saltmarsh, or Wil. Del.) and not into the word of God. Libertines say their Goddisses, their Diana is strangled and fettered, and the Spirit quenched, if this liberty of prophesying be denied to them; but to restraine liberty of sinning and lying, is no violence done to the spirit of prophesie, but this exposition calleth the phantasies of men the spiritual sense of the word of God, as Familists and Arminians in England father their dreams upon the Spirit of God. So Pe. Stagrie, who ordinarily preacheth the raving of his owne phanasi, taught 29. Oct. 1647. before the House of Commons, after the Houses passed a brave Ordinance for Liberty of conscience and Prophesying, that the House should not oppose or resist any thing that pretended to CONCE. Now if he spake this to the House as a Parliament, he forbade to hinder a Simon Magus, an Hymeneus, a Philerus, a Jezabel, a Jezebile, to preach what he pleased, for Familists, Socinians, Arians, Libertines, and false teachers, who deceive (if it were possible) the very elect, pretend to Isue Christ, and to the anointing. If he spake to the people, they are not by the word of truth, nor all the Ministers in England to refute the false Teachers that pretend to Christ, for to refuse them were to oppose and resist them, for if they pretend to Christ, you know not since ye are not infallible, but they may be teachers, sent of God, though they bee the most errand seducers that ever spake, and so they are no ways to be resisted, who resist the truth.
Heresie is not Innocency.

1. Quench not the Spirit, must have this meaning, Quench not the dreames of Independents, Libertines, Anabaptions, for they perswade themselves they have the Spirit of God and minde of Christ, in all they speak.

3. But this Quench not the Spirit, is, cherish, entertaine the gracious motions and inspirations of the Spirit in your selves, and despite not, that is, highly reverence the preaching of the Gospel, separate not the Spirit and the Word, for it is a lisate, where lesse is spoken but more intended, as Esay 50,5, Iob 6,37. but this gloss yeeldeth this sense. Despise not the Spirit, thaterty beli原来是 what ever a godly preacher faith, be it his own dreames and roving to be the word of God, (and revere it), for he perswades himself; it is far, and speaketh them as the oracles of God, though they be his owne windmills, and sparkles of his own, value-glyory. For this, (not to quench, not to despise) is undeniably to believe these prophefyings as the word of God; how then are we to try all doctrines and spirits, if we are to take all for fish that comes into the net? But since you are not infallible (say Libertines) it is an extinguishing of the Spirit to account that to be the Spirit of Satan which agreeth not with your spirit, if your authorty were infallible, as that of the Apostles was, the answer would have some colour, though the Apostles used not that authority to crush, liberty of prophesyng, but they commend the trying of the Spirits, and since our judgement is not infallible, reason requires that we should not desire other spirits pious and good to be oppressed and suffocated.

Answ. We reject no Spirit; because it agrees not with ours; for our Spirit is not the rule, as Libertines contend, but because it swerves from the oracles of God; if any man speake, let him speake as the oracles of God; let us prophesie according to the proportion of faith.

2. This answer faith, that no man now in the Christian Church can try all things, doctrines, and spirits, and eschew the evil and deluding spirits. And fast that which is good, and belieue the spirits, speaking from God, because it is to extinguish the Spirit (say our Libertines,) since we are not infallible, Apostles to judge these Spirits for mad phanties that agree not with our Spirit; we say its impossible to try all things, and hold that which is good, but we must judge falsely.
false spirits, for false spirits, not because they agree not with ours (that is the calumny of Libertines) but because they swerve from the word of truth, though we be not infallible as the Apostles were, but this reason supposeth that because of want of Apostolick infallibility we should try all spirits, and all doctrines, but condemn, reject, and refuse none, as spirits of the devil, for that is to extinguish the spirit, and pitch and settle our faith upon no doctrine, but like Sceptics fail about the coasts of truth all our life, and dye in no belief at all.

3 It is false that the Apostles did not crush your liberty of prophesying, for Paul, 2 Thess. 2.2. extinguiseth those spirits who would make the faith of the Thessalonians, to make them believe that the day of Christ was at hand, for he forbids to believe them, and John extinguiseth the Familistical and Antichristian spirits, who denied Christ to be come in the flesh.

Oh! but (say Libertines) these false spirits, know what they preached to be lies, and yet preached them as from God, and we stand for no such liberty of prophesying, nor such spirits as these.

Answ. This is a conjecture, that they believed the day of Christ was not near hand, and yet preached it was near, there is not one shaddow in the text, or colour hinteth that way: for Familists and Seducers now have not so much to say for their dreams as they had, yea, they had much to say, that made them believe that day was near hand, since Christ had said, these were the last days, and the Apostles do write it, that now were the last times, and that the end of the world was fallen on them; and they preached all they wrote, and so it is rather like they believed the day of Christ was near, and the Antichrist in John's time, had as much as seducers now have, to make them believe that Christ was not come in the flesh, since the blinded Jews all alledge all the prophecies of the old Testament as not fulfilled in the law of Moses, and sure they had more to make them believe it, then Gortin, Salmasius, and other Familists (whom Libertines, I believe) call a part of the godly party.) if they speake according to their conscience, can all allege for their new, false, and foolish visions they preach and print.

4 Though
4. Though we be not infallible as the Apostles were, yet reason will not say, we should not desire that pious and good spirits, that is, those that call themselves so, but are liers, to be extinguished. For we are to pray that God would cause the unclean spirit and the false Prophet, Libertines and others, to cease out of the land, and to faith requires, we should try them by the word, and pray and desire they were crushed and extinguished, I mean not in their person, but as touching their false doctrine.

But present your self (say Arminians) before the tribunal of Papists and they will condemn you of Herezie, and if you allege the spirit teacheth you, they will answer, is that the spirit which corrupt and madde reason teacheth you? the spirit of the Devil, said the spirit of Christ was the spirit of Beelzebub.

Answ. What inferre Libertines hence against us? this is to place no more power in Synods but directive: Sir, if it please you, this is God's will. But we hold lawfull Synods (which is not in the Synagogue of Rome or Papist) may as well rebuke, exhort, and instruct with all Authority, as Timothy, or any one particular pastor, and this is more than the directive and icedick teaching of one private Libertine, teaching (with a reserve) convincing and condemning another in a sceptical way. But all tends to this, Protestant Synods convened in Christ's name, can say no more, but we teach what our judgment is, it may be true, it may be false, yeeld a Sceptik consent with a reserve to it, that is all, and why? because Protestant Synods convened in the name of Antichrist can peremptorily and tyrannically condemn the truth as herezie, and say they are infallible, and their Synodicall decrees are the very word of God. Ergo, Protestant Synods may not authoritatively command you in the name of Christ to believe and receive their lawfull decrees conditionally, after you finde them agreeable to the word of God, there is no consequence here. Prelates condemned the truth as herezie and schisme. Pharisees condemned Christ as a Samaritan, ergo, Protestants found in the faith cannot condemne Popery, Famillie, and ergo, Paul cannot condemne Elimas as a perverter of the waies of righteousness: this is, as if you would say, a robber cannot by law jure condemne a travellers goods.
Indulgence in non-fundamentals, not in fundamentals,
his purse, ergo, a judge cannot compel this traveller to pay just debt.
2. We do not instance from the teaching of the spirit, but from the clear word of God.

CHAP. X.

Of indulgence in fundamentals, or non-fundamental errors.

But say the Arminians, the question is of heretics, not of those who dare deny the things openly decided in the Scripture, but of those who call in question those things that are, or may be controverted. There was never an heretic who called in question whether thieves, drunkards, robbers, tailors, idolaters, shall enter into the Kingdom of heaven, or whether God be to be loved above all things, he is not a Christian, he is not an heretic, but worse than a heretic, who denies those things that are plain and obvious in Scripture.
But be that law upon others, which be must follow under pain of death, imprisonment, or banishment in things belonging to liberty of prophesying, which are conjoined with the reverence of God and the Scripture, trampleth all prophets under foot.

Answ. 1. This definition of an Hereticke is in questions, there be in England who deny all scriptures as no word of God...
all things, now there are principles of natural Theology known to heathens, so that such godly men, to which Libertines would yield an indulgence and liberty, are good moral honest civil men, who believe fundamentals known by the light of nature to Christians and Heathens equally, for civil Heathens may have the sound faith of all such fundamentals, and believing morally and naturally fundamentals, though they know not Jesus Christ, or possibly never heard of him, may be saved and not be beholden to Christ known as a Saviour, so some Libertines tell us, not any man is to suffer death, though he deny and maliciously oppose, all the principles of the Gospel, because they are known no ways, but by supernatural revelation, and the light of faith which cometh from God, but I take the ground of this to bee, because supernatural light is above us, and not in our power, but by this reason, Christ should not have rebuked the Pharisees for not believing in him, nor the Sadducees for denying the resurrection, nor should Paul have smitten Elisha with blindness for perverting Sulpicius Paulus from the faith, for it was not in their power to know or believe otherwise of these Gospel-foundations that are not believed, but by supernatural revelation, then they did, other Libertines say, they are only Heretickes or at least punishable by men, who deny fundamentals of Christian Religion, but are sparing to tell us what fundamentals, whether of law and known by the light of nature, or of Gospel known only by supernatural revelation, so that ere they finde the hereticke, they must show you the point they deny is fundamental, and its possible that is a difficult business, whether it be fundamental or not, if he go for a Seccarie he is a godly man, and his godliness shall prove the point is not fundamental, for this is the logick of our time, such a people are godly, therefore their opinions are against no fundamental point, whereas this is a better consequence; such points are fundamental, ergs, if men twice or thrice admonished doe yet wilfully go on to maintaine opinions manifestly contrary, they are not godly, for the Apostle tells us of doctrine according to godliness then must the doctrine soundly believed make the person godly or argue him to be so, but the man let him go for
Indulgence in non-fundamentals not in fundamentals.

1. Saint cannot make or argue the doctrine to be the doctrine according to godliness, if it be not so in itself, and we are inclined, if the man be of our own tribe and sect, to defend his tenets, and not to judge them fundamental errors.

2. We wish much an argument to prove bodily violence or Ecclesiasticall co-action may be used against men erring in points fundamental, but not in non-fundamentals, since God delivers his mind as clearly in non-fundamentals, if not more clearly, as in fundamentals, and the authority of the Lord who commands faith is as great in non-fundamentals, and our obligation to believe no less, then in the most necessary fundamentals, as therefore abstinence from adultery with Bathsheba, and murdering of Uriah in David, is as necessary, necessitate precepti, as the whole course of David's repentance and turning to God, yet it is not so necessary, necessitate medi, for David is a saved Saint, though he abateth not from that adultery and murder, but without conversion from the state of sinfull nature to the way of saving grace, it is impossible David can be saved; so to abstain from Idolatry, and to demolish the high places, and to punish those who resort to them is a godly practice; yet though Aaron commit Idolatry with the golden Calf, yea and make the people naked also: And Asa, though he demolish not the high places all his reign, nor punish any for that Idolatry, and did persecute the Seer, yet Aaron was the faithfull Priest, and the anointed of God, and Asa and some other King's hearts were perfect before the Lord, though they fell in these sins, nor were these fundamentals, finnes in practice, inconsistent with saving faith, more then errors and teaching of errors in non-fundamentals, to the ruine of many souls doth exclude a possibility of being in the state of saving grace, but it cannot follow, that because teaching and publishing of errors in non-fundamentals is consistent with saving grace, that therefore these non-fundamentals finnes of murder, adultery, tolerating of Idolatrous high places, persecuting of faithfull Prophets, making of a golden Calf, and hallowing of it to be adored as the God that brought Israel out of Egypt, are sins not to be tolerated in the truly godly, such as Aaron, David, and Asa, for then should they be tolerated in.
the wicked also, for the toleration of such in the godly, because they are not fundamental wickednesses, inconsistent with saving grace, is as destructive and more, because of their extremity, scandalousness, to all peace and safety of humane societies, and to the duty of the godly. Magistrate, as these same sins in the wicked, upon the same grounds publishing of all errors non-fundamental, the toleration of the high places are as inconsistent with peace, destructive and injurious to souls, especially in the godly, as scandals to other false teachers, as these non-fundamental sins.

But (say they) the reason is not alike in non-fundamental sins, that are expressly condemned by all, Aaron's idolatry, David's adultery, Alas perscription, no man ever defended, therefore they cannot be tolerated by the Magistrate without sin, though the acting of these sins may consist with found faith. But most of non-fundamentals are not clearly determined in the word, in regard of our dulness and natural blindness, and therefore the Magistrate cannot punish the non-fundamental errors, for these which be non-fundamental errors to some godly and learned, are non-fundamental and reasonable truths to others, as godly and learned as they are. But to all the godly and learned, Aaron's idolatry, David's adultery, and murder, Alas tolerating the high places, and imprisoning the Seer, were sins unjustifiable, and by the light of nature such as no godly Magistrate can tolerate.

But I answer, if this be a good reason, why there is not the like consideration of these sins non-fundamental, and doctrines non-fundamental, because some doctrines non-fundamental are reasonable truths to some godly and learned, and these same are lies and untruths to others, as godly and learned as they; then should also divers fundamental errors be tolerated as well as non-fundamental errors, which Independents, the Masters of this distinction with the Arminians will not say, because to some godly and learned Independents, this is a fundamental truth, that murder, and adultery, and robbery, are not to be tolerated by the Magistrate, that Magistracy is an ordinance of God, but to many Anabaptists as godly and learned as they, it is not...
Indulgence in non-fundamentals, not in fundamentals,

not only no fundamentall truth, but a fundamentall error, under our meek Saviours reign, there ought to bee neither sword nor speare, but instead of them, plow-shares and pruning hooks, and since Libertines will not have godliness to be valued by soundness in doctrine, but by mens spirits of discerning and charity, Independents are to repute Familists, Socinians, Antinomians as godly and learned as themselves; Now Independents thinketh that Christ God-man came to satisfy the justice of God for our sinnes, and that Ordinances are necessary for all in this life, yet these, and many the like Familists and Socinians judge fundamentall lyes, and who have any discerning, and have heard Mr. John Goodwin pray, and see his writings, which I have done, will repute him as godly and learned as any Independent in England: will judge with correction; yet he will say the godly and learned Independents in England hold many points to be fundamentall truths which he repute to bee fundamentall untruths, as concerning justification by faith, that the Scriptures we now have by the faith whereof we must be saved, is the word of God. Mr. John Goodwin must say these are fundamentall lyes, and many fundamentals in the late Confession of Assembly, I know Mr. John Goodwin in his writings, denyeth to be fundamentall truths.

2. It is not enough to say most of the non-fundamentalls are not determined clearly in the word, Libertines we now dispute withal, must say, not any non-fundamentalls are determined in the word, but all fundamentalls are clearly determined, else they must believe their distinction which Independents in the Apologeticke Narration make, almost a principle of faith (though I hope it shall never be one to me) that all non-fundamentalls are to be believed without a reserve, and all fundamentalls with a reserve; for if many non-fundamentalls are also to be believed without a reserve, it would have been service to the Church, they had beaten out that Arminian principle a little more, and subdivided non-fundamentalls in such as are to be believed with a reserve, and a demurre, and such as are to be believed without a reserve, then in some non-fundamentalls men are not to be tolerated, and what be these.

2. The
distinction should'); to bear a leg and halt ; for then some fundamentals we believe without a reserve, and no toleration is so bee yielded in them, but the sword and the club must proceed faith in these, and we are to believe but some non-fundamentals with a reserve, not all, and indulgence is due to men in some non-fundamentals, not in others; but we know our Brethren frequent arguing, independency is not fundamental; ergo, our Brethren should tolerate it; but we deny this consequence; yea Erastianism in its highest sphere is not fundamental, and yet high Erastianism is persecution both of Independency and Presbyterian, doth it follow then, it must be tolerated?

3. If the Magistrate cannot punish the error in non-fundamentals, because, in regard of our dulness, they are not clear in the word, so in regard of our dulness many fundamentals in the Gospel are as unclear, and that all acknowledge that Aaron's Idolatry, and David's Adultery and Murther, are sins unjustifiable, and which the Magistrate by the light of nature is not to tolerate, and that he is not a Christian who denies that Thieves and Murtherers who shall not enter into heaven, and that God is to be loved above all, is a great untruth, many Anabaptists there were in Bullinger's time, who taught none but Whores and Harlots should enter into the Kingdom of God, which is cousin Germain's to this. Again, what is theft is as disputable, as in the case of usury, and whether the Saints the just and spiritual inheritors of the earth; all things are yours (faith Paul) doe rob and steal, if they invade the possessions, houses, monies, and lands of unregenerate and carnal man? whether he be a murtherer who sacrificeth his childe to God in imitation of Abraham? are as unclear, in regard of our natural blindness, as most of the non-fundamentals: and Anabaptists that are godly and learned, have as much to say from Scripture for denying of fundamentals, as in many in non-fundamentals can plead, why their tenets are true, and though erroneous, yet not punishable; and they should upon the same ground have a toleration for murtherers, robbers, thieves, that flow from mere conscience, and religious grounds, and though these practices bee destructive to peace,
yet with what conscience can the Magistrate punish them as destructive to peace, when it is not clearly determined in the word of God that they are destructive to true human peace? For if they be lawfull, and some of their acts of worship, as the actors are in conscience persuaded they are, they cannot be destructive to peace, yea to punish them is tyranny over the conscience, say: Libertines. Now I propose these Queries, and desire Libertines to answer them.

1. Should not the Magistrate punish no thefts, no robbery, no murder, but such are thefts, robberies, and murders, undeniably and uncontroversially to the conscience of all that are members of that society, whether Anabaptists or others?

2. Should the Magistrate abstain from punishing of that which is false worship, for example sacrificing of a child to God, for fear he domineere over the conscience of a Christian, and so transgress his sphere, and sit down in God's room (which is really murder, and shedding of innocent blood) though it be not so to the main slayer, but acceptable service to God, and yet punish the same false worship, as murder and destructive to peace, whereas to the actors conscience, whom he desires to favour, it is not murder and not destructive to peace, does he not really and by his office as great violence, and exerciseth no lese a domineering power over the man's conscience, then if he should punish this as false worship?

3. Will, or can not all or mental considerations licence the Magistrate to domineere over mens consciences, and exercise foule tyranny and invade the Throne of God over the conscience, when it is upon the same reasons and arguments of Scripture, as probable that the taking away of a father's head for sacrificing his son to God, is not destructive to peace, nor any breach of the first Commandment, as it is probable it is true and acceptable, and worship to God, and though it were false worship, it is as probable that to punish it, is a sacrilegious invading of God's place, as it is an act of justice in the Magistrate?

4. If the Magistrate must believe, as the Libertines doth, and
cloth, and teacheth him, what he will, if it were King and Parliament, and all the Judges in Britain, if they be of the faith of Libertines, what conscience have they to take away the head of a father, who sacrificeth his only child to God, upon meere religious principles, what warrant have they before the tribunall of God to cut off his head, as a peace-breaker, rather then to spare his life as a sacrificer, and a devout, and zealous (whether it be blinde zeal or no, the Libertines Magistrate hath nothing to do to judge) worshipper of God? whether or no hath the Magistrate who in that case, killeth an innocent man (according to his own libertines-conscience) greater respect to false peace in a humane society, than to true piety and innocent walking with God, which forbids him to punish any thing that is only to the subject, he punisheth, a meere devout worshipping of God.

5. Upon the same ground, should not the masse, and all the broad worship on earth be tolerated, since it hath farre less connexion with disturbance of peace, then the Anabaptists children-killing worship of God?

6. If the formall is ratio, the onely formall reason and cause why the Magistrate is to use corporall coercion against none now under the New Testament, but is to suffer every man to worship God, as he best pleaseth, because the worship of the New Testament is more spirituall, the Law-giver Christ, a meeker Mediator, then Moses, and there is no warrant now to hinder any man, or lay bands and coactive violence upon Christ's free subjects, with force of sword, to restraine them in one worship, more then another, what reason an Anabaptists offering his son a sacrificeto God, should be restraine in his sacrificing, more then in other acts of worship? is not the man persecuted for his conscience? is not this a carnall, and no New Testament way of restraining him, when he is restraine by the sword? is not the only word of God, and no weapons that are carnall, the way of rescuing men from all false worship, and the onely way.

7. Nor can the bloodinesse and cruelty of that worship be a sufficient ground, why the Magistrate may restraine the conscience of the devout worshipper; for who ought to sit...
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as Lord Judge above the conscience of this father, and sentence the worship as destructive to peace, or the worshipper as a bloody man? his conscience is under the New Testament, and the Lord his only judge.

But by the light of nature, that the father kill the sons to God, so murther, and cruelty.

But I answer, if it be grateful worship to God, it is no more cruelty then to burn a beast to God, and you are to suppose that a godly Anabaptist, hath warrant from God for that worship, as well for burning of beasts, and offering yearly thousands of bullocks and sheep to God, in memory of Christ once already sacrificed for sinners, and that there is in it neither cruelty to beasts, nor hurt to the Commonwealth, that the Magistrates can restrain, for though there be no reason at all for the worship, ex natura rei, if we consider the worship it self, yet there is such reason to tolerate the worship, so as if the Magistrate restrain, he tyrannizeth over the conscience, and a bloody conscience is a conscience uncapable of violence, and as immediately in the New Testament, subject to God only, not to the sword, as a good conscience, then if the sword can restrain no conscience as conscience, how can it squeeze a conscience wading in bloody son-butcherie more then any other conscience?

8. If the Magistrates publish any for his conscience be a violent compelling of him to sin, to worship or to forbear worship against his conscience, how will Libertines cleare Magistracy in the Old Testament, from being intrinsically a sinfull ordinance, for the Magistrate in the Old Testament in hirson to death the seducing Prophet, and the blasphemer must compel him to sin against his conscience, and to prophesy Jezebel, not Baal was the true God, whereas the seducer believed in his conscience the contrary, since to compel men to sin is intrinsically sinfull, let Libertines answer the query, if God ever in Old or New Testament could command sin, or if there was ever such a thing heard that a Magistrate might by his office command men to sin, or then punish them?

9. Let Libertines answer, if Arminians extend not liberty of
of prophesying as farre as mens lufts can carry them, in these words, But to suffer every man (say I) to asserre publishly in Religion, every thing is peligrous. Why? For, either that which bee assereth is true, or false, if it be true, why admit we it not? why doe we imprison the Author thereof? this injury reflects upon God the Author of truth: if it be false, the truth shall eaily overcome it, or of it self it shall melt like wax before the Sunne, if ye offer violence to it, yee strip Religion of its glory, and furnish oyle to error. Whether is not reason as strong to refute errors fundamentall as non fundamentall? whether if ye offer violence to truth in fundamentalls, as well as in non fundamentalls, yee stripppe Religion and truth of its glory, and furnish oyle to error?

They goe on and tell us, We need no over been in learning these things that are clearly determined in the word; for they are clear, open, and of undoubted truths in the Scripture, in other points (not fundamentall) a Christian is ever a discipile and a searcher, not that he daeth ever doubt and hesitate, but because, though for the present he neither doubt, nor hath cause of doubting, yet can he not be sure of these points, with such a certitude, which is free of all danger of error, and therfore he is often to examine these according to the rule that cannot erre, and so it is enough before God that he may be said ever to learne, and to come to the knowledge of the truth, as far as frailty in this life can permit.

Answ. There is then no stability of faith, but in two or three points, in which all Papists, Lutherans, Antinomians, Arrians, Socinians, Libertines, Familists, Sabelians, Nestorians, Macedonians, Arminians, Antimominians, Seekers, Enthusasts, Anabaptists, &c. agree, and make one true Church, believing what is necessary for salvation, and holding the foundation Christ, and we have no divine faith of the miracles sthat Christ wrought, that the old world perished with waters, which God speakes as clearly in the word, as he doth fundamentalls.

But Libertines should distinguish the formal reason of believing truths, which breedeth an obligation, and the necessity of believing, for the one, only formal reason of believing, both fundamentalls and non fundamentalls, is thus, faith the Lord. For we are as much obliged to beleve non-
Of the obliging power of Conscience.

Liberines bewilder themselves, and the Reader, both touching an erroneous conscience, and the obligation thereof. Mr. Williams faith, Such a person (wherover his doctrine be, true or false) suffereth persecution for conscience, as Daniel was cast into the Lions den, and many thousand Christians, and the Apostles were persecuted, because they durst not cease to preach and practice what they believed was by God commanded.

But this is a foule mistake, Daniel suffered not for conscience simply, because he practised what he believed to be true, but because he practised what he truly concuruer, Dei voluntati revelata, congruously and agreeably to the revealed will of God; he believed, and the like is to be said of the Apostles; nor the conveniency, and commensurable benefit of their practice, and their conscience simply, but their be-
leaving, tali modo, such a way made their sufferings to bee sufferings for righteousness sake; for then must we say that Paul persecuted with the tongue, the Corinthians for their conscience, 1 Cor. 15. 34. Awake to righteousness and sin not, I speak it to your shame, for some have not the knowledge of God. Those that denied the resurrection, through error of conscience, said the dead shall not rise again; for Paul proves by strong arguments that the dead shall rise, and so takes away the error of their conscience, why then puts he shame and reproach on them, and names them fools, and void of the knowledge of God? and such as believed in vaine? it was not in their power to correct the errors of their conscience; and if they maintained, what they believed in conscience, was true (as by Paul's demonstrating, the truth to their conscience is evident) they were persecuted for righteousness. If out of mere innocent and faultless ignorance, they denyed the resurrection, Paul should deal more gently with them, then upbraid them as fools and Epitomes who said, Let us eat, for to morrow, we shall dye, if they did all believe the Resurrection, and yet professed the contrary, there was no need to take pains as he doth to prove it. 

Saul killed the Gibonites out of zeal to the children of Israel: It Remonst. Apo. c. is like the blinde ignorant zeal he had, thinking the Covenant that Joshua made with them, did not oblige the posterity, was the cause of his murder of them, yet he suffered not in his sons, that were hanged for that blinde zeal, as righteous, and following the rule of his conscience in that.

But touching an erring conscience, the question is not whether an erroneous conscience doth so tye, that we must do nothing on the contrary, nor is the question, whether the nearest actually obliging rule, be conscience; the Arminians tell us, Though the word of God, or it selfe, and by it selfe, have power to oblige, yet it actually obligeth no man, except it be understood, and so is believed to bee understood, after we use all possible diligence and prudence; for no man is obliged to follow the true sense of the word against his conscience, though it be erroneous, but we think the word of God is both the farrest and nearest, and the only obliging rule, and that the dytement of the conscience doth neither...
either binds potentially nor actually, but is a mere reporter, a messenger and an official relater of the will and mind, to God, or us, and all the obliging power is from the word, as the messenger of a King and Judge, is not the obliging rule that eyes the subject, or the Heralds promulgation of the Law, is no obliging rule, for promulgation of Heralds, is common both to just and to unjust laws, and certainly unjust laws from a just Prince lay no band on the conscience or on the man, save lesser can the promulgation as the promulgation lay any bands on the conscience, the word of a Messenger and Herald is at the best but a condition, or the approximation of the obliging power to us, but all the obliging power is from the King and the Judge. It is most false then, that these liberties say, that the word doth not actually oblige, except it be understood for the understanding, information, and indiction of conscience, doth not add any actual obligation to the word that it had not before, it only is a Reporter, to carry both the word and the actual obligation to the man; the Herald promulgating the law, adds no obligation actual or potential to the law that it had not before, onely it makes an union, in distance, and near application and conjunction between the actually obliging law, and the understanding knowledge of the person, or subject, who is obliged to keep the law, though it bee true the fire cannot actually burns, but as timber is cast to it, yet the fire hath from its own nature both potential and actual burning, not from the act of casting the timber in the fire; nor is this a consequent reason, no man is obliged to follow the true sense of the word, against his conscience, though erroneous, ergo, the erroneous conscience doth oblige, or ergo, actual obligation to obedience is not from the word, but from the conscience; no more then this is a good consequence, no man is obliged to obey the Law in it selfe, just contrary to the promulgation of an erring and misaking Heralds, ergo, the misaking Heralds promulgation giveth to the Law actual obligation over the subject, for it only followeth, ergo, we are not to doe contrary to the actual indiction of an erroneous conscience, but not obliged to follow the erroneous conscience, nor are we obliged to follow what our
conscience faith is true and good, because, or upon this formal reason and ground, that the conscience faith so more then we are to believe and practice, what the Church or the conscience of others: the Church, the learned and godly say, for we make not the word of the Church the formal object of our faith, but (thus faith the Lord only) because the Church is but a company of men, and so our faith should depend upon men, even though holy and speaking ingenuously what their conscience dictates as true, which is absurd. ergo, by the same reason, what one mans conscience, our owne, or others say, is not the formal object of our faith and practices, for so also our faith should depend on man, not on God. And we say the conscience as its best, is but Regula Regulato not, Regula Regularis, nor ought it to have the throne of God, for God is only Regula Regularis. If it were a rule, it is to be ruled by God, and his word, yea, as we are to try all things and not beleeve with a blind faith; what others say, or their conscience proposteth to themselves and us, as truth, for then we make a Pope of the consciences of men, under the motion of teachers and Church, so we are not to be ruled without dying, and absolutely by our owne conscience, but to try its dictates by the word of God, otherwise we make a Pope, and a God of our owne conscience.

Some say, as a right informed conscience obligeth to doe what it dictates, so an erroeneous conscience obligeth to do according to its prescript. Dunsan and others faith, ligat non obligat, it bindeth that yee cannot doe against it, which some call negative obligation, but non obligat, it obligeeth not as a divine rule, which is positive obligation.

Tamerus faith, A conscience that invincibly striveth, both bindeth, that we cannot doe against it, and obligeeth that we should not follow it. Which lieth truth in the matter of fact, a Judge invincibly ignorant of an accused mans innocency, when two or three witnesses doe swear he is guilty, doth lawfully condemn the innocent man, having used all possible diligence to finde out the truth, and not being able to finde it, but this is rather error or ignorance of the fact, than an enormious conscience, for hee proceeds according to the law.
law, with a well-informed conscience, following the law of faith, by the mouth of two or three witnesses, shall every thing be established. The erroneous conscience so long as it remaineth, by the law of nature, layeth on an obligation on a man not to do against it, Rom. 14.14. To him that esteemeth any thing to be unclean, to him it is unclean. ver. 23. He that doubteth is damned, if he eat, because he eateth not of faith; for whatsoever is not of faith is sinne. So Ambrose, our opinion layeth a law upon us. Gammacheus faith it is a vain distinction of binding and obliging, Inter ligationem & obligationem. And that we are obliged to follow an erroneous conscience so long as it continueth erroneous, because here (faith here) we dispute not concerning that which is good, but that which is commanded. But if the conscience dictate that something is to be commanded and to be done under paine of sinne, and yet we do not, we resort conscience, and so we sin, because the obligation is no more to good only, but rather to that which is commanded. The Jesuites Malterius faith the same. Contiennam erroneum obligare & obligare, because an object materially considered is such an object by accident, but it is an object per se, kindly when it is proposed by practical reason, for what is not of faith is sinne, Gal. 5.3. I testify to every one that is circumcised, that bee is debar to doe the whole law.

Answ. There can be no reason, why conscience, because conscience, or because wicked, more obligeth; then why Will, because wicked will should oblige, since in every wicked conscience actually drawing men to ill, of either here and or practice, there is something of wicked Will, and though there were nothing of will, or of the affections in an erroneous conscience, yet conscience as a knowing faculty is under the law of God, an erroneous conscience must be a transgressing conscience, and it is a contradiction, that a faculty sinning should oblige to obedience to the law of God, in the same consideration, because it sinneth. But these Schobli-nice-ties! does not oblige us, we shall bee unwilling in any manner to say that God, or which is all one, the law of nature, layeth on us an obligation to that which is sinfully, or to sin, if any thinketh he is obliged to be circumcised, sure he must think him himself obliged to use the past over, and according to nature, to keepe
Kepe the whole Ceremoniall law, but that the law of nature obliegeth him either so to thinke, and errouneously believe and practive, the whole Ceremoniall Law is another thing. It is true, a doubting conscience, that thinks her is obliedged by the law to abstaine from eating swines flesh, is either obliedged to eate swines flesh, or no to eate, for to eate, or not eate, are opposed by way of contradiction, but there is no apparent contradiction but apparent some qualification, and modification, set the contradiction in an evangelical sentence, as you must, and then it shall be, there be none in the visible Church, but he must either eate in faith, or not eate in faith, he must either bee circumcised in faith, and in a certaine persuasion that circumcision is acceptable to God, or hee must not bee circumcised in faith, &c. For both the Law and Gospel oblige the action and to all the manner, way, and requisite circumstances of the action, to wit, that it be done in faith, sincerely for God, in a due manner, &c. Now so wee say, hee is neither to eate simply, nor not to eate simply, but either to eate in faith, or to abstaine from eathing in faith, and without an erring and doubting conscience, and we are not to do upon a supposition, that the conscience stand erroneous, nor hath the erroneous conscience any warrant at all, nor communication from the Sooveraigne Lord. Of conscience, to command you to beleeeve you must be circumcised, or upon the supposal of that faith, to oblige you to be circumcised, more then any earthly judge hath a warrant from God to command murthre or robberie, nor is it a law of nature or of God that you must do absolutely and without trying what an erroneous conscience indites you to do, under paine of sin, nor is it a sin to resist an erroneous conscience by not doing, or suspending the action, more then it is a sin not to obey an earthly Judge, when he commandeth beside, and contrary to the law of the supreme Law-giver. No wonder they make a Pope of conscience, who make the conscience of the Pope, the supreme court, that obliegeth all men on earth. The reason of this error is, Papists (and Libertines joyn with them in this) dreame hat as God doth command unerringly, & indel Extendedly, so he hath communich.
cated to Popes and Heralds, and to every lawful Commander under him, and so to the conscience, that they may unwillingly, and indeclivably make command, but they should remember when power of commanding comes out of God, the fountain of authority, now it looseth its absolute indeclinability, when it is in conscience, or in any creature, and it is only conditionall and limited in the frame, whereas it was absolute and sovereign in the fountain.

v In the case of an erroneous conscience standing in its vigorous thing, the question is, both, what is commanded, and what is good, for these two are not contrary, but agree well; for the Lords command to Adam (eat not of this fruit) is to Adam the cause why the not eating is good, and the cause of the obligation to what is commanded also, but only the obligation is (ad modum facult, non ad rationem) to the manner of doing, that if we doe, or abstaine, we do it idem modo, in faith, and persuasion without any jarring between the conscience and the object, but there is no obligation to the fact. On the regular way of doing, I am never obliged to obey God with an erring conscience, or contrary to the inditement of an erring conscience.

3 The material object being sin, and forbidden by the law of God, is an object by accident, even when it is proposed by practicall reason, if that reason be erroneous, and misinformed, as it is in this case, the proposing of practicall reason doth not make that to bee good or commanded, which of it selfe was neither good nor commanded, but sinfull, it may make it good in the manner of doing, and oblige in the manner of doing, but that is not our question, but whether the practicall judgement and conscience remaining erroneous, doth both ligare, bind and oblige to the fact that is sinfull, that is denied. And though hee that is circumcised upon the supposall of a blind, erring, and Jewish conscience, thinking the law of Shaddowes obligeeth when the body Christ is come; he is a debiter to doe the whole Law, and to eate the Pasover, to sacrifice at Jerusalem, to keepe the new-Moones, &c. But how is he debiter? He is this way debiter, what warrant he hath to be circumcised, he hath the same warrant to keepe the Pasover, to
sacrifice, that is, he hath as good reason for to doe all, or is as well obliged upon his false principles he goes on, to keep all the law of ceremonies as to be circumcised, or doe a part only, but he is erroneously and sinfully made, by himselfe, a debtor to the whole Law, but God made him a debtor neither to the one, nor to the other, and in Gods Court, though if he be circumcised, he must be circumcised this way, that is, his conscience must dictate that Gods Law still in force commands him so to doe, but this is but a necessity of supposition that falleth upon the manner of the doing, not upon the fact, for no Law of God warranteth him to be circumcised, and no Law of God makes him debtor to doe all the rest of the law of ceremonies, he is obliged neither to be circumcised erroneously, nor to abstaine from circumcision erroneously, but to lay aside his erroneous conscience, and to abstaine from circumcision according to the endiment of a well informed conscience.

So we easily answer that ignorant objection of phantasticall sectaries, in needlesse Pamphletts and Queries, swelling of non-sense and selfe-conceit, speaking they know not what: If the sword be used against errors to supprese them, then must the Magistrate command and compel men of tender consciences to faine, and to doe against the light of their conscience, for what is not of faith, is faine. And the Spirit himselfe waites and predisposes not the liberty of the reasonable soule, by superseding the faculties thereof, but approves every truth to the understanding, and moves the will without violence, with a rationall force: Shall man be more zealous for God, than God is for himselfe? God himselfe doth not force men, but call them to repentance. — If the word (calling) be considered, whether will it warrant any further means then arguments, persuasions, and entreaties (make them as forceable as you can) if you hold the feare of punishment over men, it must be the feare of divine punishment, etc.

Answ. For 1. wee no where teach that the sword is a means of converting, but the just vengeance that is inflicted by the Minifier of God upon false teachers, as upon other evil doers, so it is not destinied by God for spiritual gaining and reducing of hereticks that may repent, but for judiciall exposition of wrongs done to the flock and Christi-
of obligation of Conscience,

2. This sioo3. argument will conclude against all Laws of Magistrates against murderers, bloody traitors, for the laws of the Minifit of God, the King forbids the Eng- lish Jesuit to stab his Prince, and compels him to abstain from King-killing, and if this Jesuit abstains from, killing his Sovereign Lord, and abstains not in faith, but against the light of his Jesuitical and bloody conscience, which dictates to him, that he is a Protestant Prince and a heretick; and he is obliged in conscience for the advancement of the Catholick cause, to stabbe him, doth the supreme Magistrate compel this Jesuit to sin? and doth hee force the Jesuits conscience? for to doe in faith hath place in duties of the second Table, as well as in the first, and men but of conscience and in faith, and moved by the Holy Ghosts gracious actions are to obey all lawfull commands of the Magistrate, as to pay tribute, to abstain from murder, treason, adultery, robbing and stealing, if they be subjects of tender consciences, and why then should the Magistrate compell and force men to these duties which are to be done in faith, and in a spiritual manner? is sure the Spirit forces them not to doe these in faith, so the command of the Magistrate moveth every Christian to practife, and act of obedience to mens. Laws for conscience sake, and the Spirit moves the whole, powers of the soul, both the understanding and the will without violence, with a rational force, and why should the Magistrate then be more zealous for God, than God is for himselfe? and all this may be said against all Laws in the Old Testament, why should the Magistrate compell men against their faith, and conscience not to believe, not to practise any such seducing wyes, as to say, Come let us goe serve other Gods; Should Moses be more zealous for God, than God is for himselfe? but the truth is, the Magistrate as the Magistrate doth not meddle with the conscience, not the manner of obedience to Law, whether they be obeyed in faith, or against the light of conscience, that is nothing to him; he commands but the externall actions, preach no heresie, no Familisme, Socin- nisme under the paine of corporall punishment; if Pastors obey this charge hypocritically, not in faith, it is their sin not the Magistrates. he neither commands thus, preach no heresie in faith and perswasion, nor yet, in no faith, in no perswation.
And Augustine tells us the Donatists objected the same.

 AUGUSTINE, Epist. 48. ad vincendum, Contr. GAUL. l. i. c. 25.

Contr. Cresc. l. 3. c. 51. which I often re-minde the Reader of,

And the Donatists also said this compulsion makes hypo-

rites, when they are compelled to goe to heare the word,

Augustine answers, Although some that are compelled to heare remain

hypocrites and counterfeits, yet for these, such as are sincere, should not

have been left ungathered in.

And for that of God's calling to repentance, he is but an

ignorant senseless man who wrote that booke. The Spirit

waits, (faith thee) and violates not liberty. If the meaning be,

the Lord is long-suffering and patient, and lets men goe on

in their sins, and in his owne time effectually calleth them,

this is a senseless sense, for God waits not on one out of his

longanimity and forbearance, lest he should force freewill,

for the freewill is enaile to impotent, rebellious and refrac-
tory, till God subdues it: if the meaning be (as another

sence it cannot have). The Spirit waits and violates not liberty,

that is, the Spirit waits until freewill be in a good blood

and a congruous disposition to obey, and then the Spirit,

for fear of forcing of it, if he should come on it undexter-
ously to worke it against the haires, catcheth the opportu-
nity when he sees it is not on a straine of rebellion, and in a

disterper, and then he draws the freewill without force;

the man (I judge) is innocent and incapable of this school-

heresie of late Jesuits, who devise a Pelagian congruous cal-

ling: and this were nothing to the purpose, and should

neither have head nor feet to the matter in hand, for the

Spirit who can carry freewill, though most rebelliously di-

stempered his way, is not afraid of freewills contradictori-

ous opposing, but can in every moment subdue freewill

without forcing, he never waites on, for such a matter, ex-

cpt there bee a time when freewill is to hard a party for

the Spirit to yoake withall; or when nature or some prepa-

ratory grace makes it easier for the Spirit to conquiese con-

sent at one time more then another.

2. God's not forcing of freewill is no rule to the Magistrate

not to awe men to abstinence from perverting of soules for

V. 3.
fear of the sword, for by the same reason, because God's Spirit moves the Saints to be subject to every ordinance of man, Judge, or good Law, for the Lord's sake, and for conscience, for he must obey this, Rom. 13. 5. 1 Pet. 2. 13. and the Spirit compels not in these more then in the others; so this argument, God must work faith, give repentance, and make a willing people, ergo, the Christian Magistrate cannot with his authority doe it, is all granted. This is but a very rotten rule, a straw, Enthysists to argue, God teacheth sufficiently, ergo, the Scriptures and ministrie of men are not requisite, the discipline of the godly Magistrate cannot ascend so high as to have influence on the conscience and beget faith no more then the preaching of the word by the Ministers of the Gospel without the Spirit, ergo, the godly Magistrate cannot with the sword keep the extermall man in outward obedience to Gospel-ordinances, it in no sort can be a good consequence, nor is it good divinity to say with Pelagians and Arminians, that the calling of God extends no further then to arguments, perswasions, intreaties and threatnings, for the calling of God extenteth further then to so much as man can doe, in calling of sinners to repentance, but men can act upon the minde, will, and reasonable soule, by arguments, perswasions, intreaties and threatnings, for all that is done by the Ministry of men. But in effectuall calling (of which we here speake) it is certaine, the Lord infuseth a new heart, a new spirit, draws efficaciously to the Son, which is a further and higher way of omnipotencies, calling and drawing, then all the morall perswasion by arguments, intreaties, and threatnings, performable by men or Angels; so this man is either an igno-

Who is the self condemned heretick, Tit. 3. 10.

Now from all this, it is easy to expound that character which the Holy Ghost putteth upon the heretike, Tit. 3. 10. he is judged or condemned of himself, that is, the truth is so clearly opened to him, or he may, if he did not w besieke, and shut his eyes, clearly see and beleive the truth, if he did not knowingly, prudently, and willingly refuse the truth, and therefore is condemned by his owne heart.

But Minus Celsius faith, the words carry no farre other sense, to wit, That by sinning he is the author of his owne condem-

De heretic. Cor.

nasion,
nation, because in choosing true Religion, he thinkes he hath made a right choice, when he hath chosen a false Religion, being deceived by his owne judgement, he falleth into damnation, which, miserable man, he hath created to himselfe, and in which he chooseth to perfect, and therefore is to be eschewed. So it is said, the Jews judged themselves unworthy of eternal life, but knowingly they judged not of themselves, but they did so behave themselves as if they made themselves unworthy of eternal life. So I believe the hereticke is called selfe-condemned, because he doth those things that renders himselfe worthy of damnation. So Castalio, or he is selfe-condemned, that is, he is damned, though there were none to condemn him but himselfe. So Erasmus.

Answ. He is selfe-condemned, who may be condemned by his owne conscience, though for the present the conscience be burnt with a hot iron, and the man will not permit it to summon, accuse, condemn, no lesse then hee who is actually condemned of his conscience, for it is a laudable act, and a naturall vertue of the conscience to give sentence against a heresie when it ought so to doe, as it is a vice of the conscience to be dumb at heresies; but if he love the truth, though he cannot actually condemn the heresie, hee is not selfe-condemned.

The hereticke (faith Celsius) is an innocent man, and is not such a man as sins against light, nor maliciously, nor with an ill conscience, nor is his end gained, pleasure, nor an ambitious lurking after a name; hee seeth none of these are attainable, yea, it is his desire of life eternall, and his zeal that setteth him on worke, and rather or he dishonour God and deny the knowne truth, and sin against his conscience, he had rather chuse torment, and dye a martyr, and drinke that driefull and bitter cup of death, which was so terrible to Jesus Christ, that it caused him to fall to the earth, sweat blood and water. So he, fol. 14, 15, 16. which if it be true, an hereticke is rather an innocent Angell, then a guilty man, condemned of his owne conscience. Yet Minus Celsius faith here, he behaveth himselfe as one worthy of damnation, and damned, though none but himselfe condemn him, 1 Joh. 3, 20. For if our heart condemne us, God is greater then our heart and knoweth all things. It is like then, an innocent man is
condemned, and his company, to be eschewed as a pestilent wretched man.

Yet the Arminians say, though discipline is to be exercised on heretics condemned by themselves, yet are they bewitched with a great prejudice—so as heresy is a vice of nature rather than of free-will. And in another place, only nature, by no fault of heretics void of grace, begeteth those errors; and not free-will despising the help of grace; they are seduced not of their own accord, but by necessity of nature, for they seduce not because they will seduce, but because they cannot seduce.

It needs not an answer, that they say, the Jews judged themselves unworthy of life eternal, not knowingly, for knowingly they did it, Acts 13:25; they spake against the convincing and enlightening Gospel, contradicting and blaspheming. So ch. 14:1,2, for which sin against the Holy Ghost, Paul turned from them, and preacheth the Gospel to the Gentiles; yet Minus Celsius will have the Jewes to erre innocently in that malicious fact.

Answ. To forbid marriage and meats, can hardly be arraigned as fundamentall errors, nor the Authors such as must deny the Scriptures to be the word of God, yet they are such as depart from the faith, teach doctrines of devils; and speak lies in hypocrisy, and have their conscience burnt with an horiron; and if heretics be as innocent as their sin, if it be but a fault of nature, as blindness from the womb, or deafness, not of will, but of nature, why are they to be rebuked, accused, condemned of their owne conscience? But they little know the heart of man, who finde not malice, prejudice, pride, desire of glory, to hold up a faction, often gaine and hunger for court to lodge with errors of the minde; and whereas Libertines say we promote truth with blood, we resort it thus, they promote heresie with the sword, and deny thousands of Atheists, bloody men their way, because their purse, the Parliament, the sword, the Army is on their side.
CHAP. XII.

Arguments against pretended toleration.

II. Proceed to argue thus against this pretended liberty.

1. Every duty of the Christian Magistrate, hath warrant in the Old or New Testament, which exactly teacheth the duty of Ruler and subject, Father and children, Master and servant, &c.

Argument I.

But toleration of many false worship, and the permitting of men to make use in the name of the Lord, and to seduce soules, hath no warrant in the Old or New Testament; ergo, such a toleration is no duty of the Magistrate; the major is clearest from the perfection of the word of God, the assumption is proved by a negative argument from the Scripture; it is nowhere written expressly, or by consequence, to be the duty of the Ruler, therefore it is not his duty to tolerate or permit.

I. Let be replied, because it is not held forth in Scripture to be the Ruler's duty to punish men for their conscience, therefore it must be the Ruler's duty to tolerate and permit them.

It is answered, the word of God is as perfect in teaching for what sinnnes the Ruler should not punish; as for what he should punish, the son for the father's transgression should not be punished by the Magistrate, for that is committed in men, and he should not punish except the crime be confessed and proved by the mouth of two witnesses. The Mole that was fores in the field; and had none to help her; is free of punishment alone, and so the man that killed his brother and hated his brother before, shall be as he is.

X Again,
Againe, if those that seduce soules be most hurtfull and pernicious to Christis Societie; and those that teach the way of God truly to be usefull, the Ruler must not be new-trall and indiffrent, as touching the use of his power toward either; but as he is for the praise of well-doing by vertue of his office, so must he be an examiner of wrath on evill-doers, especially such as hurt Christian societees, whose peace and quiet living in all good insteede least honesty he is to procure.

Argument II.

That which inferreth necessarily many Religions, many faiths, many sundry Gospels in one Christian societie, is not of God. But the toleration of all wayes, and many Religions is the argu, this toleration implies of God 3. The proposition is evident, because there is but one universall Law, one God, one faith, one baptisme. Eph. 4. 4.: One flesh once delivered to the Saints, Jude. 3. One truth to be bought. Leiv. 4. 1.13. one Christ, which the Apostles, heard, saw, and handled with their hands, from the beginning. 1 John 1. 2. Genesis 18. 1. One soul not any soul under heaven by which any man may be saved. Acts 4. 11. not Josphabath, Malachi, Zep. 1. 5. not Jeshurun and Beal, 1 Kings. 18. 21. not the true God, and the Gods of the heathen, the Semiticall mixture. 2 Kings. 17. 33. (8.) And this one may we are to keepe with one heart, 1 Ezek. 3. 7. with one judgement, one mind, one tongue, one shoulder, Phil. 4. 2, 1 Cor. 13. 11. 2 Cor. 1. 10. Zep. 1. 5. 9., 4. 7. Being raised and established in the faith, God 3. 7. Not affed to malice, nor carried about with every mind of disturbance, Eph. 4. 14. Without warring. Hebr. 3. 6. And one flesh, as God, so one soul.

For the objection: That God hath appointed in his revealed Word, that every man should serve God as he pleaseth him, and it is faine good in his owne conveniences conscience, and that every man should serveth the soul of his brethren, and the Magistrate should put no man to the same for it, as good as if there were no Magistrate; and that is tolerating A against
against his calling as a Magistrate, is clear, for the Holy Ghost saith, that, Jud. 16. 5. Micaiah a house of Gods; and while an Ephod, and a Tephrahim, and consecrated one of his forever, who became his Priest, was from this: 6. In those days there was a King in Israel, but every man did that which was right in his own eyes; ergo, the Magistrate by his office is to take care that Micaiah and others serve not God as it seems good to their own erroneous conscience, and so, that another follow not another Religion, and a third, another third Religion, as seems good in every man's own eyes.

2. If the Magistrate restrain not the high places, for which he is rebuked, as some sacrifice at Jerusalem in God's command; so the people for the most part sacrifice in the high place, through the princes' faults, and thus there be two Religions, and upon the same similitude of indulgence they may multiply groves, and add a receiving to the number of the Cain. And so there were false Prophet among the people then, so now, who with false words make merchandise of mens foules, who by the revealed will of God must be tolerated to doe the like, and order the like, till Religion be multiplied; and this was truety, except it be affirmed that under the New Testament The corruption of our nature is not so great, through neglect of Magistracy to do what seems good in our own eyes under the New Testament, and to make a whoring from God to other high places as they did, and so, nemijor should there be a Magistrate under the New Testament who restraineth in ways of such Nation's marching underground Table, to wit, to hedge men in from robbing and stealing, from incestuous Marriages and Polygamy, upon sincere conscience; for if the Saints be the meek, just owners of the earth, as many now hold, it is more unpunishable by the Ruler, anarchy, than a Saint take the One Altar, Monarch, Positions of his neighbour, when it is unlawful and rebellious man, the will to the takes of his own goods for his life, when he is naked and suffering, which by the law of nature is a rightful and necessary before he suffers, and incestuous Marriages are to be such, considered as unpunishable now; as how?
Arguments against

Can they married their wives fathers, and if conscience ought not to be forced in one thing, neither can violence be offered to it in any thing that untaintedly pretends to conscience.

Argument III.

THAT indulgence and forbearance of all from the Ruler, which lays an undeniable ground for Scripture, illustration, and doubting in matters of Religion, is not of God. But such is toleration of sundry Religions, etc.

The major is thus proved: True Religion suggested an answer, and a perfect understanding, Luke 1.3, knowledge and persuasion of faith, Rom. 14.14, 23, faith by many infallible tokens, Act. 1.3, Full persuasion, Rom. 8.39. 2 Tim. 3.16, etc., Tit. 3.17, which are the full assurance of understanding, Col. 2.

The assumption I thus prove: Because the Libertines say, that speciall and principal ground of no indulgence to false Prophets under the Old Testament, was because the Prophets were infallible, God himself who only knows the heart, designed the false teacher, and the blasphemer by immediate resolution from his owne oracle, and made it out of question whether that was heresie or no, and whether presumptuously against the light of conscience the man held, professed and taught others so to do, and believe as he did: So Arminian Libertines: So Minio Celsus: So Vaticanus: So Jo. Goodwin, and the English Libertines.

But now since the Prophets and Apostles fell asleep, no Magistrate, no Synod as infallible, all men are apt to deceive, and be deceived, whether in fundamentals or non-fundamentals: now now can challenge Prophetical or Apostolick infallibility, the Synod condemning Semnian, Basilian, as heretickes, as heretickes are not infallible, but may as rashly be the heretickes, as those whom they condemn, for they have not manupolized the Holy Spirit to themselves.
themselves, so say they, we have no immediate Oracle to determine here, and what we believe in all, except some few fundamentalls, we are to believe with a reserve, leaving room to a new contrary light, by the Independents; yea, but it holdeth in believing fundamentalls, as well as non-fundamentalls, for in neither have we p.s. Propheticall infallibility and immediate Oracles, and Scripture shewes we have as great darkness, blindness of mind, natural fluctuation to believe nothing in supernatural fundamentalls in the Gospell, as in non-fundamentalls, but, with trepidation and doubting of mind, we no more having monopolized the Spirit to us then Sectaries, nor Sectaries more then we, in the one then in the other, in fundamentalls, then in non-fundamentalls; what ever we believe, upon this principle of Reciprocal Toleration, both we and Sectaries are to believe with a special reserve to change that faith with the next new Moone, when contrary new light shall appeare, so are wee taught to have faith of nothing, but to be tossed to and fro, and to bee carried about with every wind of doctrine, with wavering, not rooted, not established, nor fully persuaded of any thing, contrary to Ephes. 4. 14. Hebrews 3. 19. Coloss. 2. 7. Roman. 14. 23. 2 Timothy. 1. 12. And this destroys faith, and makes it a meere conjecture, and an unsettled opinion, with a fluctuation of mind, to wait the tyde of a new contrary light, and send this old faith away, and admit of another; yet so as to lodge that new one with a moveable reserve, and so must we live and dye doubting, and meere multitudians.
Argument IV.

That which destroyeth all our hope, comfort of the Scriptures, zeal, constancy, and rejoicing in suffering for the truth, for Christ and the Gospel is not to be held, nor is it from God.

But toleration of sundry Religions is such, *etca.*
The Proposition is clear, for the places of Scriptures placing these Christian graces in believers, as


Now, Toleration lays this ground as a principle,
Men are not to be troubled for their conscience, because they believe, hold, publish, and teach what they do, right or wrong; according to their conscience, he is erroneous, or not erroneous, and their zeal, hope, persuasion, comfort, carrieth them to undergo the reproaches of Heretickes, Seducers, false Prophets, imprisonment, torture, death, burning quicke, rather than they would sinne against knowne truth, and offend against a conscience though erroneous, yet because the sufferers are not infallible, and it may be a lye, they believe, publish, and suffer for, their hope may be grounded on a lye, their comfort not bottomed on the Scripture, and so false hope and comfort, their rejoicing in sufferings, and undergoing torture, and violent death, but fleeting and counterfeit joy, their zeal without knowledge, a bastard zeal, having nothing to doe with the word, and Gospel promises; but, in the botomme, as contrary to them as light is to darknesse: for what any Saint...
Saint or Professour believes and publishes, hee is to believe and publish, and dye in it, and for it, with a faith that the contrary may bee a truth of God, and so to bee tolerated and borne with: now the hope of the hypocrite is therefore compared to the spiders web, to a broken tree, to a blasted olive tree, his joy to a night vision, to a dreame, the cracking of thornes under a pot, because both hope and joy, and all his comfort is grounded on an erroneous conscience, a lye, an imagination, not on the word of God.

Now so is the joy, comfort, and hope of all Religions which Libertines contend must be tolerated, they confess, they may bee truths, they may bee lyes, yet if they bee punished for them, they suffer persecution for righteousness, for Christ, for truth.

**Argument V:**

That which taketh away all ways of removing Heresies under the New Testament, both by the Sword, and refraining of gaine-layers, by the word, all rebuking, all avoyding of them, is not of God. But such is this pretended Toleracion, ergo, It is not of God, the major is evident of it selve.

The assumption I thus prove: Therefore the Magistrate should not punish Heretickes, because hee cannot doe it in faith, for he not being infallible, hee cannot certainly and undeniably know that hee
punisheth the man for that which is a Heretike, or for that which is a truth, and so while he is plucking up Tares, he may bee plucking up Wheat, and so he cannot in faith punish him, say they.

But this reason strongly evinceth, according to the way of Libertines, the gaine-saying Heretike is not to bee refuted, nor to bee sharply rebuked, that he may be found in the faith: nor to bee avoided or selfe-condemned, contrary to Titus 1. 11, 12, 13. Titus 3. 10. Romans 16. 17. 2 Timoth. 2. 14, 15. 1 Timoth. 6. 3, 4. Math. 22. 29, 30, 31, 32. 1 Cor. 15. 1, 2, 3, 4. &c. because what ever any Christian Professor doth, as well as the Christian Magistrate, he must doe it in faith, Rom. 14. 23. otherwise be sinneth.

And it is no lesse sinne (I speake not of the degrees) to refute, judge, and condemn, rebuke and avoid a brother as a selfe-condemned Heretike, when it is not evident to the conscience of Pastours, Synods, of any private Christians, who may refute, admonish, and rebuke Heretickes by the word of God, Titus 1. 11, 12, 13. Titus 3. 10. Rom. 16. 17. that hee is an Heretike, for they may bee reproaching and speaking against such as are found in the Faith, and Wheat, not Heretickes and Tares, for ought they know, who have not monopolized the Holy Spirit to themselves only, more then these whom they refute, admonish, rebuke and avoid as Heretickes, and so they cannot in Faith more obey the Holy Ghosts charge, and rebuke Heretickes, then the Magistrate can in Faith draw the sword against them.
Argument VI.

The father commands the children now in the state of sinne, to learn and heare the judgements and testimonies of God, Gen. 18. 19. Exod. 12.27. Psa. 78.3,5,6. Joel. 1.2,3. and that in order to the rod and bodily punishment, Prov. 13.24. Prov. 23.13. With-hold not correction from the child, for if thou beatest him with the rod, he shall not die. 24. Thou shalt beat him with the rod, and shalt deliver his soule from hell. Damnable heresies bring swift destruction, 2 Pet. 2.1. The fourth command is given to the father of the house, Exod. 20. in order to son, servant, and stranger, to cause them to keep the Sabbath; which Nebemiah as a father and a ruler practised by the sword, Nehem. 13. 19,20,21,22. And the like Morally, layeth bands on all Magistrates and Ministers, according to the power of the rod, civil or ecclesiasticall committed to them, Eli a father and a judge despised God, 1 Sam. 2.30. in not correcting his sons, for abusing of their priestly power: his former might have pretented conscience that they could not live upon the ordinary allowance for the priest, and that the law of nature might beare them out in their practices; yea, every man is to take care that he and his house serve the Lord, nor did Joshua as a Magistrate only, chap. 24.15. but as a master of a house so speake, then must the Prince, the Parliament, the Magistrates say the like, and take care according to their places as fathers of the Common-wealth to doe the same.

Hence we thus argue, what ever coercive power to command, threaten, promise, punish, restrain, reward, God hath given to parents, masters of families, teachers, tutors, officers in war, Kings and Princes, is the good gift of God and a talent to be imploied for the good of soules, and in order to observe the duty of the first Table, every one in order to their nation. Because Kings are to bring their glory and honour to the new Jerusalem: its either Kingly honour and power, which is essentially coactive, or then, it is nothing but that holy rich men that bring their glory to it, Rev. 21.24. And Kings shall minister to the Church. It is either

Rulers by the fourth command are to see all under them worship God.
ther royall service, as Kings, or then no more favour is bestowed on the Church, then if private men ministered to the Church, Esa. 60. ver. 10. And if it be not for the beautifying of the House of God at Jerusalem, in obeying the Law of God, and inflicting death, or banishment on the refusers of obedience, as the Persian Monarch did, Ezr. 7.28, 26, 27. 28. It is not glory brought to Jerusalem. But such a coercive power hath the Lord given, as a talent and gift to parents, masters, teachers, tutors, officers, Kings and Princes: as these places evince.

And thus, that which the master of a christian family may doe, that the father of the Common-wealth the King, in his place may doe. But the master of a family may and ought to deny, an act of humanity, or hospitality to strangers that are false teachers, who bring another Gospel, 2 John 10, whom he must neither lodge, nor bid God speed: because he brings another Gospel; which he otherwise owes by the law of nature to a Pagan, and a man not knowne to him, Heb. 13.1, 2. Job 31. 23. Gen. 18.1, 2, 3, 4. chap. 19, 1, 2, 3. The proposition is clear upon the ground that David as an head of an house, will cut off all liers, and wicked persons out of his house, as a godly King he will also cut off early from the Church (called the city of God) all wicked doers, Psal. 101. For if every Christian family of New England must refuse lodging to a false teacher, must not the Governor and Judges, who have power to command and regulate acts of hospitality, joyn their civil authority to forbid any master of an house, to lodge sucha pestilencie hereticke? And what is this but the higthest degree of banishment? And if the Christian Magistrate who may in law dispose of times and lodging of strangers, for the publique good, should command any to receive such a man in his house, should he not offer violence to the conscience of the master of the house? And yet if the man were found in the faith, and should onely seeme a false teacher to the master of the house, the adversaries would say, the godly ruler may command an act of the law of nature, to lodge a saint, who onely upon mistake, and an erroneous conscience is suspected to be an hereticke, for they say the Ruler may use
his power in duties of the second Table.

3. It appears that the laws of both Kingdoms ordained English or Scotch seminary priests, or Jesuits that come to either Kingdom to seduce men to the Romish faith, to be hanged, to have better ground in the word of God, 27 10 and which forbids any under paine of death to lodge such then the twelfth proposal for peace, that licenceth Jesuits and Priests and so commandeth Protestants to lodge such. Proposals of the Army under Sir Tho. Fairfax 11. p 10

they disturb not the peace of the Kingdom, though they leade millions of soules to hell. For upon this proposal, suppose at England were truly godly, the King might command the just contrary to what the Apostle John exhibits, if he follow the conscience of the new Army.

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Chapter XIII.

Magistracy and perpetuall Lawes in the old Testament warrant the civil coercing of false Prophets.

Argument VII.

What the Patriarkes, and Godly Princes of Israel and Judah were obliged to doe, as Rulers and Princes, and not as such Rulers who were priviledged types of Christ, that all Kings and Rulers under the new testament are obliged to doe. For quod convenit sive convenit aequum quod agreeeth to Kings as such, and to Rulers as such, agreeeth to all Kings, and to all Rulers.

But Patriarkes and Godly Princes, as Rulers commanded the putting away of strange Gods, as Jacob, Gen. 35.23.4 did, and the worship of the true God; as Abraham, Gen. 18. He being a Prince within himselfe. So repenting Manasseh, 2 Chron. 33.15.16. removed strange Gods, and new Altars. And removed Idolatry and Queen-mother for her Idolatry, 2 Chron. 14. renewed the Covenant and commanded that who soever should not seek the Lord God of Israel, should be put to death whether small or great, whether man or woman: Jehoshaphat is commanded, because he took away the high places, and the groves
Arguments against

groves, as other godly Kings are blemished for not removing of them, 2 Chro. 19. 4. Neverthelesse there are good things found in thee, faith the Prophet, Jehu. Hezekiah removed the high places, the images, groves, brazen Serpents, restored the Pasover, worship, Priests. And Josiah destroyed the high places, groves, carved, and molten Images, Idols, and Altars of Baalim, the horses dedicated to the Sunne, houses of the Sodomites, Topheth, Baals Priests, 2 Chro. 34. Now that they did this as Princes, not as priviledged types of Christ, and that God requires this at the hands of king Charles, when shall establish him in his Throne, to take order with Arrians, Socinians, Anittrinitarians, Familists, Antinomians, Anabaptists, Seekers, &c. is evident.

1. Their assertion, that all the Judges and Kings, were types of Christ, even Jeroboam, Jehu, Abab, and the vilest of them is said, not proved.

2. That typicalness invested all these Kings with a power over the conscience, 2. to convert men to God with a sword of steel.

3. To punish Idolaters, whereas they had none, if they had wanted this typicalness, the contrary being evident in Cyrus, Artaxerxes, Darius.

4. That this typicalness made Jeroboam, Abab, and such who sold themselves to wickedness, infallible to judge who were true Prophets, and reward them, and who were seducers, to put them to death, the contrary of which is clear in Abab, and men of his stamp.

5. Wee require any ground from the word that they were types of Christ.

6. That the typicalness of the land made the head, the King, a type of Christ, and not all the inhabitants types also.

7. That the typicalness of the land made the King head of the Church, and yet he might not offer incense, but he must be stricken with leprosie as King Uziah was.

9. That Church and State was one.

10. That the King was supreme Church Judge above the Priests that handle the Law, and over both judicatures of Church and State, (11.) That they were all Prophets, and by an extraordinary typicalall power removed the high places, killed.
killed Baals Priests; all which phancies taken for granted lyeth between them and this, That Princes now have nothing to doe with Christ and Religion more then Indians.

2. That they did this as Princes of common equity by the law of Nature; I prove 1. Darius who was undeniably no type of Christ to his great commendation makes a Law; Ezra 6.11. I have made a decree that whosoever shall alter this word, let timber be pulled from his house, and being set up, let him be hanged thereon, and let his house be made a dunghill for this; and this is commended by the Holy Ghost, v. 14. They prospered through the prophesying of Haggai, &c. according to the Commandement of the God of Israel, and according to the commandement of Cyrus and Darius, and Artaxerxes King of Persia. And Ezra chap. 7. Artaxerxes faith, v. 26. Whosoever will not doe the law of thy God, and the law of the King: (injoyning obedience thereof:) Let judgement be executed speedily upon him, whether it be unto death, or unto banishment, or to confiscation of goods; or to imprisonment. And Artaxerxes was no type of Christ, yet Ezra added in the next verse, 27. Blessed be the Lord God of our Fathers, which hath put such a thing as this in the heart of the King, to beautifie the house of the Lord at Jerusalem. If it stand good that patrons of liberty say, he was not to blesse God for this, he had cause to mourn, that the heathen King being no type of Christ, should intermeddle with that which belonged not to him, to straine the tender consciences of men, and to force Religion upon them with the sword; for chap. 10. v. 7, 8. this is set downe as a blessed decree which brought on an Assembly, for putting away strange wives. The like is clear in the decree of Darius, Daniel 6. for worshipping the God of Daniel, and of the King of Niniveh, for a generall sait, 1am.3, and Nebuchadnezzar, Dan. 3.28, 29.

3. Typicalness sometime may be ground of doing what is extraordinary, as Samson killed himselfe and his enemies, which he could not have done in ordinary, but he was in it a type of Christ, who slew more in his death, (and that most voluntary, Job. 10.18.) then in his life. And Solomon as a type married the daughter of the King of Egypt, typifying Christ, who joyned himselfe in marriage with the Church of the Gentiles; but it is no good confequence, the Kings of Judah.

How typicalness priviledgeth men to such and such actions, how.
Judah being types did punish Idolaters, therefore their pun-
ishing of Idolaters was extraordinary. For David subdued
the Ammonites and Philistines, and so did Joshua the Canaanites,
as types of Christ, who subdueth all our spiritual enemies,
and makes the Gentiles his willing subjects, but it follow-
eth not that therefore Christian Kings may not imitate
Joshua and David in making warre with Nations that comes
against them in battell, as these did against the people of
Israel, Josb. 11. 26, 27. Ps. 2. 1, 2, 3, 4, 5. For sometime the
ground of typicall actions is morall, as Josephs brethren
bowed to him by vertue of the fifth Commandement, be-
cause Joseph was a Prince second to the King, yet both hee
and they were types, for these that despised and sold Christ
bowed to him; sometimes the ground of typicall actions
is an extraordinary impulsion, and then they hinder not to
imitation, as a man may not kill himselfe, that he may kill
his enemies, to follow Samsun in that extraordinary motio-
on of the Spirit, in which he was a type of Christ. But if
there be no more but naked typicallnesse in the Kings of Is-
rael and Judah in punishing Idolaters, except they did it
by extraordinary impulsion, which cannot be proved, it
concludes nothing against us.

Argument VIII.

W.E.E argue from examples of Seducers, who have
been punished with bodily death or otherwise: As
at the command of Moses the Prince, three thousand were
slaine, Exod. 32. 26, 27, 28, for worshipping the golden Calf,
that God might that day bestow a blessing on them, 29; and Moses
might make atonement for them, ver. 30. Numb. 25. Moses com-
mands all the heads of the people to be hanged before the Summe,
that the fierce anger of the Lord may be turned away from Israel, be-
cause they werejoined to Baal-poar, and the sacrifice of the Gods of
Moab, 1, 2, 3, 4. Phineas in his zeal turned away the anger of
God in that he thrust through Zimri in the act of unclean-
nesse with Cosby a Medianitish woman. And Elías caused
slay the Priests of Baal, with the sword. And Paul stroke
Eliasus the Sorcerers with blindness, because he laboured to
Pernicious Paulus the deputy, from the faith, Acts 13. 8,9, 10. the sonne of the Israelitish woman, whose father was an Egyptian, while he did strive with a man of Israel and so in passion and malice toward the man, as would appear, cursed God, was stoned to death, and a law was made on it against the blasphemer, Levit. 24. 10, 11, 12, 13, 14. which is, ver. 15, 16. Whosoever curseth his God shall bear his sin, 16. And whosoever blasphemeth the name of the Lord he shall surely be put to death; and all the congregation shall certainly stone him, as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord he shall be put to death: there be two things here to me that proveth this was no judicall temporary law binding Israel only.

1 His God, Holdeth forth, that nature abhorseth, and the sum of the first command written in the heart is, hee that curseth his maker whom he is to bless, love, and serve with all his heart, should dye.

2 This law obliegeth the stranger, and any heathen to be put to death, if hee should blaspheme God; faith it is the law of nature, and obliegeth us under the New Testament as being the first and highest sin that nature crieth shame, and woe upon; and wee are to conceive it was a lawful warre attempted by the ten tribes to goe against the tribe of Ruben, God and the halfe of Manasseh, Josh. 8. 11, 12. &c. to 34. because they set up a new Alter to worship (as their brethren conceived) which if true, certainly was a cleare apostacy from the God of Israel. That Joshua destroyed the Canaanites for their Idolatry, Josh. 6. 21; 22. chap. 20, &c. I confess will not warrant us to make warre, and destroy with the sword, all the Indians, and Idolaters on earth, and to compell them to worship the true God in the Mediator Christ, without preaching first the gospell to them: Nor can it warrant us to kill every ignorant blinded Papist with the sword, nor can we deny, but what Elias and Paul did against false teachers, was by extraordinary impulsion, because the ordinary Magistrate would not, as Ahab and Jezebel, and could not, through ignorance of the gospel, punish perverters of the truth; but sure these examples prove corporal, and sometimes capitall punishment ought by.
Arguments against

by the Magistrate to be inflicted on all blasphemers, on all ringleaders of Idolatry and false worship, as Exod. 32. They forced Aaron to make the calf, and Levit. 25. they were heads, rulers, and chief offenders that were hanged, the manner of the punishment may be exemplary and determined of God, for the example of after ages, whither by death, for simple heresie in one seduced, which was no ring-leader, (which I finde hath not been done by God, in the old or new Testament,) but seducers and ring-leaders by the law, such as cease not to subvert the faith of others should dye, yet these examples clearly hold forth so much of the law of nature as bodily punishment, according to the measure of the offence is due: otherwise if Christ have freed false teachers from all punishment external, or that may be thought to worke any otherwise then by meer spiritual instructing in all meekness, then by the liberty purchased by Christ they are freed from shame and reproach, for shame and the publickness of suffering is an external punishment, and is another meanes, besides meek instructing, as is clear from Judg. 8. 7. and from Sauls calling Jonathan the sonne of a rebellious woman, in which he handled him shamefully, 1 Sam. 20. 34. Isa. 50. 6. Luk. 14. 9. Yea, by this way of Libertines, false teachers are not to be rebuked, nor avoyded, that they may be ashamed, Paul may not upbraid the Cretians, and call them idle bellies, and liars, that they may be found in the faith: for that must be contrary to the liberty, wherewith Christ hath made them free. And a bodily punishment may be extraordinary in regard of the manner of doing, when done by miracle, and fire brought from heaven, and in regard of the persons that instruct it, as that which Phineas did being Priest, and Elias being a Prophet, and Paul being an Apostle, when the Magistrate will not do his part; and yet the punishment in the nature and substance, may be according to an ordinary law of God that bindes us: Paul strikes Elymas with blindness; it is no rule for Ministers to do the like to false teachers; but it is the rule for him that beares the sword, to inflict bodily punishment upon perverters of the Gospell, if this were not, Josua's warres with the Canaanits that were according
to a moral and perpetual rule of justice, and bindes us, Josh. 11, 26, 27. should not bind us to lawful defensive warres, in the like case, contrary to the law of nature, Josh. 11, 26, 27. because Joshua in these warres did many things extraordinarily, and killed all the castle and women with childe, which we are not to doe. The answer of many is, These were extraordinary, ergo, they bind not us. Is no answer, they were extraordinary in the manner, not in the substance and nature of the punishment, in which the course of justice warrants us, as a rule flowing from the Law of nature, though the manner and extraordinary accidents are before us, as no obliging law, upon the same ground many argue; the Apostles, who were immediately inspired, give out synodical decrees, Acts 15. therefore Elders that are not infallible, may not give decrees according to the word of truth. Yet may we answer, should this be a good consequence, the Apostles immediately inspired. Preached and prophesied the will of God as the Lord taught them. Ergo, Minister now, though not immediately inspired may not preach the mind of God according to the proportion of faith, for we think the consequence is most strong, according to the word, we are to follow the Prophets and Apostles in that, in which they followed the law of nature, which is, that every Ambassador relate faithfully his Princes will, though some have ordinary gifts, some extraordinary and rare gifts in relating the same embassage. So it is no good consequence, some by extraordinary warrant did punish evil doers, ergo, the ordinary Magistrate hath not therefore power to punish such evil doers.

THE express law of God, and of nature written in the heart of all, proveth that the seducer should die, Deut. 13. If a Prophet, or a Dreamer arise, and say, let us goe after other Gods, he shall be put to death.

That's no temporary law oblieging the Jews only, the Text saith.

1. Let us goe (faith the Dreamer), after other Gods to serve them.
them, this is against the first command, and that isna.
culate principle of nature, graven in the heart of man. That
there is one only true God, and he only to be served.

2. It is against the love of God, ver. 2. The Lord spake unto
whether you love the Lord your God: if he be God, one love is
due to him.

3. It is against the fear of God, v. 4. To small fear him: if
he be God, he is omnipotent, infinitely great and dreadful, therefore
by the light of nature to be feared. And s. elea,
ved to as the only happiness of men. Add to these, that
it is a moral transgression, if Magistracy, and lawfull re
venging of violence and unjustice by the Minister of God,
and Government against highest souler oppression, be a na
truall Remedy, not a temporary positive halve (as undoubt
edly it is), then sure he that reducing so, should dye.

1. He speaks aversion and turning away from God, and that
is hell and the extremity of miseries.

2. He thrusts thee out of the way, v. 5. a word of violence.

Then s. he is evill and destructive to the society of men,
which the Magistrate by his office should defende, v. 5. So
shall thou put away the evil from the midst of men.

4. He seeks to thrust thee from the Lord by God, that brough
thee out of the Land of Egypt. The word it is to remove
from God, as from an unclean and cursed thing, and it ex
presseth excommunication, and then to thrust men away
from the Lord in Covenant with us, that can save from the
greatest of miseries, must be the highest of injuries, and if
the Lord proved a publicke avenger against the highest
wrongs that can be done in a society (as he doth) then cer
tainly against this.

5. It is a wrong that God would have all Israel to feare, a
wickednesse that strikes at the root of society. And all
Israel shall hear and feare, and doe no more any such wickednesse as
this among you. And v. 13. Such are children of Beliefe, they
make all things and persons cursed they come among, and
bring on the land, the fierce anger of the Lord, v. 17. the infin
tural, worke and end of the Magistrate is to avenge evil doing,
and so to remove the fierce anger of the Lord from a land,
that the people may feare and not do any such wickednesse,
Pretended Liberty

The law Deut. 19.2.3., for punishing of Idolaters.

Deut. 19.2. If there be found any among you within any of thy gates, which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord in transgressing his Covenant, and hath gone and served other Gods and worshipped them, under the Sunne or the Moone, or any of the host of heaven, which I have not commanded. 4. And it be told thee, and thou hast heard of it, and the thing certaine that such abomination is wrought in Israel. 5. Then shalt thou bring forth that man or that woman which hath committed that wicked thing unto thy gates, even that man and that woman, and shall stone them with stones till they dye. 6. At the mouth of two witnesses or three witnesses, shall he that is worthy of death bee put to death.

Hence not simple Idolaters, nor all the Nations round about, nor all the Papists, that are educated in Idolatry, by this Law shall be put to death, but such as are within the gates of Israel. 2. In Covenant with God. 3. It is wrought in Israel, and so Apostates to Judaism, to strange Gods are to be punished, to we reach not that Nations are to be converted by the sword, or that the Idolatry of Indians, the blasphemy of Jews, is a sufficient ground to make warre against them, and cut them off with the sword.

Most of the times turning to false Gods, were by a written law judged. There is no consulting of an Oracle by urim and thummim here, as Libertines say, but just as the murtherer is to be judged under the New Testament, if it be told thee, the people or the Judge, and thou hast heard of it. 6. Under two witnesses, hee shall be condemned. It were a vile thing to goe and seek witnesses, and follow reports and hearsayes, if they had an immediate Oracle to informe the Judge and say, Here the Idolatry, there the Idolater, blinde him and lead him away to death, (as some Patrons of Liberty plead) we read not any such

There was no consulting with the Oracle who should be put to death for his conscience in the old Testament, but an ordinary way of trying the evil deers by judicial proceedings and hearing of witnesses.
He is not persecuted for opinions, because he cannot come up to that measure of light in judgement that others, saints attain unto, but he is put to death for an external act of idolatry that is seen, heard, proved by two witnesses, and for external abomination wrought in Israel, v. 5, 6. the Lord never puts a judge to prove opinions, that remain within the walls of the heart, and are things of the mind, by witnesses, nor is the end of putting to death to force, beat, or cudgel them to the sound faith, with the sword, but to be avenged on his sin, to remove evil, to save the Israel of God from infection.

4. It is not single idolatry that is his death, but his idolatry in seducing others by word or example, he works such abomination in Israel, v. 4, in the Church of God which seems death to seduce others.

Deut. 18. 18. I will raise them up a Prophet from among their brethren like unto thee, that is, Christ, Acts 3. 22. so the Holy Ghost in the Apostles expounds it. And he adds ver. 20. But the Prophet that shall presume (he must mean in the time of the Messiah, when the true Prophet shall rise) to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that Prophet shall die. Is it a prophecy of a New Testament Law, because many were to come in Christ's name, and say, Lo I am Christ, as many now do? So Zech. 13. 2, 3, 4.

Sacrificing of children to Moloch punished with death by God's Law, not as murder but as spiritual wickedness.

Lev. 20. 2. Whosoever of the children of Israel or of the strangers that sojourn in Israel, that giveth any of his seed to Moloch, shall surely be put to death. This Law, if it did lye upon the strangers and heathen, then, it was not judicably, but it must lye on us Gentiles, now; Who can face us from it?

Object. But he was put to death not for false worship, but for murdering of his Son.

No Law of God, or men, can judge that murthers which is done without hatred to the party murthred, as is clear Deut. 19, 11, 12, 13. chap. 42 chap. 19, 4. but lyes the dearer theirs sons were to them, they the rather offered them to their God. Heb. 13, 15, 17, 18, 19.

The Text gives no reason why such should be put again, unless men imagine it should not be called murder, if it should be rather called.
Toleration.

 Chap. XIV.

Casus against coercive judical Laws, for punishing false prophets in the Old Testament removed.

The first common Answer made to all these, is: That those were judical and Old Testament Laws, when God dealt more strictly with the Jews, and hedged them in with severer laws, penalties, and a greater measure of bondage, then now under the meek and gentle reign of the Messiah.

Answer. More severity, and a stricter tutory to be over the Church in non-age, and under Pedagogie, we grant, Gal. 4. 1. 2. 3. But that is in regard of Ceremoniall hedges, laws, and days, but it is to beg the question, to say that moral transgressions are destructive, if not more, to Christian societies now as then; such as blasphemy, idolatry, heresy, that were punished with the sword then, must now be more loosed from all bodily punishment in any kind, then further, forcey, adultery, perjury. For the comparison of a milder Government under Jews, then under Moses, cannot stand, in sending some moral transgressions utterly from the sword, and in leaving others lesse weighty, under as bloody punishments as ever they were. When no reason from the word of truth, can be given, why the murderer should dye by the sword, now and then, but blasphemy, and offering the sons to Molech, as the Indians doe now, was then by the law of Nature, a dis-worship, or a false worship, punishable in Jews and heathen, but now it is not in any punishable by the sword at all. 2. The sword did not force the conscience of any then, more than now, nor could it cudgel an Idolater, or a blasphemer, into the sound faith then, more then now, and weapons of the Prophets in the
Old Testament, as well as the Apostles in the New, were not carnal but spiritual, and mighty through God. Prophets, as Prophets, no more used the sword against mens consciences of old, than Christ, his Apostles, and Ministers doe now, Mat. 28.19, 20. And as Christ saith now, preach the Gospel, but kill none, use neither false nor sword, nor miraculous power to destroy hereticks, or burn Samaria, so he said to his Prophets, speak my word to Israel and Judah and the Nations, to Ninive and others, but kill none, and use the sword against none of the rebellious who will not heare, that they may be converted. Yet here commanded the Magistrate to use the sword against the seducing Prophet, nor can the Libertines shew us of a Ceremoniall death inflicted for the transgression of a morall law, which transgression is now made free from all bodily punishment, indeed the man that refused to raise up seed to his brother was put to shame by the law, and we are freed from both the law, and the penalty thereof, and the man that gathered sticks on the Sabbath was put to death by an answer from God's mouth, but the breach of the holy Sabbath instituted before the fall is no Ceremoniall transgression, nor doe we thinke that every violation of the Sabbath was punished by death, but that the Magistrate, Masters and Fathers, are not to punishe with bodily coercive power the transgressors of the fourth command, is most false. For what the Magistrate commands the Subject, the Master the servant, the Father the sons, and which they have warrant from the Morall law to command in these relations, that they command in order to the sword and rodde, if their commandments finde not rather welcome but rebellion, for the power of Magistrate and Master, yea, and of the Father now in the state of sin is essentially coercive, they may compelle their inferiors by strong hand, either to doe or suffer the will of God, which is sufficient to prove our point. Though it be true, some morall transgressions Master punished with death, as Sabbath-breaking, it followeth not therefore the godly Prince may now punish it with death, but it followeth not therefore, such transgressors are made free, through Christ of all bodily punishment, as Libertines inferre, for though
the tempbarities of the punishment be only in the measure of punishment, yet not in the punishment it selfe.

2. We desire a reason why the gentlenesse of the forme of God's government should free the blasphemer, and the soul-murtherer, from fadder, yea from all bodily punishment, and not free him that destroyes the body also. Or how all the Sons of Levi saw by an immediate oracle that all that had worshipped the golden Calf, Exod. 32, had done it with such high presumption, as made that Idolatry worthy of death, which otherwise was not worthy of death; and it is cleare the charge was without exception, v. 27. slay every man his brother, and every man his companion, and every man his neighbour. And the like I say of all that joyned to Baal-per. And when Asa compelled so many thousand both of Judah and Israel to sweare a Covenant, and that they should be put to death, that would not seeke the Lord, 2 Chr. 15. whether Asa and all the under Judges (for Asa in his owne person could not doe it) had a deputed dominion over the consciences to force them, and whether he consulted the oracle to know who fought not the Lord, and refused the Covenant out of meer weaknesse, as not being able to see how Asa, who was no Prophet, and a Prince for eminency of conversing with God farre inferior to Moses, was not a little wide, in pretended zeale, to urge the Law with an oath, and no lese then death on the refusers to seeke God and the breakers of the Covenant.

Nor could Asa see and know infallibly how out of heart-obstinacy, or how out of sinlesse, and faultlesse innocency refused the Covenant. And Asa could not compell men to take the Covenant, and professe seeking of the Lord against their judgements and consciences, which the thirteenth Proposition of the Army does condemne. And yet Asa was free of compelling men to hypocrisy. When therefore Peter strucke Ananias and Saphira with death; and Paul, Elimas with blindness; and delivered Himenese and Alexander to Satan; and when the Apostles sharply rebuked and upbraided the Cre-tians, those who are called dogs, evil-workers, enemies to the croffe of Christ, such as serve their belly, no the Lord Jesus; it is as pertinent and necessary a query whether or no Peter compelled.
Compelling others who saw Amianus punished to death, Paul constrained others who saw the terrible wrath of God on Hymenaeus, to dissemble, and to doe, and professe against the judgement of an erronious conscience and lay all their goods downe at the Apostles feete against their conscience, which yet believed, they were against the law of nature defrauding their owne children, and to professe the faith, and not in word blaspheme and say there is no resurrection, no Christ, no heaven after this life, as Familists now say, for feare that Paul deliver them to Satan. And wee know professours are much afraid to doe for dogges and belly, Gods in the account of such eminent Godsly men as the Apostle Paul and others, and therefore will cover themselves and professe the contrary: if therefore cenfures and rebukes from the eminently Godsly, doe create varnished hypocrits, and it is not the sin of Godsly rebukers, and if punishments may and doth constrain many to say, and doe, and unsay; and countere in matters of Religion, in judgeing according to conscience in highest judicatures, and contrary to that fame conscience the next day, this which is object-ed against coercive power, in matters of conscience, that it creates hypocrites and straines men to doe against their judgement and to to sinne, is all accidentall to the nature of coercive and bodily restraining power. And because many keep their hands from blood and violence, and that out of deep hypocristise since they lodge in their breast bloody hearts, only for fear of the Princes sword, yet both the Prince and his sword is innocent of that hypocristise, then as coercive power is falsely charged with any kindly begetting of hypocrites in the duties of the Second Table, so is it as harmelesse in matters of Religion, respecting the first Table, nor did the Lord in the Old Testament create hypocrits by straining mens consciences by bloody Lawes.

A third answer. A third Answer stands thus, those lawes were made of old against false teachers, Because the Jewes had the opportunity of immediate consultation with the mouth of God himself, --- and except the Judge had been desperately wicked, and despised the glorious ordinance of the Oracle of God, they could not doe unjustice, God being
being always at hand to declare unto them, what kind of blasphemer, and what kind of Idolater it was that he intended by his law should be put to death. Men are now fallible and the learnedest cannot tell what blasphemy or idolatry it was, which was by God sentenced to death under the Law, So Jo. Goodwin.

Answ. If there was such immediate consultation to make short work of blood to the Judge, we desire law or instance of the Priest or Prophets consulting with the mouth of God touching the Prophet whether true or false, but none can be produced, sometimes the Prophets by miracles cleared their calling: another way we find not.

1. This is against appeals that are clearer, Deut. 17. In all matters of controversy, when in the highest Court where a man's head, whether he be a false Prophet, or any other, was at the stake, the Judges, v. 11. were to judge according to the sentence of the law, and they proceed upon witness. Deut. 17. 6. God should by his declare law, proof and witnesses useless, for the Lord from Heaven condemns the man.

2. Jeremiah, and all the Prophets that were killed and stoned, never sought the benefit of the law, nor said, give us a Jury from heaven, an oracle for to take away our head, the Prophets never accuse Kings or Judges in persecuting the Prophets, that they consulted not the oracle, ere they rejected the Prophet.

3. This was a well settled law to try all Prophets, who speak from God, and who speak the visions of their own head, all should have passed the grand Jury of an immediate oracle from heaven, and by this there should not have been a false Prophet in all Judea but the Judge might have discovered him, but God never gives this character of an Idolater, Blasphemer, or a false Prophet: The Oracle of Urim, both blocked him as an impostor. But divers other characters the Lord gave. As 1. If he speak not according to the Law. 2. If the good be foretold, never comes to passe. 3. If he beale the wound with smooth words. 4. If he strengthen the arms of the wicked. When as yet God had made no standing law, he was consulted and God gave sentence against the man that had broken the Sabbath, and that blasphemed, but their consulting with God presupposeth by the law of nature, the
the Magistrate should punish such, therefore the putting him in ward was a punishment, only they would have the mind of God touching the manner of his punishment, but sure this was not the ordinary and standing law.

4 There were others as difficult and intricate controversie s, of murder, adultery, treason, as Deut. 17. 8. Between blood and blood, plea and plea, stroke and stroke. By this reason Anabaptists have a better ground to say there should be no Christian Magistrate under the New Testament, nor any use of the sword nor shedding of blood at all, because the Jews under the Old Testament had the opportunity of immediate consulting with the mouth of God himselfe, we are fallible men, and the learnedest can no more tell what murder, what incest or adultery was condemned in the law of God (for heart-hatred, which is seen to God only, doth essentially constitute murder punishable by the Judge, Deut. 19, 11, 12, 13. chap. 4, 44. chap. 19, 4.) then they can define what blasphemy or idolatry it was which was by God sentenced to death under the Law, for we are to be as wary to take a man's life and blood now under the New Testament, for murder, and treason, and forcery as they were under the old in stoneing blasphemers: and we are no more infallible in the one, then they were in the other. Yea, it strongly concludes, that wars are as unlawful under the New Testament, as under the old, for under the old, they consulted the mouth of God before they went to battle, we have no immediate oracles to consult, yea, when we are engaged we are neither to pursue the enemy nor to forbear, because we have not the immediately inspired Prophets, Micah, Jeremiah as they had, wee may not make a Covenant with neighbouring Kingdomes, the Scotish Army have no oracle to shew them whither they shall remove out of England, for that will be the safety of the cause of all the godly Presbyterians who are now persecuted for the Covenant of God, and a carrying on of Reformation and the standing of the Covenant and treaties between the Kingdomes, or shall they not remove till peace and truth be establihed in both Kingdomes because if they remove, the English Army may say, they undertook the war not for Religion, but to make a conquest in England for the liberty of the Subject, and swear...
Pretended Liberty.

the Covenant in a sense. The Army under Sir Thomas Fairfax may say, that they did fight all this time for liberty of conscience, against both Prelaticall and Presbyteriall thraldome of the consciences of the free born English, and therefore though the Parliament command them to disbanded, they must have liberty of conscience up, the Covenant downe, and have a perpetuall standing Army, &c. For in war, peace, pursuing or forbearing, in marching from one Kingdom to another, in making treaties and Covenants with other Nations, they were to consult with the oracle and immediately inspired Prophets, the opportunity whereof we have not, and so we have no better warrant for all these, for peace and war, then for killing of blasphemers, who are known to God onely by this reason, and that is no warrant at all.

4. This is to say, there was faith, certainty, and infallibility, clearness, light, and more knowledge of God under the Jewes twilight, law darknesse of ceremonies, then we have, and now since oracles ceased, Sceptismes, conjectures, doubtings, blinde, and loose uncertainties is all our faith, contrary to that the Scripture faith, the Jewes for all their oracles were in the darke, and now day springs from on high and visiteth us, and gives light to them that sits in darkenesse, Luke. 1.77,78,79. And now the earth shall be full of the knowledge of the Lord as the sea is full of waters, Esa.11,9. And we have a more sure word of Prophecy, the Scriptures, yea firmer then the Fathers voyce from heaven, which was an immediate oracle indeed, 2 Pet. 1.17,18,19; 20,21. And the least of the Kingdom of God now, is greater then the Baptist the greatest of Prophets, Matt.11,11. If this factishe not, see Esa.54.11,12, Jer.31,31, 32, Joel 30.26. Joel 2.28,29. Acts 2.16,17,18,19. Col.2.2,3,5. 2 Cor.3.1,5,15,16,17,18.

6. The argument that we cannot punish under the New Testament, because the Magistrates and Ministers, and Synods who condemn heresies, errors, schisms, blasphemies are not infallible, and they know not but they may plucke up wheat instead of tares, and take away the life of electmen who might live and be converted, is of no weight; for then the Judge should not take the life of a murtherer, adulterer,
adulterer, the most bloody robber or parricide, (the Libertines teach and practice the contrary;) for must the Judge read in the Lambs booke, whether the man be enrolled therein as an elect, before he passe sentence on him in a Councell of warre, for felony, robbery, polygamy, \\
c. 2. It is most strong against admonishing, rebuking and warning one another. I may condemne the innocent in these, because I am not infallible; it is against preaching, beleeving, writing of books of Divinity, making warre, peace, borrowing, lending, buying, selling, in all these I am obliged to do upon certaine persuasion of faith, that what I doe is lawfull, else I sinne, Rom. 14. 23. and the word of God the most sure oracle to us must be my rule. Now I may no more venture on the least sinne, then a Christian Prince may condemn to death an Idolater, and a blasphemer, who is a sound beleever, which is a greater sinne, if I be not cleare as if an immediate oracle were speaking from heaven, as Libertines say, and the argument must bee thus, what we cannot do with so great infallibility of not erring, as the Priest that immediately consulted the oracle, or the Prophet immediately inspired, that we cannot do lawfully. But the Christian Prince under the New Testament, cannot with such infallibility punish Idolaters, Blasphemers, or any otherwise, ergo. The proposition is false, for certaine knowledge is sufficient, for the Holy Ghost would never bid us admonish, and after admonition avoid an hereticke, as Tit. 3. 10. nor would our Saviour bid us beware of men, of false teachers, and false Christs, and avoid them, and believe them not, and try them by their workes, and search the Scriptures, and examine their doctrine, nor would the Lord bid us try the Spirits, and try the Antichrist, and eate not with Idolaters as he doth, Matth. 24. 23, 24, 25. Job 5, 39. Rom. 16, 17, 18. Job 5. 1. 1 Cor. 5. 11. If he laid this ground of Libertines, heart-obstinacy, only legible to God, and knowable to none but infallible Spirits, makes an hereticke and a false Christ before men, yet you are to admonish and eschew him, this is as much as if the Lord should say, If any man have such an opinion and heart-thought, never manifested to men, or Angel, that knew whether the number of the starses were oddes or equall, admonish such a man and avoid.
avoid him, and bid him not God speed, neither receive him into your house. Yea, so no minister of the Gospel should preach to his flocke, fundamentall Gospel truths, because he is not infallible, and he may teach fundamentall lies for truths.

Againe, the assumption is false, for the certainty a believer hath, is thus farre infallible (which is enough) that he is perswaded of the truth of it, and may boldly and in faith seal it with his blood. Nor should Libertines suffer for such truths as they hold for truths, to wit, that the Christian Magistrate hath nothing to do with Religion, nor is he warranted now to use the sword against false teachers; nor Presbytery is the way of Christ, but Socinianisme, Familisme, Antinomisme, are the only true way, because they will not say themselves are in believing, teaching or suffering for these truths infallible. But the danger is not so in believing truth or a false opinion for another, or for a true opinion, as in taking a mans life, when yee are not certainly perswaded by the law of God, he ought to dye.

Answ. That is no matter of greater or lesse great danger. It is sinne in the Pharisees in heart and word of mouth to condemn the Lords Disciples of breach of Sabbath, when they are innocent, as to kill them for Sabbath-brech when they are innocent, Matt.12:7. the one is a greater sinne, the other lesse; but if wee may not venture on a greater sinne of shedding innocent blood because of want of infallibility, neither is it lawfull to venture upon the least sinne, because of the want of that fame infallibility, nor is an infallible and immediate oracle our only rule in judging the blaspheomer. Suppose a man should wilfully profess there is no God, and raile against such as say there is a God, as our Atheistical age wanteth not a Caligula, and an Anaxagoras, and the like now, if the Parliament should punish such a limb of hell. The thirteenth Proposition of the Army will say the Parliament forces this man to sinne, and to beleive and profess a truth against his judgement and conscience; and upon this ground, for wee know not infallibly such a man to be a damned Atheist.
The 4. Answer to annull all these Laws in the Old Testament is, this punishment was bodily, afflicting, carnall and so typical and prefigurative of those greater and more spiritual evils under the Gospel, to wit, of eternal damnation. As the land was a type of heaven, so to bee cut off, by death, out of that land was typical.

Answer. Had the Jews no spirituall censure then, as debarring from the Passover, the excluding of the uncircumcised, and uncleane from the Congregation of the Lord?

2. Was not the cutting off of the murderer out of that good land, as typical as the cutting off of the blasphemer?

3. Is there any bodily punishment, but it is carnall and afflicting? I know none.

4. Is punishment, and cutting off from the Church by death typically, because bodily? Then the avenging of all doers under the New Testament must be typically, and as many hangings and headings of evil doers, as many types under the New Testament. If the punishment was typical, because in such a way bodily, as exclusion from a typical land. Then, 1. How is not the killing of the murderer typical?

2. Give us a warrant for this, because we may not, at our pleasure, phanacy types where the word gives no ground for them, otherwise we shall with Anabaptists turne all the Old Testament: and whole Scripture into types upon our owne imagination. 3. How shall violent death typifie damnation and hell, that was existent then, and not a thing to come, and that because it was the cutting off of the blasphemer, not of the murderer?

5. But say they were types, as crucifying and hanging on a tree was, Deut. 21. 22. of Christ's crucifying Gal. 3. 13. What? Shall it follow, that robbers and murderers, such as Barabbas, may not under the New Testament be hanged? Yea, and by this argument, none may any bodily punishment be inflicted on robbers, more then false teachers may be killed or incure any bodily punishment, for that were (say Libertines) to rip up the grave of Moses, because undoubtedly, crucifying was a typical death; Gal. 3. 10; 13. Deut. 21. 23.

But it is knowne there were two sorts of typical things
Pretended Liberty.

1. Some that were merely typicall and had no use but in divine worship, as sacrificing Bullocks and Lambs to God, other things were so typicall that they had both a naturall and civill use, as eating of manna when ye are hungry, drinking water in the wilderness, living in the holy land; the former typicall things are utterly ceased, and it were impious and meere judaisme to recall them or bring in againe sacrificing of Bullockes to God, but the latter things may well remaine in their Naturall and Civill use, though their typicall and religious use be abolished, as it were lawfull for Jewes even now after Christ is come and ascended, and hath put an end to all shadowes and types by the comming in the body, to eat manna, if they were in the wilderness, and drinke water out of the rocky mountaines, if thirsty, and dwell in their owne land, if the Lord should restore them to it, yet shoulde not Judaize nor recall the types of Moses, for these they should doe for a naturall and physicall, and for no Religious use. Now granting that stoning of blasphemers were typicall, and as typicall as hanging of robbers was, Deut. 13. yet should it never follow that stoning of blasphemers were Judaizing and unlawfull, because it hath a necessary civill use, even of common and naturall equity, that he that thus perverteth the right ways of the Lord, and seduceth others should dye the death. Yea this may well infer that prophesying of lies, blaspheming were typicall sines against a ceremoniall and temporary law, and so they are not now sines, yea because it is a falling from Christ to observe Jewish shadowes, Gal. 5. not to blaspheme, and not to prophesie lies, must be sinne; and if that be blasphemy, what more reason to remove the punishment of a sinne, as destructive to societie, now as then, if the sinne cease not to bee sinne, but remaine yet a morall hainous transgression?

The fifth Answer is, That the Lawes of Moses cannot reach Answ. 5.

the heretickes now under the Gospel, 1. An heretike denyeth not God the Creator, nor teacheth bee. Let us goe after other Gods, which thou bast not knowne as the Apostate Prophet, Deut. 13. (2.) Hee denyeth not the word of God, therefore you may use it as a weapon against him, but
but yee can use no sword, but that of iron against Apostates. 3. Hereticks as Sadduces were tolerated among the Jews, but blasphemers and Apostates were not. 4. Scribes and Pharisees held many dangerous opinions, yet neither they nor Sadduces were expelled the City or hindered to be Magistrates. 5. Though the zeal of Gods house eat up Christ, and he attempted a reformation, yet be never charged Church or State as unfaithfull for not proceeding against them to imprisonment and death. 6. These Deut. 13. would persuade they speake by the inspiration of some Deity, and that their sayings were oracles: hereticks does not so, 1 Jo. Goodwin, Hagstrom.

Also. 1. The conclusion we hold, is not hurt, all this faith in Hereticks that is not an apostate is not to be put to death. Let it be so, but we hold by these places, that bodily punishment is to be inflicted on him, and yet the conscience is not strained, nor he persecuted.

2. Hereticks 2 Pet. 2. denies the Lord that bought them, and make shipwreck of faith, and bring in damnable heresies, and bring on them themselves swift destruction, they depart from the faith, speak doctrines of devils, lies in hypocrisie, Tit. 1. 12. are condemned of their own conscience, Tit. 3. 10. Lead the simple captive, resist the truth, as Jannes and Jambres did, 2 Tim. 2. 16. are men of corrupt minds, reprobate concerning the faith, 2 Tim. 3. 16 17 18. which is a willfull denying of the Lord that bought them. Libertines have bowells of charity to Arch-hereticks, as if God had made a law of sinnes, if we are, we are not capable under the Gospel, whereas it is knowne there are, though we denied not call all false teachers Hereticks. Seducers that say there is not a God, nor a heaven, nor a hell.

Seducers of old denied no otherwise God then our false Prophets now adayes doe now deny him.

3. How shall they prove, that the Seducer Deut. 13. formally denied God the Creator? To deny him as Creator, and say the world was eternal as Aristotle did; is not to deny God, but that those dreamers denied the very existence of God, any otherwise then as practicall Atheists, and by consequence in their abominable doctrine, they cannot prove, for they profess a Religion and a God, when they say, Let us go and sear them Gods, and these words; shalt thou knowest not, are the words of the Holy Ghost, not that these Seducers to speake in so many syllables, but the God they drew men
men after, was an unknowne God; for there is not a Ca-
ligala, in the world can be a speculative and heart-Atheis-
or if these words (whom thou hast not known) be the Seducers,
ye they are spoken to heighten the new God, and extoll Baal
above Jeboab, as not knowne by the blinde and ignornat
world; yea, and those that worshipped the golden Calves at
Dan and Bethel worshipped other Gods, and turned away
themselves and others from the true God, for Deut.32.16.
They provoked him to jealousy with strange God, with abominations
provoked they him to anger. 17. They sacrificed unto devills, not to
Gods, to Gods whom they knew not, to new Gods that newly came up,
whose your fathers feared not, 2 Chron.11.17, and Jeroboam or-
dained himselfe Priests for the high places, and for the devils, and for
the calves which he had made, Ps.106.19. They made a calfe in
Horeb, and worshipped a molten image, yet they denied not God
the Creator, except practically, Deut.32.18. Of the rokke that
begat thee thou art unmindfull, and hast forgotten God that formed
thee, Ps.106.21. They forgot God their Saviour, which had done
great things in Ægypt. Yea, and those that worshipped these
Gods, denied no otherwise God the Creator then here-
ticks now doe, for both in profession affert Jeboab they
made the heaven and the earth, Exod.32, they laid of these
calves, as Jeroboam did v.8. These be thy Gods O Israel, that
brought thee up out of the Land of Ægypt, 1 King.12.28, and
Exod.32.5. Aaron said to morrow shall be a feast to Jeboab, then
they denied not in profession and in words the Jeboab
that made them, nor Christ their Saviour, then by signes
and wonders brought them out of Ægypt; so a Hereticke,
or a Popish Idolater, denyes not God in profession, yet both
worship strange Gods, and the worke of mens hands, and the
devis, not God, Deut.32.16. 2 Chro. 11.15. Nor did Jer-
boam deny God in profession, for he acknowledged that the
Lord God, the true God could heale his dyed up armes,
1 King.12.6, and sent his wife to enquire of Jehovah con-
cerning his sicke child, 1 King.14.21, and Jehu who clave
to Jeroboams calves, 2 King.10.29. And so by this same law
of God ought to dye, as is clear in that he worshipped and
served other Gods, as Deut.32.16. Ps.106.19, compared
with Exod.32, cleareth, for three thousand were slaine by
Argument against

Not only those who offend against the principles of nature, but those that publish and hold errors against the supernatural principles of the Gospel, are to be punished by the sword.

Therefore Jehovah did not in formall and express profession, but by the genius and staine of their doctrine, and the same way the Hereticke denies the Lord that bought them, these that worshipped Jehovah and Malcom Zeph. 1. by this law should dye, the Priests of Malcom come under the law as well as the Priests of Baal, the Priests of Baal and the false Prophets were staine according to the law, and yet they professed Jehovah as well as Micaiah, 1 King. 22. 24. and Ahab, who worshipped Baal, professed he worshipped Jehovah, and so did these who worshipped the Samaritan Strange Gods and Jehovah both together, 2 King. 17.

Nor is it of weight that some say from Deut. 13. only these are to be put to death who denies God as knowne by the light of Nature, not these that deny the blessed Trinity, or Christ the Mediator, or the principles of the Gospel which are only known by the supernatural light of faith; and only these that deny principles of Divinity that are by natures teaching in the heart, for these sinne against Nature's law, and the Alphabet of natural Theology. This hath no warrant in the word, the Law condemns these to dye who blaspheme or draw men away from the true God as revealed in the Scriptures, which is a supernatural Revelation that flesh and blood taught not Moses, but a Prophetically and immediately inspiring Spirit, as the reason which God immaneth, Exod. 32. 8. They have turned quickly aside out of the way that I commanded them. Now the twilight and rude Divinity of Nature, revealed not this way as being supernatural, yet for this turning aside were three thousand killed, 4. 27. 28. And it is cleare, Deut. 13. the dreamer shall surely bee put to death, not because he hath denied the Creator that is knowne by the light of nature; but v. 5. because he hath spoken to turne you away from the Lord your God, which brought you out of the Land of Egypt, and redeemed you out of the house of bondage to thrall thee out of the way which the Lord thy God commanded thee to walke in. Now this is not, I conceive, a natural way, nor written in mans heart by nature, as this answer supposeth. But yet its also a sinne against the law of nature, to deny the God who reveals himselfe in the Mediator Christ. And these that were put to death by this law were such as denied
God revealed in Christ, for Christ's faith, Moses spoke of mee, and to Christ all the Law and the Prophets bare witness.

Nor did these that worshiped Idols and the false teachers, and such as offered their children to Molech, who were surely by the Law to be put to death, deny the word of God more then the Heretick now: and Jeremiah uteth the weapon of the word of God against them, as Moses was to use the sword against them, Deu. 17. 3, 4, 5, 6, Lev. 20. 2, as we read Jer. 7. 13. And they have built the high places of Tophet which is in the valley of the sonne of Hinnon to burne their sons and their daughters in the fire, and he uteth an argument from the word of God to convince them, which I commanded them not, neither entered it in my heart. Libertines might say, why should Jeremiah speake of a command of God, for though our Hereticks under the Gospeil acknowledge the word of God, yet the false teachers and Apostates that were to dye by the law, doe but mocke the word of God, and therefore the Lord should not use this argument, which I command not. But to mee is clear, they were so farre from denying the word of God, as our Antiscripturists doe, that for the offering of their sons to God, they alleged both Abrahams example who was bidden offer that his owne sonne to God, and the Scripture, for if we (say they) are to offer the best of the flock to God, and its little enough to so good a Lord, farre more are we to offer the dearest thing we have, to wit our sons and daughters. God answers, What yee offer to mee must be commended in my lawes, but it never entered into my heart to bid you offer your children to mee. Now if these had both denied God their Creator, and his word, there had beene no other sword to be drawn against them but that of iron.

How will Libertines prove that the second sort of seducers that were to dye for seducing, Deu. 13. 6, 7, 8, the brother, son daughter, or wife that lyeth in the bosome denyed God the Creator, ther is no warrant from the text to say they dreamed dreames, and wrought wonders to seduce, or that they profess the inspiration of a new Deity, yet they were to dye, and why not the Hereticks now by the same reason? If they thrust people away from the Lord that hath ransomed them from Hell?
Arguments against

Yea, these acknowledge the Lord, and the law, and the Lords Priests and Prophets, as some Hereticks do now, yet not standing to the sentence of the law that the Priest shall teach, but presumptuously rejecting it, were surely to be put to death, Deut. 17, 10, 11, 12, 13. So he that speaketh a word in the name of the Lord, or confesseth both the Lord and his word, as hereticks now do, which the Lord commanded him not to speak, or shall speak in the name of other Gods, even that Prophet shall die. And did not Jeremiah and Uriah, the son of Shemaiah, and the Prophets that were killed and stoned by the Jews, professed God, and that the word of God came to them and that they had seen the visions of God, yet they were condemned as false Prophets, but for prophesying destruction on Israel, Judah and Jerusalem, and if the Lord had not sent them, but they speak the visions of their own head, they had been false prophets, as is cleare, Jer. 14, 13, 14, Jer. 23, 15, 16, and so justly condemned.

There be false Prophets now under the New Testament as there were under the Old Testament.

Are there not now under the New Testament, who deny the word of God, as many Antiscripturists in England? And doth not Saltmarsh, Del, Bacon, Randal and many Familists and Anatomians, their new lies upon the Spirit, and the precious anointing that teacheth all things? Are not they like to those Prophets, Deut. 13? Have not some in France, in Holland, in England made defection to Judaisme and Turcisme, and turned Ahasuerus from Christ? And yet they deny not God the Creator, nor the Scriptures of the old Testament, and by this answer they are free of all bodily punishment? And does not Peter contradict the answer of Libertines, that say our Hereticks are not as these Deut. 13, 2 Pet. 2. 1. But there were false Prophets also among the people, as there shalbe false teachers among you? and our Saviour, Mat. 24, 24. For there shall arise false Christs and false Prophets, and shall shew great signes and wonders: insomuch that (if it were possible) they should deceive the very elect. A vvei represen-
tation of the state of England this day.

6. The formall and what is essentiaall to a false prophet is now in our seducers they thrust men away from God, and the way of Gospell that the Lord hath commanded us to walke in, and that is enough.

7. From
From the practice of the Jews, when Heretickes and Seduceris, and blinde guides were in the chair, and they toleratet themselves, we draw rather the contrary argument; ergo, we are not to follow, nor to suffer blinde guides now, who deny the resurection, as Familiers and others, to lead souls into the ditch, no more then we are to follow them, in corrupting the Law, and extolling the traditions of men.

Chap. XV.
Christ not rebuking toleration and the Law, Deut. 13, unplicated.

Christ not expressing rebuking of the Magistrates, tolerating of Heresies makes not for Christ approyeing of toleration of Heresies more then of tolerating the absolving of a murtherer at the time of the feath, or other crimes against the second Ta-

D d 3
by consequence condemneth not punishing of it, which is a less sin, so David sinned as a Magistrate in suffering Bathsheba to commit adultery, and to wrong her husband, and to violate God's Law, and should not only as a Magistrate have hindered her, but should have put her to death for adultery, he being the supreme Magistrate, and there being an express Law of God that the adulterer, man or woman, should dye the death, Levit. 20. 10. which David knew well; yet the Prophet Nathan does not in express terms condemn David for not putting Bathsheba to death, though he faithfully reproved David, because Nathan reproving David for the adultery it selfe committed in his owne person as the greater sinne, must by consequence condemn David tolerating of Bathsheba an adulteress to live, which was a lesser sinne, and it will not follow that David a King should tolerate knowne adultery in Bathsheba a subject, because Nathan does no where in direct terms (nor any Scripture else where that we read) condemn David for not punishing with the sword the adultery of Bathsheba; so Nathan, God, and other Prophets no where reproves David sparing the life of Joab a murtherer. When Christ reproved the Sadduces for denying the resurrection, he reproves, by consequence, both Church and State for tolerating the denying of the Resurrection, and supposeth the toleration of it to be against the law of God.

2. It is no argument at all from 1. A negative fact, in such a particular Scripture, to prove the lawfulness of toleration. Let them answer this, Christ that was a faithfull Preacher to State and Church, no where reproveth in the Gospel, the toleration of the extortion of Publicans, Sodomie, murther, the absolving of a murtherer at the feast, a bloody toleration, denying of God, blasphemy; ergo, it was lawfull for the Church and State to suffer all these.

3. This answer inferreth that the Church should tolerate all false doctrines, and the denying of the resurrection, and that there should be no Church censure; contrary to Matt. 23. yea Christ does no where rebuke the Pharisees, Scribes, and Priests, because they did not, by preaching, admonish and, 
convince their fellows the Sadduces of that heretickall doctrine, that the dead shall not rise, and by this there should be not onely a Physicall tolleration, and a non-punishing by the Magistrate of all heresies, but a morall forbearing, and a no-rebuking, no preaching against false wayes, and to not onely Church-censures are taken away contrary to Matt. 18, 15, 16, 17. Rev. 2: 1, 2, 14, 15, 16, 20. But it is not lawfull for Ministers or teachers to write or teach against Jezebel, and these that hold the doctrine of Balanc, by this reason of the Libertines. Nor does Christ command the Rulers of the people to punish the false wittnesses that rise against him. Nor does he rebuke Church or State for tolerating the Publicans to extort the people, nor Cesar and Pilate, for oppressing the people, nor the Scribes and Pharisees for not preaching against Herods beheading of John Baptist, or Pilates mixing the Galileans blood with the sacrifice, Luke 13. v. 3, Ministers are to tollerate bloody Magistrates, and not to preach against them.

The sixth Answer to elude these Lawes is, If these Lawes Answ.6. binde us in the New Testament, then must you not add nor diminish from the Law, Deut. 13. and so must the whole City, Inhabitants and cattle, be put to the edge of the sword, and devoted to a curse, v. 14, 15, 16, 17. which ye cannot say beares any truth under the New Testament, except we say that Papists and their babies should be put to the edge of the sword, and their houses and land they dwell in execrable.

Answ. There are three different Lawes, Deut. 13. one against the seducing false Prophet, to v. 5. a second against any seducing person, if it were brother or wife, to v. 12. a third, to the end of the Chapter, of a City, State or society, that will defend a false teacher. Now we argue not from the third Law; but there is no warrant to punish the sone of a false Prophet, Idolater, Heathenish or Popish, nor of wife, or brother that tempt us to Apostacy, and to follow false Gods, yea, or to hurt land, house, or cattle that belongs to them, the sone shall not beare the sone of the father, except God by a positive Law command it.

But the third Law, upon which we build not our arguments, at least, as touching any ceremonial part of it, be-
longs not much to us, for to gather the spoyle of such a city, and to burne it every whit, for the Lord, as a cursed and devoted thing or place, is clearly ceremoniall and typicall, because now every creature of God is clean, Rom. 14.14, and so are all the victualls or meats of Heathens, or Papists now, and good and sanctified, 1 Tim. 4.3, 4, and what God hath cleansed, we are not to esteem common or prophaned, Acts 10.14, and the like must we say of places, 1 Tim. 2.8, 16.21, and by proportion, of all creatures, the creatures cannot now be typically cursed and execrable as then, Deut. 13.16, 18. For the holy Land, and every City was made by the Lord typically and ceremonially holy, and a pledge of a Heaven, when therefore a Seducer fled to any City from the Judge, if that City would partake with him in his sinne, and save him from the hand of Justice, that City forfeited its typicall holinesse, and it, and all things in it, the spoyle, cattle, and goods, made accursed, and to bee burnt with fire, and all the inhabitants young and old, put to the edge of the sword, and that not under the notion of false teachers, but as open Rebells against God, his holy law, and the Judge, the Minister of God, was to avenge that blasphemy, and the moral part is this: If the Army now on foot in England will against the Laws of God and man protect blasphemers and false teachers, and save them from the hand of Justice, and will reward, countenance, and promote Seducers of soules, our humble opinion is, that they render themselves obnoxious to the sword of the Magistrate. But the punishing of infants, and burning of the spoyle, was a meer temporary typical law that doth not abolish us in the New Testament. Now Libertines bring this as an argument. We cannot put to death false teachers by Deut.13. for then should we by that Law kill their children and cattle, which consequence we deny as false and vaine. For our Divine strongly argue from the moral equity, and the Law of nature warranting Joshua to make warre with the Canaanites in the Old Testament, to prove the lawfulness of warres under the New Testament upon the same moral equity, as Josh.11.19, 20. Those that refused to make peace with Israel, and came against Israel in battle, against those Israel
might raise warre, by the Law of nature in their owne
fence. But such were all the Canaanites except those of Gi-
been, Josh. 11. 19. And this argument holds strongly
in the New Testament, if any, as some Anabaptists doe in-
sure, this is no good argument, because if the major propo-
sition were true, then should we also kill the women and
slacking children, as the Lord commanded Saul, touching
the Amalekites, 1 Sam. 15. and then should we destroy the
cattle and burne the spoyle with fire, for Joshua and Israel
made such a war with Jericho, &c. and the rest of those Cities;
yea Israel destroyed them utterly, and burned them no favour, Josh.
11. 20. We with good ground deny the consequence, be-
cause the warre with these seven Nations was warranted
by the Law of nature, but the warre, tali modo, to destroy ut-
terly young and old, cattle, and all they had, was from a ce-
remoniall and temporall law peculiar to the Jews, because
God would have his Church neither enriched by their goods,
nor to make Covenants, and marriages with them, nor to live in one society with them, nor to see their groves, left
they should bee inflamm'd to follow their Religion and
Strange Gods.

CHAP. XVI.

Prophecies in the Old Testament, especially Zach. 13. 1, 2, 3, 4, 5, 6.
for punishing false Prophets vindicated.

We argue from the Predictions and Prophecies in the
Old Testament, touching the Magistrates zeale under
the New Testament, especially that Zach. 13. 2. Also I will
cause the Prophets and the unclean spirit to cease out of the land. 3. And
it shall come to passe that when any shall yet Prophecy, then his father
and his mother that begat him, shall say unto him, thou shalt not live;
for thou speakest lies in the name of the Lord: and his father and his
mother that begat him shall thrust him through, when he propheseyth.
4. And it shall come to passe in that day that the Prophets shall be
affamed every one of his vision, when he hath prophesied, &c.

That which the Prophets foretell shall commend the
scale of Kings and Rulers under the Messiah Kingdom, must be the lawful and necessary duty of the Christian Prince under the New Testament. But the punishing of false teachers under the New Testament is such; ergo, the proposition is undeniable; the assumption I prove, i. The time when this shall be put forth by the godly Prince or Ruler, is, v. i. To that day when there shall be a fountain opened to the house of David for sin and for uncleanness, that is, when remission in the blood of Christ shall be preached by Apostles, Bishops and teachers, to David's house, to the Church of Christ, as is clearly related to that day or time, c. 12. 8. When the Lord shall destroy the enemies of Jerusalem, and make the house of David, as God, and as an Angel of God, v. 9. And when he shall pierce the spirit of grace and supplication on the Church, and they shall see him whom they have pierced, and crucified, and shall mourn every family apart for their sinner. 1. Bodily punishment is dammed; then shall they know; 9. The cause is in downwars, for thou speakest in the name of the Lord: 4. The execution of this sentence by his father and his mother, the godly Rulers, and the nearest of his friends shall thresh him through, that is, he shall cause the Law of God, Deut. 13. 6, 7, 8. &c. be executed against him.

The Answer to this argument hath not hue or apparent coulorableness of truth. As i. It respecteth only the Church of the Jews, why because, it faith, The house of David, and the Inhabitants of Jerusalem, 2. because Matthew 26. 57. be faith I am not sent but to the lost sheep of the house of Israel, and this Fountaine cannot reasonably be opened to the Gentiles, but to the Jews, 3. It is for the Jews encouragement, Ex. 5. 4. and the Prophets use not to speak of the Gentiles to make them equal and superior in bappy privalidge to them; for it argueth God's displeasure with the Jews: I will make them to know, with them that are my people.

4. (The word land.) I will cut off the names of idols out of the land, indefinitely put in the old Testament, notes the Land of Canaan, it was fulfilled under Antiochus, and ended with the siege and destruction of Jerusalem.

Anf. i. It's strange that this house of David should more note in prophecy, the few, excluding the Gentiles, then the house of Israel and the house of David. Indeed, it should signify the Jews only, which is
is apparently false; for the house of Israel, [Jer. 31, v. 31, v. 33, 36.]
the seed of Israel, [Hos. 11, 1.]
the Church of the New Testament, [Heb. 8, 10.]
when the former Covenant that is faulty and
made with the Jews only, and undeniable, as the Foun-
daine is first opened and preached to the Jews, [Mat. 15, 25.]
yet not to them only, except we say
this place, and the pouring of the Spirit on David's house;
EZRA 12, 10. and the writing of the Law in the inward
parts, and the teaching by God, and the eternall Covenant
of grace is made with only the Jews excluding the Gentiles,
that the new heart is not promised to them, and the
Law not written in the heart of the Gentiles, [Rom. 11, 26.]
where it is said all Israel shall be saved, and the fulness of the
Gentiles comes in, and the Gentiles that beleev'd not have obtained
mercy, [Acts 13, 47, 48. So James, [Matt. 19, 16. After
this I will returne, and will build againe the Tabernacle of David.
17. That the residue of men might seeke, and all the Gentiles, [Ez. 2.]
It is a shame to blot paper with such Divinity,
that when God intends to comfort the Jews, hee is not
wont to speake of the calling of the Gentiles: for it still argues
his displeasure with the Jews; the just contrary is the Divinity
of the Prophets and Apostles, [Eze. 54, 1. Sing O barren. 2. Thy
seed shall inherit the Gentiles, [Eze. 60, 1. Arise, shine, for thy
light is come. 3. for the Gentiles shall come into thy light,
4, 5, 6, 7, 8.]
3. The names of Idols will not helpe, nor the name of
Land; because they are Old Testament words; the contrary
is, [Prov. 31, 23. Prov. 29, 4. the King by judgement establi-
seth the land, any land, not of Israel only, [Prov. 10, 16, 7.]
Psa. 107, 34. that this reade ceased with the siege of Jerusa-
lem is lade dryly, and is no more true then that the Foun-
taine of Christs blood was dried up then, and ran no more
to David's house, to Jews and Gentiles; this were to say, this
Fountaine is opened to the Jews only, and runs dry, when
He over-flowes more abundantly.
2. Answ. Be it that civil Magistrates ought to proceed, with
as great zeal, against delinquents under the Gospel, as Elijah a-
gains
Arguments against Baals priests and Phineas against Idolaters, yet it followes not they ought to put out their zeal in killing false prophets with the sword; for this is blind zeal under the Gospell, John 16. 1. Act. 22. 3. 4. Act. 26. 9.

Answ. The Holy Ghost commends this zeal under the Gospell, when the fountain shall be opened for David’s house, his father that begat him shall thrust him through. This answer saith that this zeal, Zach. 13. is the bloody zeal of persecuting Saul, and of others, raising persecution against the Gospell preached by Paul and Barnabas, so the answer contradicts God, who saith this zeal was truly and lawfully set, as touching the object, not being set on against the members of Christ and Paul, for the Gospell, but against false prophets that speake lies in the name of the Lord, ver. 3. Mr. Goodwin brings an example of blind and bloody zeal against the Saints and the Apostles, to prove that the Christian Magistrate should have no zeal at all to punish false teachers under the New Testament, which is just this in logical reduction: Magistrates under the New Testament should not butcher the innocent, nor murther the Saints, ergo, under the New Testament magistrates should not take vengeance on murthers, evil doers, and blasphemers, who preach doctrines of devills. It is as good logick as this, Godly Rulers should not doe injustice and oppression, ergo, They should not do justice and right in slaying the flock from grievous Wolves.

3. Answ. Those who are absolutely for slaying by death, and thrusting through, doe not allow, that for every error the father should kill the child.

Answ. This is yet to object against the Holy Ghost, not against us, for the text will bear no such thing, for the Prophet that is to be thrust through, is not every sonne, nor for every error. But it is 1. A false Prophet, not called to be a Prophet, but one that takes on a highway mantle to deceive, as the 4. v. holds forth; and so he pretends a calling from God, when he hath none. 2. He prophesies not errors only, but lies, that hee knows, or may. know, except he, were wilfully ignorant, to be byes. 3. He speakes them in the name of the Lord, and says, he hath seene the visions of God, and the word of the Lord came to me, when no such thing was, but he utters his own
owne phancies, and hee that does those three, deserves bodyly punishment, and if they bee lyes, striking at the root of the Christian faith, hee deserves to dye the death.

2. The text will not bear that his father and his mother with their owne hands shall thrust him through, without addressing themselves to the Judge. But it is an allusion to the Law, Deut. 13. His father and mother shall not pity him, but cause him to be thrust through. So Elias said to Achab, Haist thou killed and also gotten possession? When Achab with his owne hands had not killed Naboth, but by his command and letter had procured that others should do it, 2 Sam. 12. Thou hast killed Uriah, but it is exponed. David procured that the Ammonites should kill Uriah, David with his owne hand did not thrust him through.

The Answer is, because the objector is like to be cumbred with this text in the faith, (for I repeat not what I answered before), the best expositor, and fullest is, His father shall pierce him through, that is, shall endeavour to take him off, and deterre him from such a practice, by laying before him the sentence of the death out of the Law, Exod. 20. 5, 7. threatening, if thou goe out thou shal not live, (with God) but shall be condemned—he shall pierce him through with sharp and piercing words, the word of God is compared to a two edged sword, Psal. 149. 7. and ver. 12. There is that speaks like the piercing of a sword, so Turnovius.

And the predictions in Scripture are spoken as performances, Jer. 1. 3. I have set thee over the nations to rescue, &c. That is, to forbide or threaten, &c. Chytræus. They shall confute their wicked opinion, &c.

Answ. Though Turnovius expound piercing through, by preaching death from the Law, and terrifying, yet since the Objector weakly and groundlessly (as we saw) will restrict this Prophesy to the Church of the Jews, and a poor short time, when this same endured, it must with his leave, be meant; (in that day) that is, in the time of the Gospel, as in other places it must be taken, as Jer. 50. 4. v. 20. Jer. 31. 29. Jer. 33. 15, 16. Joel 2. 29. Zach. 8. 23. for so prophesies of Christ's Kingdom are expounded to have their accomplishment in Christ's Gospel Kingdom, and then the Law, piercing through, and terrifying, must be in use under the

Gospel.
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Gospel, which is all we crave; therefore the Objector adds to the words of the threatening; "thou shalt not live." (so wit before God, and so leaps from the threatening of the sword of the Magistrate, Deut. 13. which hee faith is the sense of the place, to the second death, and a dying before God.

2. But let us have an instance where piercing through, dying and wounding, is put for Metaphoricall wounding with words to gratifie, the Objectors erroneous sense we cannot quit this place so, for all the Text cries for a recall piercing and killing.

1. It is I grant an easie way to answer places of Scripture that can but bear a literal sense, to change them into Metaphors, so you may give to the Magistrate with some Anabaptists, Rom. 13. a Metaphoricall sword, and pay him metaphoricall tribute, and give him metaphoricall obedience: what more reason to make this a moral(ly) and piercing with words, then a moral or metaphoricall idol, or a metaphoricall false Prophet, a metaphoricall unclean spirit, and passing out of the land? These words, 'thou shalt not live', are words of the Law, and the piercing through metaphoricall, but those words, againe (This speakest liest in the name of the Lord) are not metaphoricall, but containe a proper truth, such a complication is not in all the Scripture.

2. The words in their literal sense are faire and easie, and not to bee wrested to a spiritual or borrowed sense; without ground: it much lessthenth the zeale foretold to be under the Gospel, and makes a real zeale over into words of threatening; the Text faith the contrary, his father shall thrust him through, and this works so upon him, that others shall really leave their false prophecying, and shall say, "I am no Prophet, but a Heretick; now if shee would be a Prophecy, to be fulfilled only in the Jewes excluding the Gentiles, as the Objector faith, then is it no zeale at all, but a most sinfull and unjust dispensing with the Law, and a zeale far below the Law; for the Law faith, Deut. 13. If the seducing Prophet, which were as near to the, as a Brother, Son, Daughter, or Wife in thy bosome, thou must not smooth him, and oyle him.
him with sharp words, and meer threatenings; yea, but thou must act against him, v.8. Thine eye shall not pitie him, thou shall not spare him, neither shalt thou conceale him. 9. Thou shalt surely kill him, thine hand shall be first upon him, to put him to death. Now this cannot be a metaphorically putting to death, but the Objectors metaphorically, and minatory piercing of him through with sharp and piercing words, imply necessarily that you must conceale him, and pitie him, and not kill him, nor stretch out any hand against him, first or last to hurt him, but only stretch your tongue against him, and barely threaten him, and terrifie him, but let him live: If the Prophecies be extended to Law and Genteel, under the Gospel, which against the Text the Objector denies, then it argues, 1. That there is such a Law under the Gospel, else if it be an unjust Law, and out of date now under the Gospel, the threatening and piercing through must be with lying words, and father must utter to the lying Prophet lies to terrifie him; and say, son if thou desist not from prophesying lies, thou shalt be thrust through with the Magistrates sword, and die according to the Law; that is, I forethrew and threaten according to the Law (but it is an unjust, and an out-dated Law to Libertines that obligeeth not under the Law, but under the New Testament) that thou shalt be thrust through and die; that is, I forethrew and prophesie a lie, that thou ought to be put to death, and persecuted for thy conscience; whereas so much thing ought to be now, when the Law, Deut.13. is worn out of vigor. 2. It must follow that lying and false words uttered in a threatening manner must be the way to cause the false Prophet to be silenced of his vision and prophesying falsely no more; but say, I am no Prophet but an herdsman. Whereas the Holy Ghost sayeth, fear of thrutht through is the cause.

3 If it be only a piercing meekly minatory, by threatening and rebukes, these do not change the Prophet and gaine him to the truth, as the Objectors would imply, for refutation in a doctrinal, and instructing, and teaching way onely doth that: no rebukes no Law threatenings doe change the false Prophet, for threatenings and rebukes doe supposse the seducer teacheth that he seduceth; and that he prophesyth,
prophesieth lyes: which yet the false Prophet cannot see, till hee bee convinced of the errour of his way, and rebukes will not doe that. But I would put to the Objeetor his owne queere, is it fit to rebuke a man who can doe no other but publish lyes, because he lacketh supernatural grace, which would make him a true Prophet? These words v.6. What are those wounds in thy hands? hold forth a visible and real piercing through of the hands, for some false doctrine hee hath preached, according to the merit of his heresie, then it must bee some other thing then a verball threate or a metaphorical piercing through with words which are transient, and not permanant, and visible as wounds and print of stroakes, cicatrices, in the hands: so I cannot but think the Objeetor hath strained his light to find a violent exposition to elude the place.

It is true, that Da. Chytreus and Melanthon acknowledge a confusion of errors by words, but Chytreus in the same place on this text, goeth farther, they shall confute false teachers (faith he) as Asa removed his owne mother from worshipping of Idols. But how? 2 Chron. 15. 16. He removed her from being Queen, because she had made an Idol in a Grove. This removing was not a morall confusion by words, but a compulsory, by royall authority, which is essentially coercive and in order to the sword. Deodate, and the English Divines, call it a representation of the spirit of knowledge and discretion, but they adde, and zeele in Christ's true Church to discern false doctrines and to oppose them, how? By not onely refuting them by the word, but by censures of excommunication and rebukes. The Objeetor might have read forward, ver.6. One shall say, if it appeares that he hath passed through the Churches discipline, because he hath been a seducer, bee shall confesse it, and give God the glory, approving of the Churches severity, used for his correction. The Objeetor, as we have heard, rejects eclesiasticall coercing of false teachers as well as civil. Which Dioclet and those Divines acknowledge: nor doe they exclude the Magistrate as he doth; he addeth Gratius a reconciler and an apostate and calleth the number of five very late writers, the best expositors on the place of Zachary. With his leave, Calvin, Gualther, Piscator, Junius, Daneus, five
for five, and twenty and twenty, and foure as good (many of
them esmeemed better) have written the contrary. I have
not time nowe to levy Hosts and Armies of writers. But
its the Objectors, best to bee silent of Divines, and to quit
the cause too, for he sayeth nothing to a purpose. But what
Socinians and Sellaries joyning with Servetus, Casella, Minias,
Celsius, Vaticans, Aucionis, Episcopiua, and the Bogeck, Armeni-
ians against Calvin and Beza, hath said (with favour of his
learning) twice, better if they were translated into the En-
lisht tongue, Nor mutte we with sharper rebukes and pier-
cing words, like sharper words, pierce through Hereticks :
for our Libertines, tell us, Christ spake words of hony and
butter to apollate Samaritans, and the servant of the Lord must
be gentle. Then must we not speake fire and hell to the God-
ly Saints, to Paul Bost, to Tyndal that denyeth the Scripture
to be the Word, and blasphemeth the Trinity, and Independents
though they persewte Presbyterians, nurse them if they were
Samaritans are so far from piercing the Familists, Antinomians
Enthyfts through with piercing words, that they advance
them to highest places of dignity.

To this prediction I addde, The prophesees touching
Kings, Those that are by office to bee Nuns-fathers
to the Church, to minister to her, and lend their royall beastis
to bee sucked by her, and are godly Kings, are to praise the
Lord as godly Kings, are to bring gifts & presents to Christ, &
are to be wise & serve the Lord, and kisse the mediator, and to
bring their Royall honour to the New Jerusalme, and by whom
Kings reign, they and their Royall word, cannot be exclu-
ded from commanding the Priests, Prophets and Teachers
to befriend the bride, and decor, and deck her for her Lord
and husband, to give wholesome milke to the children, as
they would be rewarded off Princes as wel doers, or punished
as ill doers, and would be protected from grevous wolves,
not fearing the flock, nor can they bee excluded from all
royall and politick guarding of both Tables of the Law,
as if they were but Heemly Ordinances. But such are Kings
and Princes, ergo &c. Nor is it my mind that Kings are
sub-mediators or Vicars of Christ mediator, as Estrasians
dream, but whatsoever Kings do it, or about matters of Re-
ligion, they do it in a politick way not as commanding the
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conscience, but in order to civil and temporary rewards and punishments.

It's true Christianity adds no new Magistratical power to a King, it being only a gracious accident without which a man may be a King; yet it spiritualizes the exercise of Royall power, and Christianity is no accident of a Christian King, but a Christian King, kindly, and as a Christian King, is to serve Christ the Lord, and to converse with his royall dignity all Gospel-ordinances in an extramall politicke way; and he owes Royall service to Christ, as such a King, so graced of God, and in this consideration he brings his glory to Christ, and every bride the lambes wife. Justice is an accident of a man, but not of a just man.

C H A P. XVII.


Argument XI.

Those who are powers ordained of God, and a terror not to good works but to evil; and Ministers of God for good, are teachers, and to execute wrath on evil doers, are Kings and supreme, or governors sent by the King for the punishment of evil doers, and, for the praise of them that doe well, are to punish all false teachers, and such as ruine the soules of others, and waste the Church. But the King and all lawfull Rulers, Parliaments, or others, are such, Rom. 13. 1, 2. 3, 4, 5, 6. 1 Pet. 2. 14. Tit. 3. 1. Matt. 22. 21. And false teachers are evil workers, evil doers, dogges, Eph. 3. 4. They rub the contagion of their evil deeds upon others, for those that receive them into their houses, and bid them God speed, are parcelers of their evil deeds, 2 Job. ver. 10. 11. then must such teachers be evil doers, they subvert whole houses.

So lo. Goodwin, Hagio, and Hock.
uncapable in questions of doubtfull disputation. 2. Say that the Synod were equally divided, whether Presbytery or Independency be the way of God, or say the major part (which is ever the worst) determine amiss, what shall the Magistrate do? and the evil doer, Rom. 13. cannot be he that doth evil without limitation, or thinks evil, but pro subiecta materia. But he that doth evil, whereof ordinary Magistrates, brethren or Chriftian, are competent judges, which is manifestly of political consideration, as that which is contrary to the light and law of nature, as whoredom, adultery, murder, theft, injustice, sedition, treason.

Ans. 1. This argument is against the wisdome of God in appointing Magistracy, as well as against us, for there be a world of questions of doubtfull disputation, what is according of what contrary to the light and law of nature, in murder, medicine, usury, polygamy, incest, marriage, contracts, false witness, and these are so controverted, yea and there be matters too hard in judgement for ordinary men, between blood and blood, plea and plea, stroke and stroke. Deut. 17.12. to leave then in matters of Religion, and to err in taking the life of a guileless man in any subject, is as great misgovernment as can be, though I dare not charge God with it, as the Objector doth. 2. When the Holy Ghost forbiddeth the Master of every Christian family (and there must be a far larger number of heads of families then Christian Magistrates,) to own a hereticke as a guest, or to salute him, 2 Pet. 2. and commandeth Chriftians not to eat with an Idolater, 1 Cor. 7.14. to reject an hereticke, Tit. 3.10. to avoid false teachers that creep into bases, 2 Tim. 3.5, 6. and such as cause divisions contrary to the doctrine of the Gospel, Rom. 16.17, 18. sure he supposeth they have knowledge to judge what is error and hereticke, what is truth, otherwise he commands us to turne our backs on such, as the blinde man calls his club. May not one say, This is against the wisdome of God in the government of Chriftian families and societies to interpose our judgement in doubtfull disputation, to judge who is the hereticke, and to be avoided, who is the sound believer?

3. The uncapability, of Magistrates and most men to judge here, is the want of infallibility, such as the immediately inspired Prophets had, then it is against the wisdome of God, that we try the spirits and doctrines, and believe them.

The ignorance of the Christian Magistrate in matters of Religion, no ground why by his office he ought not to know so farre truth and falsehood as to punish heresies, published and spread.
for if the generality of men, let alone Christian Magistrates, be incapable of fundamental truths, they cannot judge them to be truths, nor heresies, except they be infallibly and immediately inspired by this argument; it is then against the wisdom of God to bid any believe the Gospel, but the Prophets and Apostles. 4. The Magistrate being a Christian, should see, with his own eyes, and judge the Presbyter's worthy of his politicke sanction, and though Synods divide, or err, the error and uncertainties of men, that are accidental to all Ordinances, are no rule to Magistrates on earth, and by this reason, which hath as much force against preaching the Gospel as against the Christian Magistrates, political judging, when Ministers are divided, and the equal good of the major part preach Socinianism, Arianism, Montanist, etc., and the lesser number sound doctrine; the Objector needs not ask, under which of their shadows shall the Magistrate refuse for peace and safety? I enlarge the question, and let the Objector answer, under which of their shadows shall all their hearers repent, for faith and establishment in the truth? And I answer, neither you, nor us. The Magistrates and others receive the truth in love, and let him answer, when foure hundred Prophets say to Arhab, go to Ramath-Obed, fight and prosper, and one Mihabab faith, go and left the battle killed, under which shall he hear the voice of the Lord, in no Prophet, because foure hundred Prophets declare the minds of God to the Prince; because so many false Prophets, speak the contrary. Now, I ask, of the generality of Magistrates, cannot judge, but not all ill-doers, for heathen magistrates who never heard the Gospel cannot judge Gospel-heretics.

Magistrates as Magistrates cannot judge all ill-doers, for heathen magistrates who never heard the Gospel cannot judge Gospel-heretics.
as inferior judges are as essentially judges in Israel, as the Priests and the great Sanedrim at Jerusalem, and may judge of their office between blood and blood, but if it be a controversy too hard for them between blood and blood, and the party be willing to appeale, these inferior judges cannot actually judg that controversy, but it must go to the Sanedrim, Deut. 17. 12, 13. So a father as a father, whether heathen or Christian, and a Master of a family by his place (the like I say of a husband, a Tutor, a Doctor in their respective places) are by their plate and relation to teach their children and servants the principles of the doctrine of the Gospel, by these places, Gen. 18. 18, 19. Exod. 12. 26, 27. Ps. 78. 43, 6, 7. Joel 1. 2. Prov. 4. 3, 4, 5. Eph. 6. 4, 2 Tim. 3. 14, 15. Deut. 6. 6, 7. yet while they are heathen fathers, and heathen masters, they neither can, nor are obliged actually to teach any thing of the Gospel, they never hearing of the Gospel, are obliged not to believe in a Christ of whom they never heard, Rom. 10. 14, 15, 16 and those that Christ was never preached to, are not condemned for Gospel-unbelief, Job. 15. 22.

But for sinnes against the Law of nature, Rom. 2. 12, 15, 14, 15. Rom. 1. 19, 20, 21, 22. and the like must wee say of judges whether heathen or Christian, though in the state of heathenish, they never having heard of Christ, preach them from an obligation of actually punishing Gospel hereticks, yet as Judges their office is to punish such; but neither heathen Princes, nor heathen fathers, masters, husbands, tutors, and teachers of Schooles, are obliged to an actual exercise of all and every Magistrates call, fatherly, masterly, marital, and tuition, and Tutorial Gospel duties, toward their underlings and poynts, if they live in a Country where they are invincibly ignorant of the Gospel, if the Lord by no providence send Preachers of the Gospel to them. And how shall they believe in him of whom they never heard? And how shall they judge hereticks sinning against a Gospel of which they never heard? Let no man stumble at this providence, God hath made the supreme Magistrate Judge of all matters, yet may this godly Prince, and the gentility of men be ignorant, yea incapable, at least most unfit to judge how a bloody Physitian tooke away the life of such a child.
this vegetable, or this herbe, or this syrrope, to the end his owne sonne might be heire; dare we say, with this Object, therefore this providence in appointing such a godly Prince to be judge of murther, because he is not a skilled Phyſician, is inconsistent with the wisdome and goodnes of God in the government of the world, the like instances I may give in thousands of the like cases, in which the Christian Judge may be ignorant. And I cannot dissemble, but it is a hard question how the Magistrate as a Magistrate, doth punishe Gospel-hereticks, for so all Magistrates, even heathen Magistrates, who are invincibly ignorant of the Gospel, in regard they never heard of the Gospel, should be obliged to punishe false-teachers, and Gospel-hereticks, which seems hard; for it is a sinne against the Magistraticall duty of an Indian Magistrate not to punishe Gospel-hereticks?

Answ. It follows not; for nothing follows, but, its a sin in an Indian Prince, and he---sinnteth against his Magistraticall office in that he punishteth not an Indian false teacher, who teacheth against the Law of nature, because an Indian should not worship the Devill; but the Indian Ruler invincibly ignorant of the Gospel, sinneth not against his office as a Magistrate, because he punishteth not a Gospel-heretick, for he is not obliged to every Magistraticall act as a Magistrate, not to those of which he is invincibly and faultlessly ignorant, as an Indian husband and Master invincibly ignorant of the Gospel sinneth not against the duty of a husband and head of a family, though he teach not wife, children, and servants, the principles of the Gospel, which a Christian husband and head of a family is obliged to doe, not as a husband and head of a family simpliciter, but as such a husband and head as heareth the Gospel, and doth either heareth and knoweth, or may heare the Gospel principles, if he were not thereof ignorant through his owne sinful neglect.

Object. But the Magistrate as the Magistrate punishteth Gospel-hereticks, ergo, All Magistrates, even heathen Magistrates faile against their Magistraticall duty, if they punisht not Gospel-hereticks, and their ignorance cannot excuse them.

Answ. The Antecedent is not simply true, every Magistrate
Pretended Liberty.

as a Magistrate sinneth against his office, if he punish not some fall teachers, if convened before him and convicted. But every Magistrate, as a Magistrate, punisheth not every heretick against the Gospell; but only such a Magistrate as heareth the Gospell, punisheth such a Gospell Heretick. We say that Magistrates by virtue of their office make laws for no transporting of monies out of England, but you cannot inferre that if Magistrates did this by their Magistratcall power, then Magistrates, as Magistrates; and to all Magistrates of India, and all Heathen Magistrates ought to make laws that no mony bee transported out of England; it is no consequent at all, for though English Magistrates make such laws by their Magistratcall power, yet they doe this as such Magistrates, not as Magistrates, thousands such wee may allledge.

**Object.** How then doth the Magistrate, as the Magistrate serve Christ, Mediator in punishing Gospell hereticks, and bringing his Kingly honour to the new Jerusalem, and casting his Crowne downe at the feete of the Lionne?

**Answ.** The Magistrate, as the Magistrate (should wee speake accurately in such an intricate debate) doth not serve Christ as Mediator, for then all Magistrates, Heathen and Indian, were obliged to serve him, as the axiom proveth. _Quod convenit in omnibus, convenit quod non est_. But the Magistrate, as such a Magistrate, infused with Christianity punisheth Gospel Hereticks, and sinneth against his Magistratcall office if hee doe not so: for Christianity spiritualizeth the exercise of maritall, paternall, Magistratcall power, and elevates them above their common nature in Christian Husbands, Fathers, Magistrates, which it cannot do in all husbands, as husbands; fathers, as fathers; Magistrates, as Magistrates: even suppose they be heathens, _Quod non est non operatur._

**Object.** But why then may not a Christian Magistrate, as a Christian, if not as a Magistrate be a Vicar of Christ?

**Answ.** Because Christ as Mediator, hath no Vicars, nor Mediators, to the Minister, nor Christian Magistrate as the Christian Magistrate, cannot be the Vicar of Christ.

2. Because the Christian Magistrate, as the Christian Magistrate,
Arguments against the Magistrate, and even liester with Christianity, which is not in every Magistrate, yet operateth in externals and onely can as a Christian Magistrate proceed according as the heretick is proved by witnesse, or confessed, and obstinately maintained by the Heretick, and all this is externall, and doth but externally, and in external means promove the Churches spirituall good, and the mediatory Kingdom, and it is such a promoving as Christ may wel want, though ordinarily he cannot want paters and teachers.

Quest. But doth not the Mediator Christ as Mediator, promote his mediatory Kingdom in, and through the Christian Prince, as his instrument, subordinate to him as Mediator?

Answ. Not at all, for Christ useth the Christian Magistrate as his servant to beat the wolves from the flock, but not as King, mediator as God-man, head of the Church, for Christ Mediator as Mediator, works not by externall violence, or, by the sword, in his mediatory Kingdom, but, if my Kingdom were of this World, mine owne would fight for mee. Ergo, it is but borrowed accidentall help, and service, that Christ hath in his mediatory Kingdom, from Kings, he workes not as Mediator by fighting, Christ who is Mediator, qui est Mediator aeterni, by beleeving, Kings, not qui est Mediator, as he is Mediator, the sword may procure good and peace to the mystical visible body, and immunity from spirituall errors. But this is a meanes to Christ as Mediator in the by, and at some times, not such as is the ministration of the word, 2 Cor. 10.5, which is spiritual not carnal, though ministers be not sub-mediators, yet Christ as Mediator workes and conquers in them, and by them. But I returne.

6. To say the text speakes of evill doers, which appertaines to the cognizance of the ordinary Magistrate (if it were not as ordinary to the Magistrate to be an understanding Christian as another man) is to begge the question, for we say, false teachers, wolves in sheeps skins, wooring the flock, which may be known by their works, as a thistle, by his fruit, are such evill doers. The 7th and 8th distinguisheth not, and mentioneth no more murderers then false teachers. Therefore the text meanes all evill doers.
doers, that perturb humane societies, as spirituall wolves and lions that devour the flocks, and those that thinke ill in their hearts, to all men of sound sense are punisheable onely by him that knowes the heart, not by judges.

17. To say the light, and law of nature is the judges only: consider hee must say it by, and that hee must punishe no sinnes, but such as are against the lawe of nature. It pulls the booke of the law of God, yea, the Bible out of the Kings hand, that containes greater deepenes then the law of nature can reach, contrary to the word of God. Deut. 17. 18, 19, 20. Deut. 17. 10, 11, 12. For the King, as the King, should have the booke of the law with him on the throne, to be his rule, Deut. 17. 18. Joshua 1, 8. 12. This rule hinderes not but the King and Ruler may judge ill-doers to save as the light, and law of nature will go along with him. Yet the Objector will be unwilling the Ruler take away the head of a seducer, that should say, and teach men with Caligula, there is no God, Chance made all, and rules all: we want not such blasphemous impostors as these.

But (saith the Objector) by him that doeth evil, is not meant the spreading of error or heresies. 1. They had no reason to fear the Magistrate spoken of here, Rom. 13. for spreading and publishing the most orthodox truths, for they might without any danger at all from the Magistrate, have taught that the Roman Idols were true Gods. They had ten times more cause to be afraid of the power of publishing orthodox truths, as that there is but one God, and the Roman Gods are dumb Idols, or speaking Devils. 2. That doing of evil, against which the Magistrate, here spoken of, IS THE MINISTER OF GOD to execute, wrath is opposed to that subjection to higher powers. ver. 1. And of the same consideration with resisting of powers so sharply reproved. Ver. 2. Then by it is only meant the doing of evil, which was prohibited by the Roman laws, and edicts: and no man resists the power who lives in an orderly subjection and obedience to all their laws, now the Romans in their laws never forbade the publishing of error and heresies in religion, then doing of evil in spreading of heresies, can be no resisting of the Roman powers and laws. Again, that doing evil, ver. 4. Is opposed to doing of good, ver. 3. Unto which there is a pro-

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Arguments against

Paul Rom. 13. speaks of magistrates in general what they ought to be not of Roman magistrates as they were then.

How M. Goodwin would elude the place, Rom. 13. to prove that false teachers are not evil doers

verses: a reward promised, even promise from the magistrate. Now the doing of good, for which the Apostle undertakes, they shall know prose from the Roman magistrate, was not the preaching and publishing the great and orthodox truths of Christian Religion, yea, they were enemies to that good doing.

Addit. All these bases upon a table beyond the moones, to wit, that Paul speaks, Rom. 13. of no powers but the Roman Magistrate, and that he is to be obeyed as the only minister of God, and then having laid this most false and vain ground, he cryes out, O England, England make much of thy Scriptures, but take heed of the glosses of thy teachers. Which we may resort, but this is an impious gloss: For though Paul aymed at obedience to Magistrates, even to persecuting Nero in things lawful, because some then, as Anabaptists now, said the Goddell freed Christians from subjicition and obedience to lawful Magistracy. But I prove that the Apostle speaks of the Magistrate, such as he is by Gods appointment, and such as he ought to bee, whether he be Heathen or Christian, and he speaks of a Magistrate in general. Now the Roman Emperor and Senate were not such powers in all their Government, Laws and Edicts, as every soul should be subject unto. For they made laws in acts of the Second Table, and accordingly practised them, with violence and injustice, to joyne not only house to house (but not being provoked by any wrong) Kingdom to Kingdom, the Isle of Britain, and all the people of the world, and in that every soul that I conceive ought to be subject to superior powers. If the Objector tender this sense, let every soul on earth be subject to the Roman Emperor: Nero, for he is the minister of God, for thy good, that is, for the good and peaceable Government of all and every one, that hath power, because he would raise warre and tyrannically subject their all to him. We with England to beware of such glosses.

2. Whatever people rebelled the Roman Empire, and their bloody Emperor Nero, and others, in all their bloody Edicts against innocent Christians, (for he is the Magistrate here spoken of, saith the Objector,) they receive no damnation, nor do they resist the ordinance of God.

3. The Roman Emperour and Senate in their Lawes, and
Edicts, were a term to good workers, not to evil, they rewarded those that persecuted and killed Christians, and those that shed the blood of innocent people, that they might bee tyrannous conquerors of them; and made them commanders in warre, and byed them so to doe: then the Roman Magistrate as he actually governed, and made neither Laws nor Edicts against spreading of errors and heresies cannot be the Magistrate here spoken of.

The objector would be put in minde of the same Answer given to this place, and others of the New Testament by the Anabaptists, who say there is no warrant in the Old Testament, that Christians should be Magistrates, because the use of the sword was then typical and ceremonial, and thus, and all places of the New Testament doe command, conquered Christians subjection to heathen Magistrates, and not to raise Armes against them, but warrants not Christians to take on them Magistracie, because heathens should not be our patterne, but the word of God.

Most false it is, and a begging of the question that evil doing is contrasted and hampered in here, to subjection to the highest powers, that is, to the Roman Laws and Edicts onely, for it is opposed to the lawful subjection due to the Parliament of England, and to the King of Britaine, and to all lawfull powers as well as to Roman Magistrates, as is cleare; for there is no power but of God, and the powers that be, are ordained of God and Paul speaketh of all Magistrates, Christian and heathen, that are lawfull Magistrates, and commandeth subjection to every power, Roman and Christian, in the Lord. What? Are there no powers ordained of God, but Roman Magistrates? Then may Anabaptists well say, wee owe not subjection to Christian Magistrates by this text, but only to the Roman Magistrate, who made no Laws against spreading of heresies, and when the Apostles faith, Let every soule be subject to superiour powers, shal every soule, by this text, be subject to none but the Roman Magistrate? I am sure, the Reformed Churches, and all our Writers argue, that as many as have soules, Popes, Prelates, and Roman Clergy ought to be subject by this text, to the good Laws of the Christian Emperors, and that all men, none excepted, neither

Roman well-doing, and ill-doing, not meant in this text.
Clergy (as they call them) nor others, but are obliged by
this Scripture, and 1 Pet. 2. and Tit. 3. to give obedience
and subjection to all lawful Magistrates, heathen and Christian,
and to their Lawes, and to pay tribute, and to be judged by
them, whereas Papists plead exemption to Churchmen, and
sure, if no doing of evil be prohibited here, and deserve the
just vengeance of the Minister of God, but only such which was
prohibited by the Roman Laws and Edicts, then must the Roman
Laws and Edicts be as perfect as the word of God, for then the
Romans Laws must command, reward and praise, all good
that the Rulers or any power ordained of God doth command,
is most false, they did not command the slaving
of the lives of the innocent Britishe in this Island, that never
injured them, but commanded to kill them, they did not in
their Laws command their under-Rulers, Pilate and others,
to protect innocent Christians, to justify and absolve Jesus
Christ, but to condemn and murder them, though they gave
all that was due to Caesar, and their Laws did not forbid
all evil, that the Judges and Ministers of God are to execute
wrath against, all murdering of innocent men in thousands,
and most unjust and bloody warres against Nations
that never wronged them, and they forbade not the spreading
of errors and heresies against the Gospel that came to
their ears, and made them that they had no cloake for their
sins, Job. 15. 21. 22. For Paul brought the Gospel to them,
and it is a begging of the question that the Roman Empe-
rours ought not to have made Laws against spreading of
heresie, and they were a terror to those that preached the
Gospel, and had their conversation among the Gentiles
blamelessly, and so these Emperours did not as the Min-
isters of God, ought to doe, nor would the Apostle under-
take or be surety for Nero, (the Objector undertakes for the
text, that in which the Holy Ghost will not bear him out) that
he shall give praise and reward for well-doing, all the well-
doing that the text faith, the Minister of God, by his office,
is to reward, the Roman Magistrate did abhorre and persecute,
if the Apostle undertake those that so well shall have praise,
from the Roman Magistrate, if he doe as a lawful Magis-
trate, then cannot the text be mean of the Roman Magis-
trate.
The place, 1 Tim. 2.1,2, for coercive power over false Prophets, cleared.

Argument XII.

That which we are to pray, we may have from the Magistrate by his office, that is, his office to doe, because prayers must be in faith, and grounded on the word of God. But we are to pray for Kings and all that are in Authority, that with the sword they would guard Religion, and the Church of God from wolves, false teachers, and those that think they do God service when they kill us, Joh. 16.1, that we may (after the Apostle, 1 Tim. 2.2) lead a quiet & a peaceable life in all godliness and honesty. Nor can a Magistrate prime and quiet, and a peaceable life in all godliness and honesty, by his sword, in any he with
We are to pray that Magistrates as Magistrates may not only permit, but procure to us that we may live in godliness.

For as Magistrates now converted, they are to praise and reward, and promote to the dignity of Judges, men fearing God, Deut. 1. 17. yea and fearing God, as the Scripture doth describe the fear of God, and to reward Christian well-doing, Rom. 13. 3. Therefore Christian Kings, as Kings are to lead rich, & to promote them to bear rule over the people, 2 Pet. 2. 14. That so they may be governors set by the King for the punishment of evil doers, and for the praise of them that do well. 2. Nor is it true that Paul will have us in that place, to pray only for heathen Kings, and that as heathen, (as Libertines suppose,) that we may have negatively peace under them, they being excluded from all exercise of their Magistral or civil office in, or about matters of Religion; for Paul commands us to pray for Kings and all that are in Authority;
tority; and it is clear, some in authority, and divers in
Kings court were converted to the Christian faith, Phil. 1.
13. Phil. 4. 22. Nor is the prayer for Kings to be restric-
ted to the Kings and Rulers of that present age, when Paul wrote
that, but for all Kings to be converted, and who shall be-
leve and be saved (seeing God will have all men to be sa-
vied) that they may promote godliness in a politicke way
by their sword. Hence those that have no more to doe to
procure a peaceable life in all godliness by their offices, then
heathens and Pagans, or if they were not in such an office,
no those who have far lower interest in Christian Religion,
then if they do not bear the sword at all, cannot be the
object of our prayers to God for the procuring of such a life in all godliness. But the latter is contrary to
the word of truth.

Argument XIII.

That which is foretold to be a fruit of repentance, and
casting off of the Antichristian yoke, must be law-
suit, and praise-worthy, but that the ten Kings who made war
with the Lamb, and agreed for a time to give their Kingdome
on the beast, should now use their swords, against Baby-
lon, under the notion of a whore, for the Idolatrous worship
and spirituall fornication of Rome, and shall hate the cry.
whore as a whore, and shall make her desolate and naked,
and shall eat her flesh, and burne her with fire, is a fruit of
the repentance of the ten Kings, Rev. 17. 12, 13, 14, 15, 16.
therefore their turning of the sword against the Pope, the
whore of Rome, for their whoredomes, must be law-suit and
praise-worthy, the proposition is clear: for if to joyne in
wars with the whore against the Lamb and his follow-
ers was a work of the devil, in giving their power and
kingdome to the Beast, when God inclines their hearts to
the contrary, and they joyne their power with the Lamb
against the whore, and destroy her, and make her naked,
and desolate for her whoredomes, it must be a work of the
Spirit of God, and a fruit of the repentance of those Kings;
for when they repent and hate Babylon, the Holy Ghost
would
would not set downe their repentance in a worke of crueltie, and bloody persecution for consciences sake, as Libertines define punishing Idolaters to be.

Argument XIV.

That which the servants of God doe in an extraordinary impulsion of the Spirit, in the case of the sinfull neglect of the lawfull Magistrate, or when there is no Christian Magistrate to doe it, that must be the ordinary constant duty of the Magistrate, especially when that turns away wrath from the Land, and is taken as acceptable service to God, as if the ordinary Magistrate had done it. But the extraordinary punishing of those that violate the worship of God, and pervert the ways of God, and the faith of others, is such, ergo, to punish such as violate the worship of God, and pervert the faith of others, must be the ordinary constant duty of the Magistrate. The proposition is evident, because extraordinary acts necessary to be done supply the want of ordinary acts, as in moral acts acceptable to God is cleare; when the under-Rulers doe not their duty, Phineas is praised, that he being a Priest, not a Judge, slew Zimri and Cosbe, and Phineas did acceptable service to God in so doing, Num. 25.11,12,13. and Elias in his zeal killed the Priests of Baal, when Ahab the ordinary Magistrate sinfully neglected his duty, and Samuel now being no Judge, killed Agag, ergo, it was the duty of Saul as the ordinary Magistrate to doe it. Now in the New Testament it is cleare the ordinary officers and porters should violently have casten out the buyers and sellers, and tables of money changers out of the Temple, our Saviour Christ doth it an extraordinary way, and it was the zeale of the house of God that moved him, Ps. 69.9. Job.2. So Ananias and Saphira lyed to the Holy Ghost, & defrauded the Church in a matter of goods, therefore Peter struck them dead, then if there had been a Christian Magistrate, he should have inflicted bodily punishment upon Ananias and Saphira, so Paul strikes Elias with blindness for attempting to pervert the faith of Sergius Paulus, ergo, the Magistrate, if there had been any so pro-
sure a quiet life in all godliness to the Church, should have
punished Elimelech, and this is evident in acts of justice and sin-
full omissions of men in ordinary places; nor were these
acts extraordinary in the substance of the act (as I have ob-
served) but only in regard of the efficient and manner of
doing, though there be required an extraordinary impul-
sion in the doer, which in others in place should be ordi-
nary, for acts extraordinary in the manner and exigence of pro-
vidence, may be in the substance of the act ordinary duties,
and to neglect them, is to sinne against a set command, if
David and his followers had refused to eat the Shew-bread,
because the Law made it lawful to none to eat it but
Priests, they had sinned against Commandments of mercy,
joined in the Law of nature, not was that an extraordi-
nary rule, I will have mercy and not sacrifice; when the Law of
nature, for the good of spiritual societies, requires that the
godly Magistrate drive away the Wolves and Lions from the
flock: we may see a positive command is not necessary.

CHAP. XIX.

Exemption of false Prophets from coercive power, is not
Christian liberty.

Argument XV.

This liberty of
conscience is
not Christian
liberty.

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Matthew 10:19, and elsewhere; in all which places nothing is hinted of the false teachers, patent under the seal of the blood of the eternal Covenant, that he is freed from the Magistrate's sword, though he destroy millions of souls.

2. Where the common place of subjection due to Kings and governors, is by them, 1 Pet. 2:13. 14, 15, 16, is humbled, &c., freedome to sin, and consequently freedome to heresies; and teaching and spreading of false doctrines that eat as a gangrene, and is no lesse a worke of the flesh then adultery, murtherers, witchcrafts. Gal. 5:19, 20, 21, 22, judged false liberty for a cloude of maledictions, as if Christians were made free by Christ, as subjects were loosed from subjection to Kings, and servants from being buffeted for ill-doing. 1 Pet. 2:16, if some ill-doers, and the worke of men, even soule-murthers be freed from punishment alike ill-doers, 1 Pet. 2:13, and that by a writ under the hand of the Mediator of the new Covenant, theses, robbers, murthers, adulterers, which be innocent, if compared with false teachers and grievous wolves, may claim the same liberty to the flesh: for why should freedome to one sinne, and with immunity from the Magistrates sword be fathered on a charter sealed with Christ's blood, and not freedome to all sinnes?

3. The end of Christ's redemption is, that we should use our freedome for no licence to the flesh, but as bought from bondage to sinne. If the conscience be immediately now under the New Testament subject to God only, and free from all Commandments of Ministers, Church-Magistrates, who are to command according to the word of God, and in subjection of that, yet the practical conscience, which should be the principal of all the moral actions of a Christian in the duties of the spiritual Church, touching the life, chastity, goods, name, and good report of our neighbour, must be forced, if subject to the lawfull commands of superiors, all men may do to God and man, and destroy, and kill, and steal, as well as blaspheme and seduce soules, and the Magistrates have nothing to doe with them, let them and deny to pay riches, or to pay soules for yourselves, kill innocent men upon the ground of immediate
A speculative conscience no more freed from the magistrate than a practical conscience.

Argument XVI.

Christ hath left the consciences of false teachers and heretics under ecclesiastical censures of admonitions, rebukes, excommunication, so as those that hold the doctrine of Balaam and Jezebel, and such as call themselves Apostles and are not, and grievous wolves must not be suffered, Rev. 2:1, 2, v. 13, 14, v. 20. Tit. 1:13, Mal. 1:18, 19, 20, 28, 30, and these doe no more act upon the consciences of men by way of teaching, but by way of punishment, then the sword of the magistrate doth, and they are as compulsory as the sword for this threatening (if ye still pervert the right ways of the Lord, and teach false doctrine, then must ye be casten out of the Church, delivered to Satan, branded and foamed as raging wolves, foes, wasting the flock and the vineyard) this (I say) doth as much in way of compelling as the weapon of iron and steel, yes and in the New Testament, heretics are to be no more compelled then under the Old Testament (though Libertines most ignorantly take of compelling of consciences and forcing of men to opinions) for we are to reject and avoid the company of heretics, and to put them to shame and reproach, not to eat with an idolater, nor to lodge in our houses, but that brings another Cafele. Tit. 2:10, 11, Rom. 16:17, 18. 1 Tim. 5:1, 6, 7, 8, 9, 10, 11, 12, because of the publick scandal, by which the foules of others are infected, and their faith subverted, all whatsoever makes the name of God dover wilfulness, and all damnable heresie, which being first diminution, and by
The Parable of the Wheat and the Tares, discussed and cleared.

Now for the parable of the Tares and the Wheat, Math. 13. The Author of the Apologie of the Belgicke Arminians faith, I deny not but the parable of the Tares is not meant directly of Hereticks.

The scope of the parable hath nothing to doe with the office of Magistrates, in punishing or not punishing hereticks, but tendeth to moderate the too forward zeal of the Disciples, and of all the godly that are inclined to murmur at providence that suffer wicked men to flourish and live with the godly, and that they are not cut off before the day of judgement; so both the godly complain and humble at this dispensation, Isa. 13. Jer. 15. 12, 13. Psal. 73. 3, 4. 3. 8, 3. 11. 3. 13. Christ forbids not simply to pluck up the tares, but only seminum quid, in a case, when there is danger to pluck up the wheat with the tares, as in punishing a multitude or a whole society.

1. Christ expounding the Parable, saith that part of it, lest while ye pluck up the tares ye pluck up the wheat also, and that part of the parable that Christ expoundeth not; when he expoundeth all the rest, must belong nothing to the scope of the parable; and we can conclude solidly no controverted point from every limbar joint, or wing of a parable; nor was it Christ's purpose to show that Magistrates should punish none of the children of the wicked one, because of the danger of cutting off the children of the Kingdom with them, for the words may beare (saith Calvin) then, that all punishments and scourges, both Christ and Ecclesiastike rebukes, and excommunications, should cease till the end of the world, and so also saith Bucer; and the truth is, if the danger of erring in taking wheat for tares, or punishing the good and innocent, in place of
the guilty, should hinder Rulers to punish such as are hard-
yly known to be guilty, we should not so much as rebuke
one another, till the day of judgement, for there is danger in
sinning, if we rebuke an innocent man in view of a guilty ma-
or that the Magistrate kill an innocent man in place of a Mur-
therers; for the danger in sinning, in the least, is as good a
ground of abstaining from a duty, as in sinning in the greatest,
and therefore this new point of Divinity, that the Magis-
trate should punish no false Prophets or Seducers, but let them al-
grow till the day of judgment, for fear that he punish or put
to death a faithfull teacher, in view of a false seducer, as
Luther following. Some of the fathers teacheth, yea, farre
from being in this text, that it is not a truth contained in al
the Old or New Testaments. Yes, it is openly false, for
then should we not avoid and remove away from Idolaters
and Hereticks contrary to 1 Cor. 5. 11, 12. Rom. 16
17. But live and converse with them to the end of the
world, because we may take some to bee Hereticks who
are not such thing, but so founded in the faith then our selves:
they are a warning, for such an, untruth, that we are to
does not charity till the day of judgement, for fear of unful
misinformed in the manner of doing them.

3. By the texts. Christ understands all the children of the
devil, ver. 38. And those are the cates gathered and burnt in
the fire, ver. 40. All things that offend, and they which doe iniquity,
were of that shall be cast into a furnace of fire where there shall be
nothing wellbeing and making of teeth, ver. 45. And they are such as are op-
posed to the righteous, who shall shine with the sun in the Kingdom
of the Father. Now. 1. The righteous that shall shine in
Heaven, are not the found in the faith, only opposed to her-
eticks, except we say none shall be cast in the furnace
but Hereticks. 2. Hereticks are innocent, men. (Lay Edi-
verins) and doers of iniquity, as the cates are called, ver. 41
3. Nor are Hereticks the only children of the devil, ver. 38.
And the ill seed, sown by the envious man, and the
only seed of Satan, is the field bee the Church, if we
would be like Liberty, and are not, but expired by our
Saviour to be the world, ver. 38. Yet, the false teachers would
be but the last part of the visible Church, in comparison
of the ignorants, the Atheists, the murtherers, adulterers,
and

* Hh 3

The danger of punishing the innocent in lieu of the guilty,
through mistake is no argument that hereticks should not be
punished by the Magistrate.
The Tares are not meant of hereticks but of all the wicked who shall be burnt with unquenchable fire and so not be able to come up to compleat the visible Church as a company of good and bad, that is, of hereticks and true teachers, for these would not make the quarter of the Church, yet Christ makes all the Church of wheat and tares.

4 Since the tares are all that worke iniquity, it shall follow that the Magistrate, by expresse command of God, is to suffer all the children of the wicked one, and all that worke iniquity, all adulterers, forcers, paricides, murtherers, perjured persons, traytors, robbers, thieves, and all evil doers punishable by the Magistrate (for sure all these as well as hereticks, are such as offend and work in iniquity in this Kingdom) to grow and live till the end of the world, then sure the Magistrate may goe hunt Goats and hang up his sword.

5 If we sett every graine of the text, we must say that the Magistrate makes a double. Lord: shall I draw the sword against bloody men and traitors? And the Rulers and Church, shall we cast out the leaven that leaveth the whole lump? and how carnall must they imagine the Lord to be, who first went on a way of forcing the confidences of men, and converting men by the bloody sword, brooded out wheat 8 tares in one old Testament, and now is become a little more just and meek, and will have the confidences of none so be forced, but all to grow to harvest? Whereas the Rulers and Pastors make no such question; but the godly wonder at a providence in God, not in Magistrates, that good and bad should grow together. But God rebukes men carnall, saith that murmure at his long-suffering, that he throwes not all the wicked in hell fire, long before the harvest, and burns not chaff ere ever it grow to blade; and makes not harvest, ere summer be well begun.

6 The danger that libertines plaine to be in killing hereticks, is the taking them away being elders, before they be converted, which is as strong against divine providence, that appoints the Magistrates to kill the murtherer without respect of persons, not considering whether he be converted yet or not. He doe justice in the Magistrates duty, correction and reprobation, are secrets that belong to the Lord.
Not both Minds Christe prominent: their cause by laying, the care must signify judge doctrine, as in the former parable, on which this depends, the seed is the word of God, and Christ was sent to preach the Gospel. Heb. 3:1. to tell us all things. John 14. 26. a guide and leader of the people, the counselor. Ely 9. 6. in whom are hid all the treasures of wisdom and knowledge. Col. 2. 3. That is most divinest power, and where is the power of the convictions of men, and their inventions, that is not from our chief office, which is to be a Prophet, then ill seed must be bad doctrine.

Also. Reduce this to an argument and it shall remain mademen What the seed signifies in the former parable that is signifies here. I deny the proposition, the scope of the parable are different: With the figure the ground is the heart of men, but here the ground is the World. 2. In the former, Christ expounds the seed to be the Word. Here he expounds it to be the children of the kingdom, and, of the wicked one. 3. In the former they are not two seeds, good and ill, and two births, but rather souls, the stony side-men, the thorny men, the rocky men, the good and fruitful tree-raisers, and here there be but two seeds, the seed of wheat and of tares. 4. The scope of the former is to show who are faithfully his Gospel, who not, this hath no such scope, but to composition, not the world, but the world with God that he suffers the wicked to have the benefit of the soil, hedges; tares, rain, dew, with the godly, and to live untill harvest.

1. The faith, that which was Christ's principal stock, the preaching of the word of the Kingdom, that which he meant, hie by the seed, and wheat. It is a false proposition, and a connection of hay and sand. 2. Christ came to save the lost, to give his life a ransom for many. Ergo, by this argument the good seed should hold forth the redeemed of God. 2. The assumption is false, to wit, that Christ came to be a King, yea, and as principally to be a Priest, to offer himself for the times of the world, to give his life for his sheep, and goats must rather be meant by Wheat and Tares, then any other thing.

3. By this argument Christ should provoke to Parables, but all must aim at good seed and doctrine, what say we then of the parable of the Five Talents? The thief in the night?
Of the letting out of the Vineyard to those that killed the servants, and the heire, and brought forth ill-smithe. And many other parables respecting our Christian conversation, and sober and vigilant walking, rather then the doctrine of the Gospell, though that bee the rule of all Christian walking.

And (saith he,) by our farse, if the tares signifie all wicked men, then musst all robbers and murderers escape the hands of the Magistrate, for the Lord bids, let them grow till the harvest.

Answ. Then must no blasphemer, not a Julian, nor any that should teach there is no God, bee rooted out of the Church and State, for we say pulling up is not necessary to be meant precisely of killing, but rather of any punishing.

2. That, Let them grow till the Harvest; (say we,) is neither a charge nor a command given to Magistrate or Church, to chace scorners and censures to be inflicted by men: For Christ exposeth no where, let them grow; to any such meaning. Lranes yield that sense, and Calvin undeniably inferreth by this all censures of Magistrate or Pastors are cut off and casten over till the day of judgement, both the word in rebuking and communicating, and to Ephesians plucking up, and the word must go and sleepe: but the sense of [let them grow] is, Why do ye quarrel at the wisdom and providence of the Lord of the field, that he suffer the children of the devil to flourish? and whereas the servants say, 28. wille thou then that we go and gather them up? It is a parable, and this part not being exponed can yield no new doctrine: and the most can be, is, Lord give us a providence of our owne, and a power not to leave one fou of that wicked one in the earth, (if we shall make a clean field to our Lord,) rather then suffer them thus to sufcocate and corrupt the wheat. The Lords answer is, I have ordained rather then such a providence be committed to you, that the tares should grow till harvest; though the Lord have appointed a way how to purge leaven out of the Church, 1 Cor. 5:7. Mat. 18. 15,16, and how will doers shall be cut off. Rom. 13. though not in so strict and accurate a way as we dream, who would not have one thistle in our Lords field. Yeas, would not suffer one sin to be in the world (as we dream,) if we could hinder it, though God leeth a per-
permitting providence to be more glorious.

But (faith Celsus) if the Lord understand by tares, theses, adulteries, robberies, extortion, he would not have used the metaphor of tares, but of briars, thornes, nettles, hemlocks, or the like, that are easily discerned from wheat whereas tares are like wheat.

Answ. Wee will not take on us to teach out Saviour to speake, we answer, The Lord understands whatever wickedness cannot be punished without hurt to the godly, and that hereticks and Idolaters may be knowne by ordinary Christians, as well as robbers and theves, by Magistrates, the Holy Ghost teacheth when the he biddeth us not eat with them, but reject and avoid them, and judge them accursed, Gal. 1.8. Hereof may be knowne.

1 Cor. 5.11. and forbidden us to receive them into our house, Tit. 3.10. 2 Pet. 10. Now if they cannot be discerned, he should bid us eat, converse with them, lodge them, breathe them, till the harvest come, and also theves and robbers are as undiscernable under the notion of theves, so are murderers, adulterers, plotters of treason; for all these have such shifts and coverings, that it is hard for the Judge to pluck up, and as hard in the matter of fact, and more, then to know who are hereticks: now heresie is knowne to be a worke of the flesh, no lesse then witchcraft, but to finde out who is the hereticke and what is heresie, the Holy Ghost supposeth it to be seazeable, else he could not bid us avoid them, and judge them accursed, but by this exposition, because there is danger, that we judge them accursed whom God hath blessed, private Christians should no more judge them cursed then publicke Magistrates, but both should lodge them in their hearts, in the state, in their houses, breathe them till the harvest. Yea and Minus Celsus, and other Libertines speake against the Holy Ghost, so why shall ye judge a false teacher, and a hereticke to be accursed? should you reject and avoid him, and deny him lodging; for he is not a thief, a robber, or a murderer, nor since he against the light of nature, nor is he seduced by Satan, but to be pitied, yea he is innocent and godly, and so pious, that ere he frame against the word and his owne conscience, he had rather be forsaken, cast out of our houses, and not to be rebuked, contrary to Tit. 1.13.
The Parable of the Taxes favours

Celsus, by plucking up must he meant killing of an herba withers: when plucked up by the roots, but when one is excommunicated, the dye not.

Answ. Plucking up is a metaphor, and when an hereticke is pulled out of the gates and courts of the Lords house, the Church of God, and casten out of the society of the godly, and curst by them, Gal. 1. 8. and they pray against him, and in faith avoid him, and all fellowship with him, hee must Ecclesiastically dye and wither (if Gods ordinance be not blessed to recover him) and plucking up is as well a removing of him out of that condition and place, as any other thing.

By the field, Christ understands the world. Celsus faith, the whole is put for the part, the world in which that seed of the word of the Gospel is sowne and that is the Church, for the Gospel is but heard in a small part of the world. But when did Christ say the good seed of the Gospel first? Happily when Christ himselfe first preached the Gospel, or rather when the old impositor Sathan first deceived our first parents, but if so. then the Serpent did not immediately after sowed tares, for they were long age sowne, and the seed was then grown into ranke growing cornes, and there was no need of his sowing, but of his further manuring of it, but this seed is sowne, with every new act of preaching of the Gospel: so this parable cannot agree to the parable of the draw-net, in which there be both good and ill fishes, now good and ill fish bad their first breeding in the water, since the beginning: nor a great it, for the same causes with the parable of Wheat and chaffe, which hath ever been in the world, whereas the tares are sowne upon a new occasion of preaching the Gospel.

Answ. There be nothing here but vain and forced conjectures. Christ expounds the wheat of the children of the Kingdome. Celsus of the doctrine of the Gospel. Christ makes the field the world. Celsus makes the field the Church, and when he hath fancied these dreams contrary to Christ's exposition, he goes to the time, when the Gospel was first preached, which hath nothing to doe with the text for when God made men good, Sathan came and sowed tares, and corrupted men, and turned them into Apostates from God. And ever since the beginning in the world, there hath been a mixture of chaffe and cornes, fishes good and bad, and of the children of God and
and children of Satan, and the Saints must let both grow till harvest, that is, they must not humble nor nurture at God, but subinate to his wisdom, who will have this mixture till the last separation of men for heaven, and the harrow of the great husbandman, for hell and the furnace, in which all things that offend are casten.

2. For the time of sowing wheat and tares, it hath beene from the beginning since there was a field, that is a world, and the pasable that speakes of sowing wheat, and the envious mans sowing of tares immediately after, is but borrowed from men, as the sleeping of a husbandman, which may so procede, that he that waketh over Israel doth both slumber and sleep, and that the sowing of tares, and of the sones of Sathan in the world, is as much without the foreknowledge, counsell, and providence of God, as the husbandman is ignorant of his enemies sowing of tares in his field, when he is in a deep sleep as it may (if all the joynts of the text be thus squeezed to blood) it can prove that here-tickes are to be tollerated, and that onely tares are sown, when the husbandman sleepes, in regard that Sathan sowes wicked men and corrupteth them, beside and against the decrees and irresistible will of God, nor does the text heare that when every new sowing of wheat, there goeth the immediate sowing of heretickes and tares, which though it may have a truth in it, yet it hath no ground from this text, and Celsus shall never prove it, nor any Liberrine for him.

Celsus, If long agoe the City into which a false Prophet fled was to be burnt with fire, cattle, and all, and if Angels killd many thousands at once, why doth not God by Angels now kill many, and destroy them, City and cattle? and if sinnes under the Gospel be more bainous, and God not a whit meeker to sinners under the Gospel, then under the Law, and if the punishment of the Magistrate must grow; as the fines grow more bainous, why? then as false Prophets were but stoned of old, Papists and others doe well to burne them quicke with a slow fire, for the more light and grace we have under the Gospel, the more bainous the sinnes be, and the punishment must be more then death now; else Christs death hath made God milder; not to men, but more severe, and only meeker toward the walls of the Towne, the cattle, the spoyle.

Answ. If a Bectol flye to Munster, and gather a number of
How sins are more hainous under the New Testament, & how God is now no lesse severe then under the Law, and a City that will defend and protect a false Prophet against justice, is to be dealt with, the same ways as under the Old Testament, except that the typicalness is removed.

Robbers in to him, and upon pretexif of conscience kill and destroy, and if that City will joyn with him, and defend such bloody hereticks, we thinke under the New Testament, sadder punishment is due to him, because the sinne is more hainous, and the false Prophet so flying to a City, is not onely a false Prophet, but a publicke robbing martherers. And the punishment should be greater as the Lord augments punishment for greater sinnes, as is cleare, Heb.2.1,2. So should his deputy the Magistrate doe, and no doubt, the Lord slayeth millions of more, with the destroying Angel, of both pestilence and sword now (as manifestly never such documents of sadder divine vengeance was seen on a City in the Old Testament, as was to be seen in the City of Jerusalem) by the sword of Titus Vespasian, because they had slaine the heire Christ; but Papiists burning of men quicke, because they adhere to the truth of Christ proves nothing, and we thinke a Juliane now deserves a rougher death at the hands of men then any seducer or blasphemer under the Old Testament, and how ever, men with their wit thinke Servetus got more then heaped justice, because he was burnt for probabilities and niceties. I doubt not but men void of the zeal of God, if they had lived when the sonne of the Egyptian was Stoned, and Baals Priests, and the Idolaters, Exod.32. (who both acknowledged Jehovah that brought them out of Egypt, and the Scriptures and ten Commandements) which then were killed, would say the same, and many did say the same very thing of these; that they say now of wicked Servetus, but they but judge of sinne, and measure divine justice with their owne yard.

2. God was severer then, in some Laws, to things, and to men also, as in commanding the cattle, and women with childe to be put to the edge of the sword, because he would both give a document of moral justice for our imitation, and of typicalness of Justice, for our instruction; but in the kinde of moral justice (for all typicallness is now ceased) the Lord is severer under the Gospell, then under the Law, as is evident, Mal.4.1,2. Heb.2.1,2. Luk.23.28,29,30. and no lesse jealous of his owne glory now then at that time, and his wrath rages against walls, and houses, and senseless creatures.
creatures more now then at that time, see what desolation he hath wrought in Ireland, what eating of horses, of Infants, and of killed soldiers, hath beene in that land, and in Germany? And what vengeance shall lye upon the stomes, fields, of Rome, Babylon? and this shall be done by lawfull Magistrates, Kings, and others, Rev. 17:12, 13, 14, 15, 16. God did then deale more rigidly with a people whom hee purposed to compell to flye to Christ. But that his mercy ebbs or flowes, increaseth or decreaseth with the Moone, is new divinity. And it is true, God was more sever under the Old Testament in regard of typicall severity, commanded by God to Magistrates, as to Saul, to kill the Amalekites, women and sucking children, but in regard of justice instilled by himselfe, the impression of hell is more to be seen in destroying Townes that have been swallowed up by earthquake, men, women, and children in extremity of famine, pestilence and bloody warres now, then under the Old Testament.

And cleare it is, as in this Parable, the Lord will not have us to murmure, that the godly and wicked grow together, so he will have us to know there cannot be an exact purging of the visible Church untill the day of judgement come. Acotius, and Celsus answer: 1. But so bee forbids to purge the Church universal, but if men shall be so diligent in purging all particular Churches, what else should they doe but contravene the command of God, who forbids to plucke up the tares? 2. The Lord forbids the plucking up, in either universal or particular Churches, because this is a general command, let them grow till harvest.

Answ. We constantly deny that (let them grow) is a command at all, but only an inhibition to us that we quarrell not with God who suffers them to grow, and yet it follows not that Magistrates and Pastors sinne in doing their duty so farre to plucke them out, as the wheat be not also plucked up; for as we are not to fret and impatiently grudge at the permissive will and providence of God, in that he permits how we are to tares to grow, so we may, without sin, both pray the contrary, and yet not sin, the Disciples were not to grudge and fret at that decree of God, when out.
they heard Christ say, I will send the sheafers, and the sheep of the flock shall be scattered, yet were they to pray the contrary as Christ commanded them, that they might not be led into temptation, and that they might not suffer that pernicious will of God in being scandalized at his suffering, and in leaving and forsaking their Lord and Master and denying him, when it was their duty not to be scattered, and not to take him out of their sight, but to confess and give a testimony before men. Upon the same ground Magistrates and Pastors should do their duty, not to suffer all the tares still to grow among the wheat, and not to permit wicked men to blaspheme, murder, betray, and destroy the innocent among which they live, but according to their places they are to punish, and hinder and impede the growing of tares, but with all they are not impatiently to grudge and censure providence, but to let them alone, that is to bear the burden of them, and suffer him in that admirable dispositions of affairs, though wicked men be not fully purged out of Church and State till harvest, and here is an argument to me that by the tares, Christ must not mean corrupt doctrines, but wicked men, for it is a frigid and vain interpretation to ascribe to our Saviour, such a sense that he means to suffer them, till the harvest, and when the harvest is come, he must send his Angels to gather them, and bind them in bundle and cast them into hell, and so must he gather such doctrines, upon the same ground, and send them to heaven, whereas the words clearly bear that they be persons that doe offend and worke inquiry that the Lord shall judge at the end of the world; nor is the conceit of Celsius of worth that by a figure he understands by tares hereticks, that are borne of corrupt doctrine, for then Celsius shall first have no ground from the former Parable to expound the seed to be the word, and the tares to be corrupt doctrine, for then these words a certaine sower went to sow seed, and as he sowed some fell by the way side, must have this sense, if Celsius make this Parable to agree with that in the signification of the word seed, that the preacher of the Gospel went forth to sow seed, that is to sow true and false teachers, and some seed, that is some false teachers fell upon the way side, &c. which is nonsence.
It is against the justice of God, that Heretics, or they but simply err, and are innocent, holy, and yet fear God, that they had rather suffer torment and burning quicks, and are commiserate digni (as say the Belgick Arminians, Celsus, and other Libelous) should be for mere innocency and godliness, gathered by the Angels, in the harvest of the world, and cast into the fire and furnace of everlasting vengeance: I grant out of imitation of the fathers, and particularly of Augustine, who contracted his opinion touching heretics, and the coercing of them: Divines use this expression, heresies, sacramento, tares of hereaff, but aluding to, rather than expanding the parable.

Celsus fol. 52.53. Magistrates correcting faults, do not purge the Church of tares, but punish the baimow crimes of wicked men, and though ill doers repent and confess their error, yet the Magistrates doe punish, but if heretics abjure their false doctrine, the Magistrate pardons them.

Nor do we expound the field to be the Church, with Celsus, but like better to follow our Saviour who expounded it to the world, and so the Magistrates punisheth societies.

Nor is it inconvenient that the Churches nurse-father purge the Church in a politic way, as his place may bear.

It is true, some crimes as murder, the Magistrates punish with death, and is to accept of no satisfaction, Num. 35.30,31. because the taking away life is among things that cannot be repaired, but it is not universally true in all cases, that the Magistrate is not to forgive, if the guilty man repents. And though we could not determin that case of conscience, whether the Magistrate should punish a blasphemer and a false teacher if he repent, yet it follows not that he should not be punished who willfully goes on: And the reason why heretics repenting, are to be pardoned by the Magistrates, is, because obstinately persevering in an heresie, makes a man an heretic punishable by death, but if a blasphemer have perverted many soules, and have presumptuously dishonoured the Majesty of God, to me, it is a question if the Magistrate ought to pardon him, and thought...
though he be not put to death, it is sure he ought by the Magistrate to be punished, which is the thing we prove now. Celsum, Tares may bee turned into wheat, and converted; if the man bee killed bee is gone and past recovery. Heretics doth ill, but good to the wheat, bee lives, saith Augustine, that either bee may repent, or that a good man may bee exercized by him. Some say, variety of opinions in Religion are expressions of divine wisdome.

Answ. A murderer may be converted, as well as a heretick, and is nearer conversion then a man of a corrupt mind, and a heretick that is to be rejected, and no more taught and admonished, as concerning the faith, he is reprobate, 1 Tim. iii. 5.

Nor doth he good to a beleever, but as a gangreene and a pest to a wholesome body.

And if he doe Good, and be an expression of the wil- dome of God by being an heretick, why is he as chafed as a man in unquenchable fire as Libertines expound the Parable.

If he should live that he may exercise the faith and patience of the Saints, then should not the Kings of the earth burne the flesh of the whore, nor the Magistrate take vengeance on murderers, for the faith and patience of the Saints is seen in their oppressions, but no thanks to oppressors if heretics must not be killed, why did Muncer, BeSOLE and our Anabaptists now in armes and having no enemy, kill all the godly, because they judge them wicked, should they not be letten grow till the last harvest also?

CHAP. XXI.

Of the Samaritans, and of no compelling of Heathens, How the Covenant bindeth us.

Liberines alledge, Luke 9. 51, 52, 53. &c. When Christ by a village of the Samaritans, was rejected and denied lodging, James and John say, Lord, wilt thou that we command fire to come downe from heaven, and consume them, even as Elias did? But Christ rebuked them and said, yee know not what manner of Spirit yee are
arcquar for the Son of man is not come to destroy men's lives, but to save
them. Then are we to spare the lives of those that refuse the true and
sound doctrine of the Gospel, yea who oppose it, and to admonish them;
Celsus saith, this example is not proposed to compare the Samaritans
with heretics, or the Apostles with the Ministers, and the Magistrates,
but that the benign and meek engine of Christ, in matters of Reli-
gion, may be cleare, and that we should abhorre cruelty, in matters of
Religion, for if the Apostles had moved the same question touching
heretics at that time, Christ would have given the same answer. The
Holland Arminians say, if Christ suffered not his Disciples to conceive
a desire of revenge from heaven from the only love and zeal of Reli-
gion against the Samaritans that denied lodging to him, farre less
must we believe that he will suffer, that in matters of Religion, far
more conscience any manifest violence should be exercised; for Christ
saith, the spirit that in the raging, vehement, fiery, the spirit of
my Disciples is not so. 2. Your spirit seeks to destroy lives; out of a
zeal for Religion, the Spirit of the Son of man is for saving, not for
destroying men's lives. And this general answer of Christ forbids
all cruelty in the matters of Religion, faith Celsus.

Answ. First, the Libertines must prove from this, that the
Disciples made Religion the quarrell, why they would
have the Samaritans burnt, and not an inhumane act of de-
nying against the Law of nature, an act of hospitality to
strangers; and that because of the envy between the Jews
and Samaritans, Christ seeming to grace Jerusalem, with his
presence, then the Samaritans had a high esteem of Christ,
& were offended that for mighty a Prophet should visit their
detestable enemies, this was an act of envy rather than an hater
of the faith, or opposing the doctrine of the Gospel.
2. The Samaritans were yet in their Idolatry, and utterly igno-
rant of the Gospel; now we had never any question with Li-
bertines, whether the first thing to be done, so high as will not
admit Christ or his messengers within their houses; for the
first act of refusing to hear the Gospel, before they be instruc-
ted, we are to call for the Magistrates' sword to kill them, or
for fire from heaven to destroy them; we think no, we should
think in this no way of God to convert them (we plainly
say) It is not lawfull to us to got with fire and sword, to
force the Indians, Samaritans, or any heathen to embrace
the

K k
The Sword no means to convert

The Christian faith, the weapons of our warfare are not carnal, if they be within our power, we may restrain them. 1. From spreading their blasphemies to hurt and seduce the souls of the people of God. 2. We may hinder them from reproaching God or his Son Christ in the hearing of the people of God, as David fought against Goliah, who blasphemed the living God. If they do Nationall injuries, and acts of hostility, we may raise armies against them, and in these wars in case of subduing, we may intend the propagating of the Gospel to them, as the Master is to command and teach his servants, Gen.18.18. Deut.6,6,7. To the victors having made the subdued people their servants, doe now acquire some masterly power over them to see them instructed in the knowledge of the true God. Nor is the intention of overcoming in a lawfull ware, the more unlawful, but rather more spiritualized by the reception of a spiritual invention to doe good to their soules, whether wee may by force take their children from them, and train them up in the Christian Religion, is disputable, since their condition of being subdued denodes them not of the natural relation of fathers to sons, or because in so robbing them of their children, we should but spoyle them of the actual abuse of that paternall right, which is now conveyed to ranne in a right channel, to traine up young ones in a right way, whereas their parents would impoy it to a wrong end, it would seeme no violence to the souls of young ones, since nothing is done, but by gracious education and instruction. If they joyne with us in one Religious Covenant, and we sweare with our lives and goods to defend one another, we may cause them stand to the oath of God they were under. As Ahab compelled not only Judah but those of Israel that fell in to him, to stand to the oath; for the Covenant, when it is surened, giveth a reciprocation of Rights to each Kingdom over the other, for if he that makes a promise to another, much more he that sweares a Covenant to another, makes over a right to the other, to plead for the fulfilling thereof, ubique promittit facti jus alteri, cui esset pro whatever requirandum promissa imperfectionem. This is clear in the Kings covenanting at his coronation with his people, and
the people with the King, in the compacts between the master and the hired servant, between two merchants; if this were not, the nerves of all societies and lawful confederations between man and man, nation and nation should be broken. 2. Omne promissum cedit in debitum, promise becomes debt, and so doth a Covenant.

But before I say more of compulsion of heathens that are without. A word to the wise of forcing within, and of the Covenant, endeavouring of uniformity, not the Prelatical in Ceremonies and canonically obedience, which Familists impute to the Covenant, but Scriptural uniformity in the same faith and forme of wholesome words, and external worship and ordering of it, which is not indifferent, as Libertines and Familists, who in this are brethren against Presbyterians, the Authors of their breathing in England, (but we intended good to men, not to see whoendeavouring of nearest uniformity in the three Kingdoms, which we did swear is contrary to actual tolerating of all sects and Religions, but the Sectaries endeavour the latter: and have compassed it, ergo, the Sectaries are gone contrary to their Oath and Covenant. The Proposition is evident setting up of all sects and Religions by a Law-tolleration, is an endeavouring yea and actual erecting of the widest uniformity that is, Trea but the Ordinance provides against Antitrinitarians, Socinians, Papists.

Answ. There is no provision against them, Papists will say Amen to tolerate them.

2. There is no provision made to try Socinians and Papists whether they be such or no, but the old way of trying them by the Law removed, and no new one established, then are they the same way tolerated, that the Familists, Antitrinitarians, Socinians, Libertines, Enthatha, Antiscripturists, Socopists, Seekers, are tolerated, who all will acquiesce to the Ordinance, as I conceive, and within these few years would have rejoiced at less than the halfe of it.

A certaine Author hath written a Treatise called Ancient bonds, in which there is little antiquity, less verity, no impartiality, much ignorance, for he neither doth nor can do much as hate the question. And he saith as we are ended-

Of the Covenant obliging of us to the religious observance thereof.
The word of God as it is in every man's conscience no rule of Reformation in the Covenant.

The word of God (say the Familists in their Petition to King James an. 1604.) as we understand it. So as Lambertin understand it and according to their conscience, the Jews would swear to endeavour a Reformation according to the word of God in the Old Testament, as they understand it, and the Papists according to the word of God, as they understand it; to written and not written, and will the Author dare to looke God or men in the face and say the words, according to the word of God, is according as every Covenantant understands the word of God, the Prelaticall man, the Socinian, Arrian, Familist, Antinomian, Seeker, Separatist, Antiscripturist, Antitrinitarian, Arminian? for all these did take the Covenant (if we speake de genero singulorum) or did those that took the Covenant speak or meane that colleration of all these Sets and Reformation and nearest uniformity can consist, or that he, and all these had this sense under-hand of these words (according to the word of God) that is, as Socinians, Libertines, Familists, Antinomians, &c. expound the word of God? If so, we must justify the Jesuits equivocation, and their oaths with mentall reservation, for the sense of Prelaticall men, and of those that goe for Hereticke and Schismatickes now as well, to wit, Socinians, Libertines, Arrians, Familists, and the rest were knowne Hereticke and Schismaticke, and their Socinian, Arrian, Familisticke, &c. sense of the word of God, was excluded in the second Article of the Covenant in these words, We shall endeavoure the extirpation of Popery, Prelacy, Superstition, Heresie, Schisme, &c. by this Jesuisticall sense, we all sweare we shall endeavoure to be perjured, and to reforme each mans Religion according to his owne sense of the word, and whereas in former times it was beleaved that Christ was God-man. We Familists sweare to reforme Religion in the three Kingdomes in that part, and to teach and profess, that every Saint is so Godded, and Christed, that there is as much of the fulnesse of the Godhead dwelling in every Saint as in Christ, so that there be as many Saints,
as many Christ's, and as many Gods manifested in the flesh, as there be Saints, for since liberty of conscience was then not professed, and was a point holden by no Reformed Church, yea not by the Church of New England, the best Reformed Church (as this man saith); but detested by all, it was presupposed that the true sense of the word of God was against it, and Independents who then did swear the Covenant knew not mine, and did swear the preservation of the Reformed Religion in the Church of Scotland in doctrine, worship and discipline against the common enemy, and they knew Presbyterian Government approves both of the censures of the Church and of the Magistrates' sword against heretics, and therefore Turks and Pagans would never have sworn a Covenant to endeavour uniformity in one Religion according to the word of God, and after petition the Parliament to set up in England the widest multiformity that Satan can devise, and say they have sworn to endeavour the nearest uniformity in Religion, and yet to preach and print, and endeavour by the same Covenant, and the word of God the rule of sworn Reformation, the widest multiformity, and that the Lord should be one, and his name one in both Kingdoms; and yet that the Lord be two, or ten, and his name, that is, the manners and kinds of Religions be two and twenty, that God's name may be divided amongs Socinians, Arrians, Familists, Antinomians, Anabaptists, Seekers, Antiscripturists, Libertines, Scepticks, Ethybasts, Brownists; Independents: this is worse than a Popish implicit faith; which we disclaim.

The other thing. (faith he) left out, which yet referres to all, The Covenant is, that be that swears shall by all lawfull ways and means, and according to his place and calling endeavour to performe the Covenant, v. 13. to bring the Churches to uniformity, and to extirpate heresie. As for instance, it is the godly Magistrates duty, their place and calling, to send forth Ministers to the darke places of the land, and to set up lights to guide men's feet into the ways of truth and peace, and reclame them from errors: and be cannot be urged upon his calling to punish or compell gainersayers. And the Minister is to doe it in his place by exhorting, rebuking, instructing, but he is to goe no further, he is not to deliver men up to judge, and be an executioner.

Answ. The words by all lawfull means and ways, which this
The Author of the Antient bonds an ignorant prevaricator in the Covenant.

This man puts in Italian letters, and says are left out by the Author, whom he refutes, may soon be left out, for they were never in the Covenant. The man will defend the Covenant, and apparently hath sworn it, but I think he hath scarce read it, for these words are not in the Covenant, let him read againe. Turpe est doctori cum culpa redarnit ipsum.

2 He sweares to bring the Churches to nearest uniformity according to his place, but when this man defends the tolleration of all the sects in England, Socinians, Arians, Familists, for he writing anno 1645 when above twenty sundry Religions in England came to the streets, he excepts not one in all his Treateise, but calls them all the godly party, Saints, Brethren, the Godly, and ownes them so, in his preface and whole booke. He must grant there is no uniformity in faith, discipline, worship, by the word of God, for if all these be Saints, Godly, and holy Brethren, they have all one faith, and are saved, but let him tell me, by the next, if he can answer, whether there is a nearest, or any uniformity in faith, worship and government, betweene Presbyterians and Socinians, Familists, Antinomians, and Seekers, yet this man sweares to indoeavour the nearest conjunction and uniformity amongst all the Saints who are to be tollerated, but let him say, if he hath, in this case ingenuity or learning, what nearest uniformity hee knowes amongst all these, whether the Covenant should not obliege a Libertine to indoeavour the widest contrariety and deformity of religions amongst these, and to plead for forbearance of them all as he expoundeth it.

3 But we are (faith be) to indoeavour by all lawfull means and wayes, the nearest uniformity among the Churches, and the onely lawfull way, as he thinks is not by force, but by rebuking, instructing, exhorting, and by no weapons, but onely by the word of God. But since this Author and all the Nation of Libertines goe upon this principle, Religion is not to be compelled by force, for we are not infallible, and those whom we force as hereticks may be no hereticks, for ought we knowe, but as sound in the faith as our selves. Then we have no faith, nor any well-grounded perswation of the word of God, to refute them by the word, and we refute them not of faith, but sinfully.
and erroniously, for they may be as found in the faith, as we ourselves, for ought we know, and this is a strong argument against morall ways of gaining hereticks by the power of the word, for if they may be found in the faith, and we the hereticks, though we refute them by the word, we may be perverting the right ways of God, and fight against Christ, as Elims; for Elims only by morall ways, not by force or violence laboured to pervert the faith of Sergius Paulus, and it is not apparent that Elims was persuadect the truth of God, and so by no means, lawfull or unlawfull, by force, or by the word of God, are we to indeavour uniformity, for our indeavouring is not of faith, nor from the real grounds of the word, but from mere opinions and conjectures, for it may be (say Libertines) that all those whom we refuse as hereticks be found in the faith, and we, not they the hereticks, and those whom we refute, are as much obliged in faith to refute us, as we to refute them. So I see not how Libertines can use so much as morall compelling of Hereticks. For 1. They cannot compel them with the sword to forsake their hereticks, because the sword beareth being fallible knoweth them not to be hereticks, they may be necessary truths for him. Ergo, because the Pastor is no more infallible, the Magistrate, the Pastor with certainty of infallibility cannot say, this faith the Lord. Sexabol is a false Prophete, Hymenaeus and Philemon depart from the truth, for Sexabol, Hymenaeus and Philemon may be found in the faith, and this Pastor, who refuteth them, the false heretick, for there is no peremptory and imposing decision of any of these, till the last judgement, since now the infallible Prophets and Apostles are dead. 2. Upon this ground, ye cannot eschew any as a heretick after twice admonishing him of this heretick, for ye have no faith, nor divine certainty, it is an heretick that he holdeth, it may be you who admonish him are the heretick: only upon opinion you admonish him. 3. You cannot rebuke any Heretick forsooth, that he may be found in the faith, for you are not infallible in the bowing of the lashings of your tongue on a heretick, more than the Magistrate in beating him with the sword, and your rebuking
of him, may be heretical and unjust, and he the man found in the faith. 4. Upon the same ground you cannot admonish and instruct him in faith. Nor, 5. Call the opinion of the Magistrates coercing of men with the sword for their conscience, a bloody tenet and persecution of the Saints. Nor, 6. Can you in faith refuse him lodging in your house, and all your 7. Saying in the pulpit, such a way of Familisme is a way of heresie, is not resolved in, that faith the Lord, by such a preacher, but such a preacher so thinketh, possibly phantacies, that the Lord sayeth such a way is heresie. And by the same reason what ever pastors preach, especially except it be two or three fundamentalls which all Christians, Papists, Socinians, Lutherans, Protestants, Familists, Arminians, Seekers, &c. Is but the dictates of their own conscience, and so they preach, so they beleive, and so they profess not, because God so faith, but because their conscience so dictates to them. And here is the Libertines Creed, Me thinks Christ died for sinners, the dead shall be raised, &c. And so Libertines are very Papists in this, and resolve our faith into the testimony of men, the conjectures of the conscience.

So he goes on; Hee expounds uniformity and nearest conjunction, to be absolute conjunction and identitie. If we be agreed of the same Church Officers with the reformed Churches, and have cast out the old Usurpers; cast up the Common-prayer book, Ceremonies, Alters, Crucifixes (all which we have done by the Covenant) do we not save our Covenant, though we cast not our Churches into such Classically provincial, or national forms.

Answ. Nor do we plead for absolute identitie in doctrine, and worship, but indeavour it we ought. But how I pray you doth the Magistrate (for that I had almost forgot) send Ministers to rebuke, exhort and reclaim men from their errors, but not compel gainsayers? The Magistrate (I am sure) sent not Paul and Barnabas; it was not so from the beginning, in the Apostolick Church there were no Parliament Ministers. But it may be the Author means a politall civil and sending of Ministers to extirpate heresies. But be it so, all Magistrall sending of Magistrates is in a commanding of them by the sword in a compulsive way, that they goe preach against Familisme, Socinianisme, Arieanisme. But if so, good Sir remember
member your selfe, the Magistrate, as the Magistrate doth not request, and morally by the power of the word (for he hath not any such spiritual armour, I conceive, for his warfare) intreat, and say, good Pastors, I beseech you go preach against Del, Randal, Saltmarsh and other Familists, and extirpate their heresies, private men so send Pastors, but as a Magistrate he must say, I command you goe preach against these heresies, under the paine of bearing the vengeance of my sword, now if the Pastors reply, Good Master Judge, we cannot doe that, for we think Familisme a new glorious discovery of spirit, and Mr. Saltmarsh hath beaten out of the Scriptures, new sparkles of glory and flowings of free grace, Familisme is no heresie. If the Magistrate notwithstanding by his place and calling send these, and command them to goe and extirpate Familisme, doth he not compell the consciences of these pastors he sends? what doe ye then talke of no compelling? for what ever the Magistrate by his place doth command which is lawfull, if Ministers or any other refuse to obey, he may use the sword against them. Ye cannot say, if it be a matter of conscience he cannot compell them, he by his place doeth it by his place, then (say I) by his place he cannot command them neither. Beside that, this answer is directly against the words of the Covenant, if every man in like manner.

Art. 2. Be to endeavour the extirpation of Popery, Prelacy, Heresie and Schisme, in his severall places and callings, as the Author saith, this referres to the whole obligation of each person respectively. Then is the Magistrate according to his place and calling, which is to beare the sword, to compell with the sword, the extirpation of Popery, Prelacy, Heresie, and Schisme, and what hath the Author gained by this gloss, which I conceive is the true gloss except he mean the Magistrate, as the Magistrate should lay aside his sword and fall to prayers, requests, obsecrations, that hereticks would lay aside their errours and preach sound doctrine, but now he doth so pray and request, not according to his place, as a Magistrate, but according to his vocation as a Saint and a Christian, which yet crosses the Covenant, and makes the Parliament not as the supreme Court of Judges to take the Covenant, but as so many private Christians.

2 If so, the Judges are not in their respective places to take
take the Covenant, nor endeavour the extirpation of heresie, because that is against the word of God, but then by what authority or calling did the Parliament cast out old Usurpers, the Prelates, calheire the Service booke, Ceremonies, Alters and Crucifixes? Either as a Parliament, and so by the sword: is not here yet the Prelates conscience squered to the blood? is not here highest violence done to the consciences of high alter men and adorers of crucifixes? Why to them more then to Familists? But if this was done by request, and words of butter and oyl from the Parliament and Committee-men, then are Ordinances of Parliament but meer requests to the Subjects. But it is protestatio contra ratio.

He addeth, if these words (we shall endure the extirpation of Schisms, and whatsoever shall be found contrary to sound doctrine, &c.) be levelled only against the Congregational men, it was not fai se to draw them into a Covenant to destroy themselves. Its disservice to the State, to toytle the State of so many Godly and brave men, and seems to be but the birth of that challege against these men (to see the Sanballets and Tobias of this present worke) and is the highest breach of love.

Answ. It is apparent the Congregationall men he meaneth are the Independents, who would have their Churches gathered out of true Churches. Who will not be called Schismatics, as if ensis and gladium were not one thing, then this Author levelled these words against Presbyterians, as the Schismatics, for where ever one Church is rent from another true Church, one of the two is the Schismatic Church; sure but the Author will not have Independents the Schismatics, then was it faire to level these words in the Covenant against Presbyterians, and draw them in a Covenant to destroy both their soule and body?

1 2 The Congregationall men were not drawn, but they came to another Kingdome with faire words to draw Presbyterians in a Covenant, and said, and swore to indeavour uniformity, and yet practise this day multiformity of Religions and have put to the saile, the blood of many gallant men in Scotland, that so they may buy with their lives, aired Liberty of Conscience. But will it not be bitterness in the end?
3. The Author hints at a story that fell out in the Assembly of Divines where I was witness, Mr. Phi. Nye, having sworn to endeavour the preservation of Presbyterian government in the Covenant, was pleased in the face of the Assembly in the hearing of that renowned Generall of England, for the time, the Earl of Essex, and many other honourable and noble persons, to declaim against Presbyterian government, as formidable to States and free Kingdoms, as of old some called Jerusalen the rebellious City, and the Prelates the same way burdened the Generall Assembly of the Church of Scotland, but Mr. Alexander Henderson, a man for piety, learning, prudence and singular moderation, from zeal, not from the spirit of gall and wormewood, as the Author sharply speaks, said they were the words of Tobiah and Sanballet, to hinder the workes of Reformation; now whether that worthy man spake what hath now come to passe, let the godly Divines of the Assembly be judge.

4. We know no service to the State done by these men, but that they set up with the sword all the blasphemous and heretical Seets and Religions that Th. Münzer or John of Leyden professed contrary to the oath of God, for they all professed they were for the Covenant, many of them did swear, with what conscience to perfome, let Cromwel and others speake, God will not be mocked, which is such disservice to the State of England as cannot but draw downe from heaven the vengeance of the Lord; and the vengeance of his Temple upon the land; or was it fair when the Congregational men did hide their conclusion of liberty of conscience, would keepe that intended Idol in the bottome of their heart, and joyn in Covenant with Presbyterians, and swear against multiformity of Religions in words, known to be contrary to the sense of those who drew up the Covenant, contrary to sense and reason, and the same words of the Covenant, and now obtrude on us multiformity for uniformity.

5. The Author insinuates as much, as not to give them liberty of conscience, as a reward of their valorous fighting is disservice to the State. But ingenious workmen speake of their wages, before they ingage in the work, but to keepe
up any word of liberty of conscience until the work be ended, and to disbanding, is no fair bargaining, but rather in plain English, either fell to us Law, Liberties, Religion, and give them to us beside our arrears, or we must be a perpetual standing Army to govern England, and manage Religion with the sword, and the new Religion, and destroy the Covenant and the Protestant faith, and live upon the sweat of other men's brows.

The Covenant with a faire interpretation may be urged against Presbyterians; and for the Congregational way, as well as otherwise. The Covenant binds no man, nor number of men to State or Church for their parts respectively, to any patern or degree of Reformation, conformity or uniformity with other Churches, but what shall satisfy truly to them and each of their consciences appear to be according to the word of God, and such a Reformation doe the Congregational men desire, pray, preach, endeavour for and after, in the pursuance of the Covenant, as if there had beene no such outward Covenant obliging them, would ye have men driven in droves to the Sacrament still, and the prelaty and the vile mixed? and Idol-shepheards suffered, and Bishops Courts, and Consitories continued? had these beene beaten downe, had we not we under God, as a forborne hope first given them bastell? how can ye say, we hinder Reformation, when we are for a further and purer Reformation (your selves being judges) you would sit down on this side Jordan, we would advance? Sir you quiet, if you will not helpe us, as we helped you.

As to. When you of the Congregational way, that is, of the Church way (for none are Churches but you, we are excommunicated, and all else but your selves did swer to endeavour the preservation of the Reformed Religion in the Church of Scotland in doctrine, worship, discipline, and government, which to your consciences, and all the Reformed Churches is Presbyterian, can the Covenant be turned against Presbyterians, as well as against you?

2. You write and preach that the government Presbyterian, is Popish, Antichristian, more tyrannical than that of Babel, of Egypt, so all your way, and particularly Mr. Burton in his Conformity's deformity, and your Independents in the Assembly, yet you did swere to endeavour its preservation, and all the Independents in both Houses spake against it as tyrannical, and have voted to clog it with Brastianisme, I would be-
beleeve Erafte, if he had sworn to endeavour the preservation of it, better than your oath. I think Pagans would not swear to endeavour the preservation of any religious way which with tongue, pen, laws, and sword, they endeavour to undoe and extirpate; see if distinctions will defend it against the common enemy, and whether these words, according to the word of God expounded by you, will save you from the quarrell and wrath of God for a broken Covenant? Passe over the Isles, and goe to Turkey, to America, and see if such a thing as this hath been?

2. The Covenant bindes no man (faith he) to any degree of Reformation, but what shall satisfactorily appear to each mans conscience to be according to the word of God. Then the Reformed Religion in Scotland, in doctrine, worship, and government according to the word of God, appeared once satisfactorily to your conscience to be according to the word of God; for you took the Covenant, yet ye say it is Antichristian, it drives men in droves to the Sacrament, it is the Bishops Courts and Consistories continued. But yee did swear to endeavour the preservation of their Reformed Religion according to the word of God the onely rule. But if it was sworn to as the Reformed Religion, was it not according to the word of God? is it reformed, and not according to the word of God? or was these words according to the word of God? A condition, insinuating what is in the doctrine and discipline of the Reformed Religion of that Church? not according to the word of God, to that you did not swear. But so if the Turk should come and wage warre against Papists for their Religion, and a heathen people that maintaines there bee more Gods then one, and that the Old Testament is not the word of God, should raise Armes against the Jews, you might as well swear you should defend the doctrine of the Church of Rome, and the Religion of the Jews against the Turk, and those heathen people according to the word of God, for sure these fundamentals that Jews and Papists hold in doctrine are according to the word of God, and so you did swear no otherwise to defend the Reformed Religion of the Church of Scotland then that of the Church of England, before these troubles arose for that ye swore to defend in so far as it agrees with.
the word of God, yea so ye did sweare to defend any Religion of any Nation you never heard of, according to the word of God, if you say. But we knew the Reformed Religion of the Church of Scotland, therefore ye might sweare to it, but ye know not, all the Religions of any Nation you never heard of. But if so, then ye knew the Reformed Religion of Scotland to be according to the word of God, then it appeared satisfactorily to your conscience so to be. But did their fundamentals against Familists, Antiscripturists, Socinians, Arrians, so appeare to your conscience to be according to the word of God, and their Antichristian and tyrannicall Presbyteries, that are but, as you say, Episcopall Courts and Conftitutions appear to be so, and that satisfactorily to your consciences? if so, why judge ye Familists, Socinians, such as deny the Trinity, and such as make all the Saints to be Christ, and God, with the indwelling fulnesse of God, to be Gods manifested in the flesh, to be Saints, brethren, the godly, party to be indulged? then you must question the fundamentals of the doctrine of Scotland, and they did not satisfactorily appear to your conscience to be according to the word of God. And why did you simply without any limitation sweare to endeavour the preservation of the Reformed Religion? you should have said, truly Reformed Religion of the Church of Scotland, and why did you sweare simply to the doctrine, worship, discipline and government of the Church according to the word of God? when ye knew then, as now, their government was Antichristian, and not according to the word of God? and their doctrine even in fundamentals not so sure but Socinians, Arrians, and the Saints your brethren the Familists may hold the contrary, and bee toleratted as Saints, and their doctrine, though opposite in fundamentals to ours, may be as satisfactorily truth to your conscience as ours of Scotland. Confesse and glorifie God, you sweare the Covenant in a Jufticall referred sense, kept up in your minde, as you intinuate pag.66,67. and such as the words cannot beare.

Libertines make conscience, not the word of God their rule.

3. There is here a new Tricke put on the Covenant, it binds to no truth, but what shall appeare satisfactorily to the conscience of each swearer to be according to the word of God. If a Merchant pro-
promise and swear to a simple man to give him for such wares an hundred pounds, he gives him but an hundred pounds Scotch, whereas the wares are to the man as dear as an hundred pounds Starling, is the Merchant absolved of his oath and promise, if he pay him but an hundred pounds Scotch? and say, it appears satisfactorily to my Antinomian conscience, the wares are of no more value than a hundred pound Scotch, and my oath and promise obligeth me to no more than satisfactorily appeareth to my conscience the onely rule of my obligation, to be according to equity and justice, and so you are fully paid with an hundred pounds Scotch.

So this Author absolves us from all oaths and covenants, though we swear not to kill a captive taken in warre, and swear to adhere to the fundamentalls that there is one God, Christ is the onely Mediator, God and man, consubstantial with the father, yet after you have talked with Saltmarsh, or put your faith in the power of the sophisms of a cunning Jesuit, he makes it satisfactorily appear to your conscience that it is according to the word of God that the captive be killed, he is a murderer, and there be as many Mediators, as there be Saints in heaven, and as many Christs Godded with the fulness of the Godhead, as there be Saints of the family of love, and to your oath to your fundamentalls obligeth you not, and you are guilty of no perjury though first you swear to the necessary truths of God, and now you turne apostate from both faith and oath. Libertines infringe such a magick in your erronious conscience that it is your onely rule, and displace the Law of nature from all obligation, or the word of God, the onely rule of faith and manners, you are eyed no longer by the oath of God, then your weather-cock-conscience, with this new Moon, hath caught a new light, you are as if there had been no such outward Covenant obliging you, take it upon the word of this Gomaliel, dormii sentia in quamque aereum. But though it be true, nothing doth oblige, but it must appeare to be according to the word of God, that it may oblige in the right and due manner and way, yet it is most false that it obligeth, as it shall appear, or quatenus, because it doth appear to the conscience to be the word of God, for a quatenus nullum valet consequentia. Then every thing obligeth, as it appears to be the word of God to the
conscience most erroneous, then are some obliged to murder the innocent Apostles; for it appears satisfactorily to their conscience to be the word of God, and service to God so to do, Job 16:1. and some are obliged to sacrifice their sons to God, though they did vow and covenant the contrary in Baptism, for it appears satisfactorily to their conscience, it is according to the example of Abraham, to offer their sonnes to God, except God from heaven forbid them as he did Abraham.

5. To Libertines no Covenants nor Oaths of the most lawfull things layes on any; more obligation to performance, then if these Oaths had never been made, if the erroneous conscience gainsay.

6. You did know the discipline of the Church of Scotland debar not all from the Sacrament, except known unregenerate persons; yea knew their Consistories to be hatefull to the common enemies, why then did you swear to defend them against the common enemy, since both to your conscience and the common enemy they are contrary to the word of God.

7. You durs not give the first battle to Bishops, Scotland gave it to them, when your Grandees were as low as shrubs, as feared as Harts.

8. You hindered Reformation, your Independents wrought with all their power, there should be no Assembly, and that no old non-conformists, such as found and learned Mr. Ruthband, gracious and zealous Mr. Asb, and others, to bee members thereof; and would rather have had Prelatical Conformists in the Assembly then they. You joyned with all the Sectaries, who are against Covenant, Government, Confession of faith, and Directory of worship, retarded the proceedings of the Assembly; we heard often in Scotland, you wished Prelacie were gone; if ye knew what to put in its place, as if no Government known to you could fit England but Prelacy; and that of the Reformed Churches were not so good.

9. You would goe further on then we, and be over Jordan, but we had rather sit downe on this side of Jordan, as goe over with you, for ye was not well over, when ye set up at the Kings house Idolatrous bowing to Altars, and the abjured Maffe-booke, and Familists, Socinians, Antinomians, Seekers,
The pretended Liberty of Conscience is against the National League and Covenant, and the Ordinances of the Parliament of England engaged by Oath for a Reformation of Religion.

A midst our greatest feares, and the inlarged sorrows of our heart, for the calamitous condition of our dear brethren in England, by reason of an unnaturall warre rais'd by a Prelatichall, popish and malignant party, tending to the destruction of the Kingdom, subversion of Religion, Laws, and Liberties, we exceedingly rejoiced, when the Lord mightly in counsell did lay in Sion the foundation of a hopefull building, and stirred up the spirits of the Honourable Houses of Parliament to declare to the Commissioners of the Generall Assembly of the Kirk of Scotland their sense of Church government, by Arch bishops, Bishops, or to be dishonourable to God, by arrogating to themselves a preheminence and power which he had not given, justly offensive to the King, a great impediment to the growth of Religion, and promising to remove the same, desir'd for the obtaining of an happy union with the Church of Scotland, and other Reformed Churches abroad, the Generall Assembly to send to the Assembly of Divines at Westminster, some godly and learned Divines of the Church, whereby an uniforme reforme of Church government might be
be obtained; and thereby a more safer passage made to the settling of one confession of faith, the Liturgy or Directory of publick worship, and one Galloway, in all the three Kingdomes, and when for our faithfulness to our brethren in sending an Army to England to help them, the enemy had walled our land, and we were given to hope, and filled with the cup of astonishment, of waters of gall and wormwood, in our greatest midnight darknesse, it was as the morning sawning of the flourishing condition of the Isle of Britain, when we did reap first fruits of that blessed union of both Kingdomes by that National Covenant with the Lord the most high, and of the three Kingdomes amongst themselves, never to be forgotten, and when we received the Directory for the publick worship of God throughout the three Kingdomes, passed in Ordinance of Parliament in each Kingdom.

But now we are stricken with amazement exceedingely, when we reap no other fruit of our expence of blood, wastation of our Country, attendance on this Assembly four years, but in head of the nearest uniformity of the Churches of God in the three Kingdomes, in Religion, Confeffion of faith, form of Church government, Directory for worship and catechizing, a far more spacious and wide deformity in all these then there was before our taking of the Covenant, yes or since Christian Religion came first into this Island.

When we see a licensious toleration in one of the three Kingdomes of all sortes and wayes of serving God established by Law, and no limitation nor bordering provided to hedge in the filthy and lawless exorbitances of men, whose apprehensions and phantasies of the one only true God in three distinct persons, and of his revealed will in his word, are now by nature vain, superstitious, Idolatrous, blasphemous, impure, and devillish, false only a poore, narrow, and dubious cible of some few fundamentals that may be, and are by men of corrupt minde, changed in lyes and blasphemies.

We therefore the Commissioners of the Kirk of Scotland according to the trust committed to us, are necessitated in the name of Jesus Christ the only King and head of his Church, and as the commandment, and in the name of the
the Kirke of Scotland to protest, and by these presents doe protest and declare against the said pretended toleration as followeth.

1 Such liberty is inconsistent with, and repugnant to the word of God, Deut. 13.1, 2, 3, to ver. 12. Rom. 13.1, 2, 3, compared with Phil. 3.2. 2 Job. 10. where false teachers are called evil doers, 10 Ezra 7. 23, 24, 25, 26, 27, 28. Neb. 13. 15. 17. 21, 22, 25, 30. 2 Chron. 34. ver. 33. 3 Chron. 15. 12; 13. 16, 17. 2 Kings 23. 6, 9, 20, 21. Dan. 3. 29. Dan. 4. 26. 1 Tim. 2. 2. Rev. 17. 12, 13. 16, 17. Zach. 13. 1, 2, 4, 5, 6. Esa. 49. 23. Exod. 20. 8, 9, 10, 11. Levit. 29. 2, 6. Deut. 17. 2, 5, etc. Exod. 32. 26, 27, 28, 29. Numb. 25. 1, 2, 3, etc. Deut. 28. 18, 19, to ver. 22. Job. 22. 2, 10, 11, etc.

2 God severely avengeth and plagueth breach of Covenant, either with the Lord himselfe, or men. We therefore appeale to the righteouse Judge of the whole earth whose dreadfull name is ingaged in this Covenant.

Nor can we imagine that this Covenant is temporary, for we swear to continue in this blessed union all the days of our life zealously and constantly. Nor hath the Lord implanted his divine Image of making just Lawes upon any sometick power of the most free and Independent Kingdomes on earth, so as the breach of lawfull promissies, Covenant, Contracts, which are against the Law of God, of nature, of nations, should, or can be the subject matter of any sometick power, for God giveth no power to make unjust decrees.

The pretended liberty is against the Articles, matter, and ends of the Covenant, a Parliamentory power imposed for the not punishing of deformity as touching many Religions, must destroy the commanded nearst uniformity of the one only true Religion.

2 Nor can they defend the one only reformed Religion of Scotland commanding the Magistrate, the Minister of God to use the sword against false teachers, who give liberty to all Religions.

3 Nor can the word of God be our rule of Reformation, except this rule be one, and injoyne one only true Religion, and forbid tolleration of all others.

4 There
4. There can be no way to prevail to promote, cherish and support Herezie, and what is contrary to sound doctrine, as for publique authority by law to permit it, except we would praise and reward such fleshly ways.

5. The Lord cannot be one, not his name one in both Kingdoms, when by Law, multitudes of names, ways and Religions are tolerated.

6. Many Religions suffered, must be contrary to the true religions liberty of Christian States and Churches, when men are licenced to proffesse slavery and bondage, to the efficacy and power of error to believe, profess, and disseminate lies and blasphemies in the name of the Lord.

7. Many false ways of religions, both in the Scripture argue a change of Gods, for these that are no Gods, which Heathens doe abhorre, Jer. 2. 9, 10, 11, and a multiplying of Gods, according to the number of each Sect and Society, Jer. 2. 28, and a manifest countenancing of Scepticisme, of many Gods, and of no God, since then the Parliament not onely as Christian men, but as a Parliament, and as Magistrates have sworne the Covenant; they must sweare each one of them to defend his owne Religion, Familismé, Aristinisme, Aninominiisme, which he believes to be the true religion, and that as a Magistrate with the sword of God, and to to oppose his fellow members with his Parliamentary power, how then can the Parliament command others, or engage themselves to the Lord their God to indeavour the preservation of the one reformed Religion in Scotland, that we and our posterity may live in faith and love (for this is many faiths professedly different) and that the Lord may delight to dwell in the midst of us, and this is many Gods in the midst of us: and that we shall indeavour the extirpation of herezie, superstition, prophaneness; and whatsoever shall be found contrary to sound doctrine? It is not every Parliament man, who by law, may be of any Religion, obliged by the oath of God to endeavour the extirpation of the true Protestant Religion, since to him who is a Familist and Antinomian, it is herezie and contrary to sound doctrine? Are not Papists though known Papists, to be Judges, and Members of Parliament? why should they be debarred for their Religion.
8 The foresaid licentiousnesse is contrary to the indavour to preserve the Rights, Liberties of Parliaments, and just power and gruitness of the King, now both King, Parliaments, and all Rulers have the sword committed to them to defend the Church against Seducers, Wolves, Hereticks, false Teachers: and by the sword are to stand against the violation of mercy, righteousness, and the peace of humanie societies; and so against such, as from mere grounds of conscience serve God in sacrificing their children to God, promiscuous use of wives, a part of the liberty wherewith Christ hath made us free, community of goods; robbing the just owners of their inheritances and possessions, because the word faith, the meeke shall inherit the earth; lying and denying of our Religion before men. For should the Magistrate kill the father whose only conscience, nothathred (which is the only essentiall ingredient, to make killing of our neighbour without lawfull authority, that murthering of our brother, which by the law of God and Man, is punishable with death, "Deut. 19. 11, 12, 13. c. 4. 42. c. 19. 4. and the sword of the Magistrate) not any hatred (I say) or desire of revenge towards his sonne, whom he loves as tenderly as Abraham did Isaac, presseth out of mere religious obedience to God to offer his sonne to God in a sacrifice, he should not punish a murtherer, but offer violence to the conscience of his father; since the word of God condemneth this as false worship, not as murther, yea, as superstitious adding to the Word, and as wil-worship, "Deut. 4. 31, 32. ""Jer. 7. 30, 31.

9 Divers Religions being contrary to Christ, and the one truth of the Gospel, of their owne nature raise fire and sword betwenee, brethren, and the mother against the daughter in law, and must be a seminary of factions, and devilions, which is destructive to the unity in our Covenant, "Micah 7. 5, 6. ""Matth. 10. 34, 35. ""Luke 5. Verse 51, 52. ""Gen. 3: 16.

10 By which it cannot be possible we should defend one another in this common cause of Religion, except a reconciliation.
Natio

How the National Covenant obliegeth.

dilatation be made betwene the seed of the woman and the

11. And many being of divers Religions, must need
give themselves to a detestable indifferency and neutrality, as
touching the COMMON cause of God. Since it cannot be the
common cause of God, but of Satan, and of forcing con-
science by persecution to them. Many men, yea, its the cause
of God to many, to hate and persecute the Gospell by

12. By which means every man may relife from this
blessed union and conjunction, so far must he from zealous and
constant continuing therein all the days of his life, for Parliamen-
tary authority frees them to imbrace any new Religion,
contrary to the Protestant Religion.

13. And to what Church, Sect, or Religious Societies can
the Christian Magistrate be a nurse-father by his office? Is
it not to the one, only true Church of Christ, that pro-
feeth the sound faith? certaine the Scripture faith, as
the sonses of strangers shall build the walls of the true Church, so Kings
shall minister unto her, Ezeay 60. 10. And he must sucke the breasts
of Kings, Ezeay 6. 16. which evinceth, that Kings, as Kings
are by their Office to doe some princely and royall acts of
justice and favour for the good of the true Church, and
ture Religion: then must either the King by Office be in-
different and neytrall to all other Religions and Sects, which
must be inconsistent with his duty, as nurse-father to the
Church, Ezeay 49. 23. whose part it is, that according to his
place he take care that the children sucke not poyson for
nulke; or he must be neytrall to all Religions except to
the only true Religion, though he himselfe be an Arrian,
or Socinian, or of opinion that all Religions are to be tol-
erated by the Christian Magistrate, in which regard, it
would seeme, such are not capable to be Magistrates in a
Christian Society.

14. Nor can the Magistrate promote Reformation against
all liets and impediments, No not heresie, which is a worke of
the flesh; if both he may take, and give licence to all under
him to professe what ever way shall seeme good, to the di-

15. No
15. No Church can indevour, according to our Covenant, for the power and purity of Religion, if any, Jesus, any that shall seduce and tempt the flocke or any of them to Idolatry, or abominable Hereies, or make defection to Judaism, or Familisme, which denyeth, as the Antichrist doth, that Christ is come into the flesh, if they purge not out such leaven, and withdraw not from them, and deny not to them lodging, as the word of God teacheth us, Rev. 2:14, 20, 21, 22. Tit. 3:10. Rom. 16:17, 18, 2 Thess. 3:13, 15. 2 Tim. 1:12, 3:5, 6, 7, 8. Tit. 3:10. 1 Cor. 5:5, 6, 11, 12. 2 Cor. 10.

16. Nor can we give a more publicke scandal and just offence to the best Reformed Churches, with whom we are toendeavour the nearest conjunction and uniformity in Religion, then to cry against both their doctrine and constant practice in that they teach a necessity of both Civill and Ecclesiasticall censures against reuersus wolves who spaire not the flocke, and truse not, with Elim, the Sorecerer, to pervert the right ways of the Lord.

17. And we dare appeale to the consciences of our brethren in England, when we did willingly enter in the Covenant of God, to dye and live, sinke and swim, give our lives with, and for them in this common cause of God, if they did not conceive our downeright and ingenious sense and meaning of the Covenant to be against all such pretended liberty of Conscience, for which cause sundry of them joyning with us as friends, yet did refuse to take the Covenant, or if they did understand liberty of professing Socinianisme, Prelacy, Papery, Familisme, Hereies, or any thing contrary to sound doctrine; or if they did beleive their brethren, who in the simplicity of their hearts did rather chuse to suffer affliction with the people of God, then injoy their owne pleasures and peace for a season, or that the honourable Houses had any such sense, when in the returne of the Parliament of England, p. 637. in their Letters and Declarations, they invited us to joyne in Covenant to endeavoer an uniformity of Doctrine, Worship, and Discipline with them, which sense, if any had, (for we shall beleive the honourable Houses, invited not us to refuse our selves), and the Reformed Religion with
with any such argument, shall not the Lord search out such double equivocation, and jugling in the sacred Oath and Covenant of God? nor doth the word of God evidence to the consciences of men, that there be some few fundamentalls, in which Arians, Familists, Socinians, Seekers, Arminians, Anabaptists, &c. agree, and that the Magistrate must punish such as profess and teach false doctrine in these, but in all these other points that border with these fundamentalls, both, magistrates and Church are to leave men to their owne conscience to waste and destroy soules as they thinke good, without any controle, except in such smooth rebukes as Eli gave to his sonses, or exposing of the word of truth to mockery, after admonition an hereticke is not to be instruscted at all by the word, nor doe we, by our doctrine more make the sword of the Magistrate a spirituall means as touching mens consciences, by which they are converted to the sound faith, as concerning the duties of the first Table and doctrine of the Gospel, because the Magistrate punisheth false teachers, then Libertines doe make it a spirituall way of converting soules from murthers, rapes, sodomies, robbery, lying, to a sound conversation, in matters of the second Table, who doe hold that the Magistrate beareth the sword for punishing of murthers, adulterers, and such as faile against the second Table; for in either the sword hath no spirituall influence on the conscience, nor is it any thing an ordinance of God for converting of heretickes, but to hinder perverting of the right ways of God, and for our externall right walking as touching the outward man in all the duties of both Tables, that we hurt not one another in civill societie:

Petition to the King, inviting him to return to his Parliament.

Declaration from the Parliament to the State of Scotland by Mr. Pickle 1642.

Petition to the King, 1643.

Sept. 11.

This new liberty destroys all that the Parliament hath done, saith, suffered; for the Honourable Houses doe profess before the everliving God, the safety of Religion; laws, and liberties to be the chief end of all their counsells and resolutions; also that Scotland had lovingly invited them to a nearer and higher degree of union in matters of Religion and Church-government, which we (say they,) most willingly embrace and intend to pursue:

The Honourable Houses declare, they have for the just and necessary defence of the Protestant Religion, his Majesties person, Crown.
How the Nationall Covenant obligeth.

Crownes, &c., taken up Armes, and appointed and authorised Robert
Earle of Essex to be Captaine General. The same was the end
of the Kingdome of Scotland. Now can it be dreamt that
the end of either Kingdomes, united by Covenant and com-
pact in this warre, was to spend lives and fortunes, for lib-
erty or licence to many Religions? or can any say but
the intent of the Houses at that time was to oppose, never
to countenance, and rolle(ate as now professedly they do)
Brownistis, Anabaptists, Familists, Aminomians, Socinians, Ari-
ans, Seekers, and Libertines, who are for all Religions?
should not we have had bowells of iron, if in charity, wee
had not beleived our brethrens words, oaths, professions?

The Honourable Houses ingage the whole Kingdome of
England to take the Covenant by their Commissioners in a
Treaty betwixt the two Kingdomes, which Treaty was ra-
tified in the Parliament of England, and both Kingdomes
agree that no means was thought so expedient to accomplish and
strengthen the union, as for both Nations to enter into a solemn
League and Covenant, and a forme thereof drawn and presented to
the Convention of Estates, and Generall Assembly of Scotland, and
the two Houses of the Parliament of England, and hath accordingly
beene done, and received their respective approbation, and

I. Proposition. It is agreed, and concluded that the Covenant
presented to the Convention of Estates and Generall Assembly of
Scotland, and sent to both Houses of the Parliament of England
to their brethren of Scotland, and allowed by the Committee of E-
states, and Commissioners of the Generall Assembly, be sworne and
subscribed by both Kingdomes, as a most necesse, and conjun-
tion between them, for their mutual defence, against the Papist and
Prelatish faction, and their adherents in both Kingdomes, and for
purpouse of the ends express in the said Covenant.

II. That an Army (of the Kingdome of Scotland) shall be levyed
forthwith, &c., Which Treaty is approved by each Parliament
respectively, and by the Parliament of England, 1643. No-
ven. Now whatsoever power the Parliament of England hath
in relation to England to alter, make and unmake Laws as
shall seem most fit to the wisdome of the Houses, yet they
neither have nor can have power against the Law of nature
and Nations to alter, retract or breake their promise, agree-

N n

ment,
How the National Covenant obliges.

Mr. Phillip Nye, in his exhortation before he read the Covenant, which was taken by the Parliament of England, and Assembly anno 1642 Decem. at Margravine Church.


Ordinance of Lords and Commons anno 1642 Feb.2.

Ordinance of Parlam. 1643 Feb.9.

Mr. Phillip Nye, in his exhortation before he read the Covenant, which was taken by the Parliament of England, and Assembly anno 1642 Decem. at Margravine Church.

To the General Assembly.

The Honourable Houses must intend a quite other thing then pretended liberty, when they according as they are obliged by the Treaty of both Kingdomes passe an Ordinance that the Covenant be taken throughout the Kingdom of England, and Dominion of Wales, and their names to bee returned to the Houses, who shall refuse. And an Exhortation is framed by the Assembly for taking the Covenant, which was approved by the Houses, and printed by a special Ordinance, to wit, That no faithful English heart be afraid to joyn with our Brethren of all the three Kingdomes in this solemn League; as sometime the men of Israel (although under another King) did with the men of Judah at the invitation of Hezekiah, 2 Chro.30. -- And as Ezra and Nehemiah, Ezra 10. Neb.9. drew all the people into a Co-
nantly without any special commission from the Persian Monarchs (then their Sovereigns) so to doe, albeit they were not free Subjects but Vassals. And the two Kingdoms jointly declare that not onely Papists, and Papists Recusants, and Irish Rebels that are actually in Armes against the Parliament, shall lose for no favour, but be punished as Traytors, but also all Newtralists, all the ignorant and simple that were seduc'd, or compelled to take Armes, all of the Scotch Nation mis-led through private respects, all dividers between the King and his Parliament, if they would expect pardon and favour, should speedily take the Covenant, and joyn heartily and really in the defence of this Cause. Nor can the examples of Ezra, Nehemia, and Hezekiah be good Divinity then, and bad now, or the plea of not forcing the conscience be then weake, but now strong, except wee dreame that Parliaments by a Nemothick power can alter divine truthes; which wee are unwilling to beleevse of the Parliament of England.

Such a tolleration must thwart and crose the profess'd sincere intentions of the Honourable Houses for uniformity and the advancement of true Religion, out of which there will also undoubtedly result, a most firme and stable union between the Kingdomes, and contrary to that proposed end of the Covenant, and of all our travels for Reformation, which the Assembly of Divines testified at the special command of the House of Commons assembled in Parliament to be aim'd at by both Kingdomes in this defensive warre, in letters sent to the reformed Churches abroad in France, Helvetia, Geneva, Wallachia, &c. (what a letter most contradictory to that might they now write?) whereas this tolleration must be the sad scandalizing and sorow of all Reformed Churches in the Christian world, the joy and triumph of Papists, the mocking and despising of the ways of Christ, to Heathens within, to Atheists round about, the sadding of all the godly, the condemning of our former ways, as acts of apostacy from God, and rebellion and dis-loyalty to our Prince.

The Houses also declare, if his Majesty had not denied his consent to a Bill for an Assembly of Divines, they had long since manifested to the world their utter dislike of Brownisme and Anabaptisme. Nn 2

The Declaration of both Kingdomes anno. 1643, p. 15. p. 7, 8, 9, 10

Letters of the Assembly of Divines and commissioners of the Church of Scotland, to the Baphtist, French, Helvetian and other reformed Churches, anno 1644.

We indevours (making the word our rule) the nearest conformity to the best reformed Churches and assemblies in all the Churches of the three Kingdomes.
Decla. after the battle of As Kenton.
Remon. of the Parl.


Ordin. 1645. Octo. 20. Ordina. 1645 march. 14:

As also, that it is farre from their desire and intentions to let loose the reins of Discipline and Church Government, and to let private persons, and particular Congregations take up what form of worship they please, but doe hold it requisite there should be, through the whole Realm, a conformity to that order which the law injoyes according to the word of God.

We was invited, to bee instruments of a glorious Reformation for a nearer union in Church-government against the common enemy in the Cause of God.

The Commissioners of England say, the Parliament desires a nearer conjunction in forms of Church-government, Directory, Confession and Catechisme, and utter extirpation of Prelacie the most effectual and ready means, whereunto is now conceived to be the stiffer union and league between the Nations, and our assistance of England by an Army.

It rejoiced the hearts of the Godly in the three Kingdomes, when the Houses passed an Ordinance for the director of publique worship, to be used in all the three Kingdomes, and laid aside the book of Common-prayers, and burdenous Ceremonies upon a resolution professed to the world, according to the Covenant to reforme Religion according to the word of God, and the example of the best reformed Churches, which was accordingly approved and ratified in the Parliament of Scotland, if wee then turne backe againe from that begunne uniformity, what doe wee also but pull downe and destroy what we have builded? Especially since uniformity, which we sweare to indeavour in our Covenant, is cryed downe by Familists, and Antinomians, and all externall worship and profession of Christ before men, as indifferent, and all Religion retniched into onely things of the mind and heart; upon a dreame that the written word of God is not our rule oblieging us, but an inward law in the mind beyond, all ordinances, must regulate us now under the Gospell.

The Honourable Houses in rules and directions for suspending from the Lords supper, enumerating most of the fundamentals, doe by divers Ordinances evidence they are by law to bee punished, who professe or teach contrary to these.

And in rules for trying of Ministers before they be ordained.
dained (though thousands now are constant Preachers without any ordination at all) the Minister must be able to defend the Orthodox doctrine contained in the Scriptures (as the Scripture saith, 1 Tim. 3. Tit. 1. 9, 19. 1 Tim. 4.) against all unsound and erroneous opinions, especially those of the present age, such as these, of Arrians, Socinians, Arminians, Ane-baptists, Brownists, Familists, Antinomians, Libertines, Seekers, &c. Where the Houses mention the great duty lying on them, to settlematters concerning Religion and the worship of Almighty God, and have continually before their eyes the Covenant, which they have so solemnly taken, and in pursuance of the ends of the Covenant have removed the book of Common-prayer, with all its unnecessary and burdensome Ceremonies, and have established the direction in the room thereof, and have abolished the Prelatical hierarchy by Arch-Bishops, Bishops, and instead thereof have laid the foundation of a Presbyterian Government in every Congregation, with sub-ordination to Classical, Provincial, and National Assemblies, and of them all to the Parliament.

Both Houses of Parliament, and the Parliament of Scotland agree that the King's Majesty take, or at least approve and ratifie the Covenant, and that all the Subjects of either Kingdoms sweare it. What then shall become of the Covenant? shall it not be buried, if a law passe it shall be voluntary to men to take it, or not to take it.

The Honourable Houses ordaine, That any preaching or writing, or maintaining such errors as doe subvert any Articles of the true Protestant Religion, shall be excluded from the Lords Supper, and in case of refusal to comple before the Eldership, or obstinate persisting in the error shall be imprisoned by the Justice of peace, till he submit to order.

The Houses give thanks to the Commissioners of the Kingdom of Scotland, that the Lords of privy Council do so faire respect the welfare and peace of England that they are pleased to second the desires of the Generall Assembly of that Church for unity in Religion, and uniformity in Church-government in his Majesties three Kingdomes. We cannot thinke the Honourable Houses would passe an Ordinance for an universal Fast through all the Kingdoms to seeke assistance from God to suppress Heresies and Errors, except the whole

Propositions of peace sent to the King to Newcastle an. 1646 July 15. and now again 1647 Sep. Ordinan. 1646 Feb. 4.
whole land be injoyed to take the name of God in vain, if it were not the will and mind of the Houses to detest liberty of conscience, especially since in the Ordinance, they mention the wonderfull assistance of God since their engagement in the Covenant, in which they are to endeavour sincerely, really, and constantly the Reformation of Religion in doctrine, discipline and worship, and the extirpation of Popy, Superstitioun, Heresie, Schism, and Prophanenesse, and whatsoever shall be found contrary to sound Doctrine, -- And that they are resolved to improve the utmost of their power, that nothing be said or done against the truth, but for the truth. Now by the utmost of their power they must meane their Parliamentary power of the sword committed to them as the Ministers of God; for that is their utmost and highest power, otherwise all private men are to improve the utmost of their power for the truth.

In the Ordinance for Reforming the University of Oxford, the Honourable Houses ordaine to punish those that take not the Covenant, or oppose the execution of the Ordinances of Parliament concerning the Discipline and Directory.

The Honourable House of Commons say, their true and real intentions are, and endeavours shall be to settle Religion in the purity thereof according to the Covenant. Nor can the Parliament loose men from the oath of God, nor put any exspansion on the Covenant, other then the words naturally hold forth, nor can any one Parliament obtrude any Law interpretation of the Covenant on the subjects, different from the true sense and genuine meaning conceived by the Parliament of the other Kingdome, since it is not the Covenant of any one single Kingdome, nor can we say without mocking of God, and dallying with the oath of God, that the Covenant was conceived in any such doubtfull, equivocall and twosided sense, so as each Kingdome may Ieware it according to their own sense, and the sense for, or not against the pretended liberty of conscience, the other for it.

And both Kingdomes hence the end of the Warses, an abundant reward of all that we can doe or suffer in this cause to settle Religion, and we have resolved and decreed never to lay downe Aines, until truth and peace be settled in this Island upon a firme
foundation for the present and future generations. Then whatsoever Kingdom shall resile from the Covenant to a detestable liberty of all pretended truths, as they break with God, so must they break with men, seeing the two Kingdomes are mutually and reciprocally ingaged to one another in the meanes and the end, and they must looke that the righteous God shall avenge breach of Covenant, and such apostacie from his truth, with the saddest and heaviest of judgements that we or our fathers have heard of, the rumour whereof shall cause our cares to tingle.

The Honourable Houses profess an union in doctrine, discipline, and worship, to be a more strong bulwarke against the bloody practices of Papis, and deceitfull errors of other Seftaries, and more profitable use of the Ministry. Other Seftaries p.4. can be no other then such as swarne and abound in the Army and Kingdom.

And this diversity of Religions by tolleration utterly weakens, yea and dissolveth the blessed union betweene the Kingdomes: For the Houses say, Religion cannot be altered in the one Kingdom without the other, and the Lord would not have put it in the hearts of both Kingdomes, if he had beene minded to destroy us. They acknowledge that Religion is the band and foundation of the safety and happinesse of both Kingdomes. When therefore God suffers it to enter into our hearts to breake our Covenant with God and our Brethren, the Lord hath a minde to disquiet the inhabitants of England, so as the fierce anger of the Lord and his jealouse must smoake against them as fire.

The Reverend Assembly of Divines give their sense of this pretended liberty to be against the will and minde of God in his word.

FINIS.
CHAP. XXIII.

The place Acts 5. v. 34. to wit, the counsell of Gamaliel, discussed, and found nothing for liberty of Conscience.

The most of the strength of Master John Goodwin's Argument, stands thus, Theomachia, ser. 2. 11. This doctrine, or way, is either of men or of God (saith Gamaliel.) If it be of men, you shall not need to repress it; for it will of itself come to naught; which he proves by the instances of Judas and Theudas. If it be of God, it is in vain to strive against it; for it must prevail, and the counsel of Heaven must stand; for then ye run the hazard of fighting against God, and incurring the displeasure of the Romans, by whose course ye and mere grace you have the liberty of capital punishments.

The Grounds that Master Goodwin lays down, are, Gamaliel at that time was a convert, and took on him the patriciny of the Apostles.

2. His reasoning to absolve them is Orthodox and sound, and from the holy Ghost.

3. It holdeth, That when Judges are not infallibly persuaded, (as these were, not knowing the way of Christ,) to coerce any Religion or way never so false, is persecution, straining of free consciences, and fighting against God:

I Judge John Goodwin hath ploughed with the Heifer of Vaticanus, who writes a virulent pece against Calvin, and condemns the burning of that Monster Michael Servetus, brings the same argument. Vaticanus (some think, it was Castalio, adversus Calvinum) Num. 10: and Bellius, arg. 3.

But 1. Though Libertines espouse and own the Argument.

Calvin tenures both Gamaliel and John Goodwin Commen, in Acts 5. 34. Ceterum si quis omninorite expendat, indigna est hominir prudens et sencentia (Gamaliel). Sei quidem a multis haberi pro innocentia eis Anabaptitorum perperam judicare vel hinc autem clarè patre. Quod hoc modo abstinendum esse ab omnibus penis nec amplius ullum maleficium corrigerendum, vere quidem dictum non posse tullis consilii dissolvi quod, ex Deo est; quod autem ex hominibus minus firmum esse quam ur. consitar, sed hic perperam colligitur, ceterum, potius videndum quid Deis nobis mandet. Vult autem maleficia a nobis coerceri, in humen seminem instituit Magnificatus est; glori, dio armavit, Rom. 13.
ment of Gamaliel, as from the holy Ghost, to condemn all use of the sword against false teachers; yet it is Gamaliel's rotten Diatome, not the holy Ghosts. 2. Abstain from these men, as according to the medium or reason of Gamaliel, speak no boasting words, Deale not usurallly with the conscience, though ye by office, ought so to do, as sitting in the chair of Moses, sat lest ye use the sword against them. The reason is, if the Doctrine be of God, it shall stand, and ye are no more to fight against God, with the tongue, than the hand, and with corrupt reason, than with a steel sword; and if the Doctrine be of men, it shall fall of will, neither they are you to preach, nor with the arm of flesh to act against them, and the word in the Greek is, stand up from them, and in the Syriack, וֹלַחַח וָהָסֲמַכַּהוֹנָמָכַכ וָאָסֵבַּה יָסֵבַּהוֹנָמָכַכ, v. 38, Let them alone, v. 38, and the intention of Gamaliel, if he speak as a Convert to Christ, (as Goodwin and Haklauus suppose) must import no less.

2. The Argument is as strong in the matter of adultery, treason, bloody rebellion, and murder, against the lawfull Magistrates power, coercing all disorders against the second table, as against Religion or a way of God of men, by which we worship God, and therefore (as Beza sayth) The man was no favorer of the Gospel, but feared the evil that might follow upon the displeasure of the Romans. And Piscator and Gualther say well. It was an evil, comfess, Gualther sayth, Since the scope of Gamaliel was only to save the Apostles from present danger, they abuse this argument, who thereby stroke all discipline civil and Ecclesiastical: For the Magistrate bears not the Sword in vain, and ought to extirpate Herefie by his Office. And Calvin saith, It was a sentence unworthy of a wise man, because that which is of God shall stand, Gamaliel's consequence is null, that therefore the Magistrate whom God armed with the Sword should do nothing against same. The consequence is as strong, in murders, Particides, Sedition, as in Herefies whatever.
Vaticanus, sicut Bullinger, a contrario to Calvin in Gamaliel's argument, but both commend the moderation of Gamaliel. But Bullinger saith, Adversus, Anab. lib. 5. c. 9. Nil in deo iniquum & injustum de quo dici non potest. Si ex deo, perficierit, si non ex Deo sponse celabit.

Gamaliel's argument proves so strongly that murthers and adulterers should not be punished, as that men ought not to bee punished for their conscience.

They went after him, as their Captain in the fields. And the other Judas of Galilee drew away much people; now they were drawn away, in a course of tumultuary rebellion, as is clear by the two words, they obeyed him, and disperse firm, they were scattered as a people of men, than these men were not only false teachers, but levied men to rise against authority, as Aymon. bapists doe attest them: so shall it follow, that when men rise in bloody murthers and insurrections, we must leave them to God; for when they rise to cut the throats of innocent people, whether that serves for the people of blind zeal, or a treasonable designe rate them in arms, their way is either of men, and so God will bring it to nought, and we must sit still and suffer our selves to be murdered, contrary to the law of Nature, because God will not fail to crush these novators, and firebrands, or their way and courses of God, and so, yet we must sit still, and all the most just defensive warses shall be unlawfull, for if we stir one foot against them, we run the hazard of the bold blind Gyants to fight against God, it is alike to the dilemma of Gamaliel, whether he speaks of Judah, the Magician or Sorcerer, as Josephus antiep. lib. 20. cap. 2, and Euseb. who rose in the time that Cæcilius Pedus governed Judæa, who laid he could divide Jordan, and gathered his men to the banks of Jordan in the fourth year of Claudius; or if it bee Theudas, that rose long before Festus, before the reign of Agrippa, who
who did reign seven yeares under Caligula and Claudius, or who this Judas was, it is sure the argument will prove that Magistrates are not to draw their swords against rebels, nd traitors, and this subverts all policy and Government civil or Ecclesiastical.

3. The Argument of Gamaliel cannot conclude that God is lesse watchful, and lesse severe to take vengeance on Sorcerers, Murtherers, Lions and cruel tyrants, bloody and deceitful men, than against new false religions, for if the way of Robbers, Conspirators, Armies that rise in rebellion against their masters, Covenant-breakers, bee of men, God will make it to nought and destroy it, as he overthrew the way of Theudas and Judas, as is cleare. God turns the way of the wicked up side down, Ps. 146. 9. And the bloody and deceitfull man shall not live half his days, Ps. 55. 23. And, so shall the old Lion perish for want of his prey, Job 4. 11. and shall want and suffer hunger, Psalm 34. 19. ergo, Job or any Magistrate, should refrain from plucking the prey out of the jaws of the oppressours, contrary to Job 29. 16, 17. or the way of Oppressors bee of God, and if God have armed them with his power to be a scourge, Rulers should not defend the sinner, the widows, and the stranger, from the paws of the Lions and Murtherers, but should refrain; why? If God's power bee with them, we resist the power of God, we fight against God. Nor is it enough that the patron of liberty, Servetus and Goodyear tell us in dead some things, such as controversies of Religion, we should refrain from drawing the sword against men, for their conscience, and religion, because we know not infallibly, but their way may be as well or rather the way of God, than our own, and then we run the hazard of fighting against God Omnipotent; and when it is dubious to me, but it may be the way of men, it is safest to leave it to God, and that we hold back our hand from offering violence to them, for God will save our Labour, and burne the bow and flubbe of mens drossie inventions, and what need then is there to file the edge of the Magistrates sword, in a dubious case, when we have not certainye of faith, that the new Sectaries way is of men and Satan?

Answ. 1. Pharaohs tyranny in detaining the people in bondage, notwithstanding of the wonders that the God of the Hebrews wrought by Moses, was as doubtfome to him to be
Tyranny, since his God-Idol of Egypt did the like wonders by the Magicians, as controversies of Religion are, and blindness in duties in the second table, when Judicial, and from the power of the prince of darkness, is as strong and may as much make men excusable, and shield them from the sword of God or man, as blindness in the duties of the first table.

2 This Answer does oyle the head, and flatter the wilful and malicious ignorance of Pharisees, who both knew Christ, and where he was, and were convinced that the Gospel was from God, and that the miracles of Peter and John caused nothing short of the Miracles of Moses, in point of glory and power, and by this all the Seducers, even such as Lin against the Holy Ghost, as did these Pharisees, shall bee tolerated, because we know not infallibly, but their Anti-gospel and blaspheming of God, and his Son, may bee the way of God, and therefore we must refrain from lifting a tongue against them, and they know not but our Gospel may be the Gospel, or it may be the divinity of devills, and by this the knowledge of the Elements and first fundamentalls of the Gospel, to wit, that Jesus died, rose againe, ascended to heaven, and through faith in his name, Jews and Gentiles are saved, the only doctrine for which these Apostles were perfected, shall be mere Scepticisme, and an adventuring fluctuation; wee must leave to God either to reward and establish or to annihilate or crush this way of the Apostles: we must not oppose it, because no mortal man with certainty of faith can oppose the most false way, though as clear point-blanke contrary to the Gospel as noon day to blacke midnight, but he must run the hazard of either fighting against God, or invading the chaine of God, or of bringing to nought, that which God onely brings to nought, and of striking, but not in faith, him whom God will have us not to strike.

But 3. This argument of Gamaliel, and Mr. Goodwin, must conclude that we must not utter with the tongue, or argue by the Scriptures of God against any false way. 1. It is dubious to us as to the Pharisees, and to all Christian Magistrates who are infallibly in no Gospel principle, and so they can—
Gamaliel's counsel is nothing cannot in faith draw the sword where the certainty of faith does not lead them, for fear they fall upon Grant fighting against God, in view of acts of justice. But to neither should Vaticanus, Minus, Celsus, Mr. Godwin, nor any smite with the tongue Presbyterians, Socinians, Antiscriptorians, or fight against their way by Scripture arguments, because their way may be the way of truth, as well as yours, and to fight against any truth of God, when ye know not, but it may be truth of God, is a fighting against God, and so al preaching, al writing against Heretickes shall be a fighting against God, for it is no more lawful to fight morally then physically against God, or his truth, and that without faith and infallibility, for to reproach any precious truth of the spirit in Saints, and call it a lie, must be to reproach God and his Son Christ, as to deny any truth of God before men, is to deny God and Christ before men, Matt. 19. 32. Mark 8. 38. Luk. 9. 26. 2 Tim. 2. 12, 13. 4. This Dilemma of Gamaliel's faith, any way or Doctrine of men must be refrained from; and nothing can be done by Magistrates or Ministers, nor spoken on the contrary, because God himself will have it referred to him, that he may bring it to nought. Now by this Argument we are not by teaching and Doctrine so much as in us lies, to hinder grievous wolves to draw disciples after them, and corrupt hearers to gather to themselves an heap of teachers, by preaching the contrary found Doctrine, contrary to Acts 20. 28, 29, 30, 31. 2 Tim. 4. 1, 2, 3, 4. Tit. 1. 10, 11, 12, 13. For if we are no more to convince, refute, and rebuke false teachers, except we could do it in faith and assurance, that their way is of men and false (since all we do, or do not, speak, or speak not, must be in the persuasion of faith, else we sinne, Rom. 14. 12, 14, 22, 23.) then Christian Magistrates can punish them with the sword. 2: We can no more fight against a way of God (for so the heretick to death under torturing, Procesterf) and you have no faith; on the contrary (say Liberines) with the tongue, nor with the hand. Yea, we can no more labour to suppress what God only, in his sole prerogative of providence, immediately working ought to suppress, and that in a mediate providence.
of our own making, with preaching, refuting, watching
over the flock, stopping the mouthes of gain-layers, then
we can indeavour the suppressing of it with the sword.

5. Gamaliel intended to have the Apostles, not to be med-
led with, either because godly men, and Disciples of Christ,
as he was; or because their way was dubiously, not no-
tively and manifestly falle; if the former, Then 1. Godly
men, though in an evil way, though they murther, play
the Traytor, Rebell, commit adultery, are not to be any
way censured. This is the way of Anabaptisme, that lets
all believers above and beyond the reach of the Magistrates
sword, and his dilemma cannot have this sense; for if god-
ly men, as godly men are upon this formal reason, be-
cause godly men must not be punished by the Magistrate;
neither must they ever at all be punished for the acts of op-
pression, or murthering, or treacherous dealing, or adul-
tery, for it is cleere in the person of David, Lot, and others;
that they remained godly, and Saints, under those acts.

2. It is said, not proved, that Gamaliel being a secret Dis-
ciple of Christ, as Nicodemus was, favourred the Gospell, and
the witnesses of it; for the Text insinuates no such thing,
but that God used him as a morall moderate wise man, to
save the Apostles from death, for fear of politick inconven-
ences; 2. Anabaptists can have no better grounds then Pa-
pistes, for Lorinus, Salmron, and some Jesuites, thinke so;
they tell us that Gamaliel was the master of Paul, Barnabas,
and Stephen, and counted among the Martyrs, and that his
body was found with the reliques of Stephen and Nicodemus,
as Baronius faith, Clemens in his Recog. li. c. 9. Beda faith,
he was a companion of the Apostles; but Occumenus and
Chrysostome say the contrary. 3. The best can be made out
of his speech, is dissimulation to save the lives of the Ap-
opistes; for 1. he will have the Counsell to carry themselves
to the Gospell, the onely instrument of their salvation as
Neutrals; and wils them neither to try it, and believe, nor
to persecute it. Againe, if the Counsell must not dare to
meddle with the Apostles, because their way was dubious;
he proves that the Counsell, as Magistrates, should not in-
terpose their sword, but leave them to God, by a weake ar-
gument.
gument, because the Romane Magistrates left not Theudas and Judas to God, but tooke order with them, and killed, and dissipate all their followers; so that the contrary follows from his reason. That the Councell should not leave them to God, and his immediate revenging hand; for immediate providence cannot be the rule that the Magistrate or Church must follow in punishing ill-doers, and in censoring scandals; the revealed will of God must be their rule; but let them alone, because God shall bring them to nought, by Gama- liel's Logick, shall leave the Rulers of Church and State to immediate providence.

6. The Councell had power of Ecclesiastick Censures, and of calling out of the Synagogue, at which the Romans took no exception; but this Dilemna proves they should be left to God, as touching all censures, and that they should have leave to ruine their own soules, and the soules of millions, in a pernicious way, against Moses his Law, and the onely true way of God, as they conceived.

CHAP. XXIV.
Whether punishing of seducing Teachers, be inconsistent with the meeknesse of Christ, place Luke 9. 54. discussed.

Liberines cry much for the mansuetude and clemency of our Saviour Christ to be a skreen and shield betwixt false teachers and the sword. So Arminians, Apolog. c.24. fo.279. If Christ will not permit to his Disciples a desire of punishing, out of zeal and love to Christ, to whom the Samaritans denied lodging, far lesse will he permit Christians to punish Hereticks for their conscience only. But Christ proves the former to come from a spirit not such as was in Elias; 1. That spirit is sharp and bitter. 2. tendering to destroy lives, which I came to save. 3. not acceptable to me, in that you would destroy for Religion, and this is against all cruelty for Religion. So Vaticanus, Num. 1. 16. So Munus, Cels. Answ. 1. Theophilatus's faith, it is an example of blinde anger or zeale, the Samaritans did sooner believe by clemency than by fire. But i to consume a whole City, men, mothers,
mothers, and fucking children, and many innocent people
not for Idolatry, there was need of an expresse Law of God,
and (as Hieronimus faith on the place) the known will of
God, though there was a Law, Deut. 13, of destroying a Ci-
ty that maintained Idolaters, that tempted to follow
strange Gods, and kept out against all Israel, and so defied
Israel and their God: Yet we finde not the executing of
such a temporary judicall Law, without asking at the
mouth of God. Here the fiery Disciples shape a way of their
owne to Chrift, in revenge, in asking fire from Heaven.

2. Neither here, nor in the case of Elias, was Idolatry or
false worship the quarrel, but denying of an act of hu-
marty to Christ, to wit, not lodging of him; and because
Christ would have nothing done or said against Samaria, for
this shall Libertines (I must use this name, because of the dan-
gerous error) infer upon the same grounds of Christs meek-
ness, that therefore Pastors ought not sharply to rebuke,
and Magistrates may not in a well ordered City, reprove
and punish such as refuse an open Inne to innocent stran-
gers, against the Law of nature. For this conclusion fol-
lowes as well as theirs.

3. Elias desired not fire to come downe and burne Cities,
men, women, and fucking children, but fifty and fifty mur-
therers that came to kill him, or then to bring him to a
Tyrant, who against all Law, fought his life, and so the
case was not atike.

4. There is no ground in the Text, that Christ condemnns
Elias as too severe, but the Disciples at too vindictive; and by
this blasphemers, and obstinate open despiers of Christ and
the Gospel, should not be punished. *Vaticanus faith, Nu. 1. 29.*
sect. seq. If they deny God, and blaspheme the holy Doctrine of Christ,
and detest the holy life of the godly, *Eos ego relinquuo Magistratibus puniendos, I leave them to be punished by the Magistrats, not for*
their Religion, for they have none. *Sed propter irreligionem, for*
their want of Religion. So were the Samaritans void of Reli-
gion, and blasphemers and maligners of the Gospel, and
of Christ, and (as Libertines say) by this Text not to be pu-
nished; and yet the Text declares them to be irreligious
and prophane Atheists, and so to be punishable. *But it is not*
our minde (faith Minus Celsus) pag. 24. to compare and resemble

*Hieronimus in loc. ut Apostolicus fermo haberet effic-
entiam voluntatissimi Domini; nisi enim ille jussit fru-
frata dicunt Apos-

*The case of Eli-
as calling for
fire from heaven,*
*and of the Apos-
tles, Luk. 9,*
*much different.*

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*The case of Elias calling for fire from heaven,*
*and of the Apostles, Luk. 9,*
*much different.*
by this Test, Samariians to Hereticks, and Ministers of the Word to Magistrates, for that were to no purpose, but to condemne all crueltie flowing from desire of revenge, in the matter of Religion.

Answ. If so, the Argument is much weaker than it was, for we condemne cruelty and desire of revenge in the matter of justice, as well as of Religion; for Libertines beg the question when they will have no bloodshed for blasphemy; but it must be cruelty and desire of revenge; for there can be no greater cruelty then for a Christian Magistrate to suffer bloody wolves to prey upon the flock, and false teachers to hunt soules, and destroy them. It was justice, not cruelty, yea mercy to the Church of God, to take away the life of Servetus, who used such Spirituall and diabolick cruelty to many thousand soules, whom he did pervert, and by his Booke, does yet lead into perdiction.

2. The mature object of the Discipes furious and blinde zeal was not Religion, but refusing of lodging most inhumanely to Christ, because the Samariians did not receive him, for his face was as though he would go to Jerusalem, Luke 9. 5. and the Samariians so maliced and envied the Jesus, that because he aimed to go to Jerusalem, being so glorious a Prophet, and famous for holinesse among them, they refused him lodging. Then surely they had an eseme of Christ as a rare and singular Prophet, and would have monopolized him, as a Samarian, and worker of miracles as their own, and envied that he should go to their enemies; though I deny not that the Samariians had too base and irreligious thoughts of Christ, yet that was not all the injury they did to Christ.

3. The Samariians worshipping a false God, They know not what, Joh. 4. 22. and no salvation being in their Religion, cannot be called Hereticks; and we confess, to burn Cities, because the in-dwellers are of a false Religion, is no fit way to convert them to the true Religion; and because the Apostles, to whom God hath not given the sword, but onely the spirituall armour of the word, 2 Cor. 10. 5. are not to use fire and sword; and that out of a vindictive spirit against Samariants, who despise Christ and the Gospel, it is no consequence. Ergo, Christian Magistrates by
by this place, Luke 9. must not use the sword against false teachers and apostates.

4. I grant, Christ the Mediator, and the Embassadors of peace, whose office it is to save soules, are not to kill men because they are of another Religion, then they are, or because they seduce soules; nor are we to neglect what Beza faith against Monsfortius, p. 160, in opus de punien. here. Elias did from God's command, what he did; the Disciples call for fire from a wild spirit. 2. It was not a proper function for the Apostles, nor had they any extraordinary calling from God, as Elias had. 3. There is one confederation of Elias, who came to restore Religion after great apostacy; another of Christ, who came to propagate the Gospel. I see not much inconvenience in the answer of Swarz. They were not to use violence and threatening against the Samaritans, but to shake the dust of their feet against them; for Christ and his Disciples bare not the sword as Magistrates. Whatever arguments Libertines extort from these places, which say Christ is so meek, as he shall not cry, nor strike, nor break the bruised reed; the Ministers must be fagionate, that they must teach with meekness, 1 Tim. 2. 1, 2. 2 Tim. 2. 25. Not strike, but be apt to teach, and keep themselves to the foolishness of the Gospel; and only shake the dust of their feet off against rejectors, Acts 18. and not judge before the time, 1 Cor. 4. 5. for the sword may make a whole Nation of hypocrites, Isa. 10. but can never recover them out of the bands of Satan. I say whatever arguments they throw by the hair from these places, are but tokens of the prejudices of Libertines.

For 1. Is not Christ as meek to whores, publicans, the theife and robber on the crosse, persecutors, and to seducing teachers and hereticks? and should not Ministers in all gentlenesse, teach and instruct, drunkards, adulterers, murthers, yea, and as many as are taken Captives in the snare of the Devil at his will, and are in such a case, as God peradventure may give them repentance? For of such speaketh the place 2 Tim. 2. 24, 25. and must not Pastors be gentle, patient, apt to teach, and labour the conversion of all drunkards, whores, bloody men, as well as hereticks. What warrant have Libertines to straiten the meekness of our Saviour, and his Embassadors in these Scriptures, and confine and limit the sweet qualifications of Christ to onely seducing teachers
The meekness of Christ cannot shelter teachers, whereas the word doth extend these to all sinners of what ever rank, that are slaves of Sathan, but especially, if they be sin-fieke for Christ, and bruised reeds (such as seducing teachers, and Wolves that worry the Lambs, and lead silly women captives, are seldome) and such sinners as the Philician came to cure; whereas false teachers are all for the most part selfe-righteous, fonnies of pride. Now make an argument from these Scriptures, and it concludeth, that it is against the meekness of Christ that murthers, drunkards, adulterers be punished by the Sword, for since Christ and his Ministers are no lesse with all patience, gentleness, forbearance to instruct these, if at any time God shall give them repentance, and this strongly finels of Anabaptists and Socinians way, who contend that the meekness of our Saviour hath deposed the Magistrate from his place of shedding any mans blood, be he never so notorious an il-doer, so faith Socinius, Catechesis Raccovienisis, Osterodius, Smalcis, Meeke. Jeshu warranteth no Magistrate to take away any mans life for any fault, or to make warre, for the Scripture will have the meekness and mercy of Christ (if it stand in notpunishing with bodily violence, evil-doers, as these men suppose) to bee extended to all sinners of whatsoever kind.

effe velis, humanum sanguinem fundere posse, sive privatus sive Magistratum gerat par. 3. 20. 18. Christianus Judex in sententia serenda, Christianae aequitatis & clementiae non cecidit.

Osterodius Inf. Ref. 6. 28. Precepta Christi (elememitsini) non permittunt ulli homini adimere vitam.

Smalcis contra Franc. dis. 6 de hon. oper. Nec Christus precepta homicidias morte placet, dis. 6 de reb. eiv. semper (Magistratum) habenda est ratio legum Christi.

Cateches Raccovienisis de prop. Min. Chs. c. 2. 13. 6 Soc. disen. ver. sent. de Magist. polit. i. 2. 13. Smalcis dis. 6 de reb. eiv.

2. The argument hath no root, except it so run, That which is no means of the converting of soules, Christ will not have to be used, for the conversion of soules. But such is bodily violence, we grant al, for the Sword ayengeath, burting of soules, but is not a means ordained of Christ for the converting of soules, or if it doe, it is by accident as afflictions doe, as Hos. 5. in their affliction, they will seeke mee early.

3. If Christ be merciful and meek, and wil have his Ministers
Seducers from civill punishment

Nisters with gentlenesse and patience to instruct gain-saying sinners, then will he not have the Magistrate to draw his sword and be severe against seducing teachers. D. Adam Stewart in his learned and solid answer to Mr. Goodwin, rightde Mr. Goodwin in Ause., to M. Goodwin, p. 182. Confur. Professors Leyden answer Arminians objecting the same, and say Christ is meek to repenting sinners, but a severe judge and a revenger of ill-doers. Re. 2. 6. 9. 14. 20. 31, 32, 24. His garments are redeemed with the blood of his enemies, he is a Lamb, as he is a Lyon.

2. Nor is the meekness of Christ inconsistent with his justice, and righteousness, in commanding the nursery of his house, the Rulers of the earth, that which the Moral and perpetual standing Law of God requireth; to wit, that they use the sword against ill-doers, of all sorts and degrees: for they stand together in the person of Christ, who is a meek King; Zach. 9.9 and lowly and just, having salvation, and breaketh not the bruised reed, nor quencheth the smoking flax, which is not meant of his forbearing the use of the sword against grievous Wolves that spareth not the flock, and Wolves in the skin and cloathing of Shepherds, seducing heretics, for neither Calvin, Musculus, Gualther, Junius, Scultetus, Marlorat, nor any sound interpreter, Protestant, Lutheran or Papist, save Socinians and Anabaptists profess'd parties, render any such sense, for not to break or to quench by a figure Metaphys or Litote, is to cherish, and deale meekly and tenderly with weak believers, that have something of the life of God; and saving light of grace in them, as weak growing reeds, and smoking flaxes, and it faith that Christ doth cherish saving seeds of grace in them. Isa. 50.5. The Lord God hath opened mine ear that I was not rebellious, that is, that I was very flexible and obedient to give my backe to the smiters, John 6.37. Him that commeth to me I will in no wise cast out, that is, I will make the believers dearly welcome, raise him up at the last day, and give him life eternal. Ver. 40. Libertines then must say, Heretickes and bloody wolves, are such tender weake believers, as weake reeds and smoking flaxes, and Christ doth not only not use the sword against such tender ones, but he taketh Wolves and seducing teachers in his bosome, and nourisheth, and tenderly cherisheth.
The meekness of Christ cannot shelter

righteth the principles of men of corrupt minds, destitute of the truth; but as Christ is meek to weak ones, so is Isa. 11.25. Righteousness, the girdle of his loynes. So Psalm. 110.5. Shall be strike through Kings in the day of his wrath. 6. And judge among the heathen, and fill the places with the dead bodies, and wound the heads over many Countries, And Rev. 19.11. In righteousness shall be judge and make war.

2 Considering the parties he hath to do with, he is meek toward the meek, but so as he destroys his enemies, and burns their Cities with fire, who will not have him to reign over them, Matt. 22.7. which yet I expound not to be the sword of the Christian Ruler, as if he were an office-bearer in the Church, but only bring it to prove how weak these allegoric places are, either for, or against the point in hand.

3 To correct with the sword, and with the rod of men, as a father, is consistent with Covenant-Mercy and Meekness: Psal. 99.32, 33, 34, as not to punish is one of divine wrath, Hos. 4.14. yea, to deliver scandalous persons to Satan, to excommunicate them, to thunder wrath against them, to pull them out of the fire by the hair; that they may be saved in the day of the Lord, by as good reason, are against the meekness and gentleness of Christ; as the Christian Magistrates using of the sword against heretics, if we speak of that, which is penal in both these, to wit, to be under infamy, reproach and shame, and cast out of the society of the Godly.

4 To judge before the day, 1 Cor. 4.5. is not to forbid all judging of heretics, for except we judge them to be heretics, how shall we beware of them, as Christ biddeth us, Matt. 7.15. and eschew them, Rom. 16.17. And not bid them God speed, nor receive them into our houses, Joh. 2.10. And avoid them, Tit. 3.10. and farre leste mut a judicial tryal of Jezebel be forbidden to the Church of Thyatira, Rev. 2.20. but it is rash judging of hidden things, as Calvin, P. Martir, Bullinger, Murerat, Pareus, Beza, and the place expounds it selfe, for the Corinthians crowned false teachers, defamed the sound teachers, which was to anticipate God for it is the Lord who brings to light the hidden things of darkness, and makes manifest the counsells of the heart, and then every man shall have praise of God, so he
he manifestly forbiddeth peremptory judging, proper to
God, and judging upon dark grounds known to God on-
ly, the words in the letter μὴ αὐτῷ Ἰδίως. Judge nothing be-
fore the time, are brought by Anabaptists to prove that no
Christian should bee a Judge, and so to judge a Murthner,
is to usurpe the place of God: so the places, Mat. 7. 2. and
Rom. 14. are brought by Libertines and Anabaptists, to prove
that all judging is unlawful, whether of false teachers or
malesactors, which is but an abusing of the word.

5 The author of the bloody Tenet faith, the sword maketh
a nation of hypocrites, but converteth none, and he citeth, II. 10 which
speakes no such thing. But that God sendeth the sword of the Affrians
against an hypocritical nation. That the Sword maketh hipo-
crites, and men to proffesse the truth against their con-
cience; not kindly, nor for se, but through the corruption of
mens hearts, who make themselves hypocrites, of it selfe,
and for se all Israel fear the sword, and shall no more tempt
others to go after other Gods, Deut. 13. 11. but that they do this
in an hypocritical manner, is not from the innocent sword,
but from this, that men feare him that can kill the body, more than
they feare him that can destroy both soul and body in hell, Mat. 10. 28.
for upon this ground, the Sword should make hypocrites,
because for fear of the Sword, men abstaine from bloodshed
Sorcery, Paricide, Sodomy, more then for fear of God,
and shall therefore the Magistrate not use the sword against
Paricides and Sodomies? so many are made hypocrites by hearing,
and external performances, drawing near to God with their
lippes, when their hearts are farre from God, shall therefore the
hearing of the word and the prosperity that followeth the
Gospel which beegeth beleevers for a time, who wither
when the sun riseth, and shall power in the hands of the
people of God, that make the enemies lyse, and hypocriti-
cally submit, Psal. 81. 15. be as unlawfull as the drawing
of the sword against false teachers? for all these beeget hypo-
crites, but they do it by accident, not kindly; and if
we made the sword a means of conversion of sinners, as
Libertines falsely supposse, the Argument should have some
colour; or if drawing of the sword against Seducers, were
of it selfe indifferent, and yet by accident did make hy-
pocrites,
pocrites, they might conclude against't, as we argue against humane ceremonies, in the supposition of many who suppose their indifferency.

Of this sort is the Pamphleters objection, Religion should not be inacted by the Lawes of the Magistrate, why? It is inacted (faith he) already by an higher Authority than any earthly King or Magistrate; and if it will not sway the conscience to obey, what can the Lawes of men do? can those cobwebs catch those that the Lawes of God cannot catch.

Answ. There is a fallacy in the word catch, though he be but an innocent Sophist, who propounds it; for Lawes of men to fence from outward disorders, cannot catch soules to convert them, as they are Lawes of men; nor teach we that Acts and Statutes of Parliament, are the power of God to salvation, that is the honour of the preached Gospell. But shall good Lawes of Artaxerxes, Darius, for fearing the God of Daniel, and obeying the God of Gods, be trampled on, because they cannot come up to the power and excellency of Gods Lawes? yet they so far catch, that Lawes inacted upon paine of the sword, binde up hands and tongue from doing wickedly; and this man argues against Scripture, Deut. 31. And all Israel shall beare and feare (for the paine of stoning, and the sword of King or Prince Moses) and shall do no more any such wickednesse as this amongst you. The man argues against the Statutes of Parliament, against Sabbath-breaking, which yet catch some, Neh. 13. 21. If you do so, I will lay hands on you, from that day forth, came they no more on the Sabbath. Externall obedience is given, that men dare not blaspheme Christ, nor sweare, nor murder, nor whore, nor steale, though the authority of God, which is higher than any earthly Kings, hath already forbidden blasphemy, swearing, killing. Ergo, by this reason all Lawes of men against evill doers should be cashiered, because they cannot catch soules, when as they are not ordained to catch soules, but to binde the outward man in fetters, that he prey not upon the foul, and body, and goods of his brethren; yea, by this reason, men should not by Ministerial Authority preach the Gospell to catch men, for the Gospell is inacted already by an higher Authority than any on Earth, King or Pastor can preach,
and will thy cob-web preaching, poor Minister, catch whom the net of God will not catch? all these men sway to the Familist and Enthusiasts hand, beware of them.

So does the bloody Tenet, The Magistrate should not send c. &c. i. & p. the Heretic to the Church, to heal the Heretic; why? like mother, like daughter; perhaps he sends an Heretic to be healed by Heretics.

Answ. Master Williams cannot finde a Church on Earth, but a false and heretical Church to heal a Seeker, Familist, who will not send to the Church, and doe with the People, who think Baal to be the true God, because the Priests do also think Baal perhaps the true God, which if Hezekiah do, sure he is a miserable Physitian. But (faith he) the poor Heretic disputes with the Church that shall deliver them over to the bloody sword, if he will not yield, as the Lambe in the Lions paw, being sure to be torne in pieces in the end.

Answ. This Author makes ever the supposition of himself, as if he were infallible, we may suppose the Heretic is a raving wolfe, and that he obstinately, and as a selfe condemned man disputes; and that the Magistrate is the Lambe and the Minister of God, who loves not to strike with the sword; and the question is not, whether he should yeeld reason and conscience up for fear of the sword, but whether he should abstaine from prophesying lies in the name of the Lord, and should say, God sent him to contradict Jeremiah, and to assure the Kingdom of Judah, they shall neither see sword nor famine, Jer. 14. Notwithstanding the godly Prince (we suppose such a King then in Judah) should assure him he should be stoned to death, if he shall thus pervert the right ways of the Lord, should not the Magistrate be a terror to all evil doers, and to such a wolfe? there can no argument be drawnne from Magistrates that are Lions and Tygers, persecuting the Saints of God for the truth, as this author alwaies vainly supposeth.


Chapter XXV.

Whether the Rulers by their Office, in order to peace, are to stand to the Laws of Moses, for punishing seducing Teachers.

Judicial Laws may be judicial, and Mosaic, and so not obligatory to us, according to the degree and quality of punishment; such as is Deut. 13, the destroying the City, and devoting all therein to a curse; we may not do the like in the like degree of punishment, to all that receive and defend Idolators and blasphemers in their City: And yet that some punishment by the sword, be inflicted upon such a City, is of perpetual obligation; because the Magistrate beares the sword to take vengeance on ill doers, and so on those that are partakers of his ill deeds, who brings another Gospel, 2 Cor. v. 10.

2. Though Sauls destroying of the Amalekites in that cause was morall, in regard they lay in wait for Israel, when they came out of Egypt, and so of perpetual obligation, yet the destroying of them, 1 Sam. 15, is temporary, and obligeth not us; 1. because that generation were their Sons, not those same persons that oppressed Israel, when they came out of Egypt, and we may not punish the Sons for the finnes of their fathers with death; therefore Gods positive command to Saul, and the reason, I remember what Amalek did (in Moses his time) therefore, kill them, does not oblige us, except we had the like command. 2. Because the slaying of man, woman, infant, and suckling, oxe and sheep, was temporary, and cannot have a perpetually obligatory ground in the Law of nature or natural justice obliging us. 3. Where there is an injury done to God, against the Law of nature, and against our brethren, in drawing them from serving the true God, and a punishment commanded by God to be inflicted once; that punishment, or the like in substance and nature, must ever be such as obligeth us in the like cases. The Learned Professors in Leiden say, They can see no reason but they must oblige under the New Testament. I confesse.
fesse when the fault is ceremonial, though the punishment be real, as the cutting off of an infant not circumcised, and some punishments inflicted on the leper, it is not reason the Law should oblige us in the New Testament, either as touching the punishment or the degree. Because these punishments for typical faults are ordained to teach, rather than to be punishments, and the Magistrate by no right of nature could make Lawes against unbaptised infants.

4. No man but sees the punishment of theft is of common morall equity, and obligeth all Nations, but the manner or degree of punishment is more positive; as to punish Theft by restoring foure Oxen for the stealing of one Ox, doth not so oblige all Nations, but some other bodily punishment, as whipping, may be used against Theves. Mr. Jo. Weemes, vo. 3. ca. 38. of the judiciaL Law, The determination (faith he) in Moses Law judicial, was divini juris, and they had greater force to binde the Sonnes, than any Municipall Lawes have to binde Subjects now, in regard they were given by God himselfe; yet these judiciaL Lawes (faith he) commanded the outward man, whereas the morall Law calld ꞌꞌNoSuch ignea lex, Deu. 33. This fiery law pierceth the heart.

Gamacheus faith, JudiciaL and Ceremonials are immediately deduced out of the principles of the Law of nature, by way of a more remote and obscure conclusion.

Aquinas faith, by way of divine determination. But the truth is, the proposition might have some ground in the Law of nature, but why 39. stripes, not 40. not 38. only should be inflicted on such an evil doer, and the assumption in many judiciaL Lawes, seeme to be an act of the meere positive will of God, therefore Aquinas faith, Ceremonials primo & per se, first and chiefly were ordained to signifie things, but JudiciaL secondary did signifie things to come. And Swarez faith, That judiciaL necessarily, and by accident, did signifie things. It is true, Cuthinus, as Epiphanius and Jerome faith, and the Ebionites, as Irenaus faith, and the Nazarers, as Augustine tells us, hold that Ceremonials and JudiciaL do yet oblige. Shoolmen deny their obligation.
as Soto, Aquinas, Medina, Valentina, Gamaches, because the Priesthood is changed.

Yet let us go on with Egid-Coninck to say, that if it was lawful to make war with any nation for wrongs done to men, how much more for injuries done to God? For making of war is an act of Magistracy, and so suppose some jus, some power and authority, that we have either by the law of nature, to defend our life, peace, liberties, or for avenging of such heinous injuries done to the Nation as cannot in justice be decided, but by the sword. So that sin, as sin, or as greatest sines, are not the just cause of war, but sines as most destructive to humane society, for which by the Principles of the Law of nature, they may be convinced of clear breaches; Now these that are Idolators, the nations that worship God in Idolatrous way, and being of a strange Religion, worship a strange God, though they doe the greatest injury to God that can bee, yet in regard they being other nations as independent on us, as we are on them; and doe it not in order to the destruction of our of our peace, liberty, and lives, we have not jus over them, nor authority to make Warre with them, except God gave us a Command to destroy them, nor is this a good consequence, we may by war revenge injuries done to men, ergo, far more, by war, may we revenge injuries done to God; for war is an act of revenging justice: that supposeth some authority given of God, over such a nation as we come out against in war.

2. Every just war is some way defensive, in regard every act of Magistracy, is an act of defending of the peace, life, and liberty of the society, or the members thereof; and a propulsion of violence, by violence; and this is the intrinsical end of Magistracy, to hold off unjust violence, by just and harmless violence; for if the life of a man were not taken away by the sword of a Magistrate, he will still take the life of another man, qui semel malus, semper malus presumitur, he that is once wicked, is still presumed to be wicked, except be wickedness be restrained, and to offend a nation or person that hath not offended us, must be unjust violence, and unlawfull war: and to make war against a nation that
That worship of strange gods, and injured God, and not us, suppose that we must instruct them of a wrong done to God, by teaching them, and instructing them in the true Religion: for suppose they worship the works of men's hands, and worship Sathan as some Indians do: and so by their own conscience, may be convinced, and so are inexusable in front of, before God's tribunal, yet are they not so inexusable, in front of humana, before man's tribunal, as we can make war against them, till we informe and instruct them positively of the true Religion. But they that shed our blood, and invade our peace and liberties; are by the Law of nature convinced, and by demands of reparation made to them, quickly silenced, and need not to be instructed in the principles of the law of nature, which are written in their hearts. But it may be said, What if the Nation will not be informed of the true Religion, and will go on contumaciously to dishonour God, and reproach the true God? Shall we not upon a mere quarrell for Religion, make war against them, and avenge the injuries done to God, and defend his truth, no less then with the sword, we defend our own lives and liberties?

I Answer there is not the like reason: for God and nature have given us a jus and authority over oppressors, to repel unjust violence, with innocent violence but that we should force the true Religion on Idolaters, we have not the like ground, except they did attempt to obtrude their false ways upon us, and injure our souls: for there is a vast difference between a people never receiving the true Religion, and a people who have imbraced, and submitted to lawes, that have inacted the profession of the true Religion: those that never profess the true Religion, cannot be compelled to receive it by the Sword of another Nation, except they first subdue them in a just warre, and be masters of them, and they may educate the posterity of the subdued people, and discharge the duty of parents to them; and impose lawes on themselves, to cast away the Idols of their fathers house, and to learn the knowledge of the true God: but they cannot make the not receiving of the true Religion the ground of a war: for we read not of any such

Qq. 3: cause
cause of war in the Scripture. It is true, God did command his people to destroy the Canaanites, but Idolatry was not the quarrell; Josh. 11:19. There was not a nation that made peace with the Children of Israel, save the Hittites the inhabitants of Gibe on, all other they rooke in battell: 20. For it was of the Lord to harden their hearts, that they should come against Israel in battell, that he might destroy them utterly, and that they might have no favor, but that he might destroy them as the Lord commanded Moses. And those that they subdued in the Wilderness, denied them harmelesse passage through their Land.

It is true, some Popish writers, as Mafius, Cornelius a Lapide, Abulensis say, if the Canaanites would have fought peace, and imbraced the worship of the true God, the Israelites would not have destroyed them, but the Text, Calvin and famous Papists, as Cajetanus, Swartz, Ganacius, and Augustine before them, say plainly, Israel made warre against them, and Israel but defended themselves against the Canaanites. Libertines say the teaching of the Gospel, Mat. 28. and not the sword, is a means to spread the Gospel, so say we, I see no warrant wee have to obtrude the Gospel in the purity thereof, upon Papists in France and Ireland: but we may lawfullly avenge the blood of the people of God on Irish Murtherers, who exerce extreme cruelty and Tyranny over persons and the Consciencies of the Martyrs, and the oppressed people of God amongst the Papists.

The question seems harder, when these of a false Religion, in regard of their treachery, and vicinitie to a Kingdom professeing the true Religion, when as they may infect us, or if they be in one Nationall Covenant, and under the oath of God, to indevouer, the extirpation of all false religions, and what is contrary to found doctrine. It is certain, the Kingdom of Judah might justly have avenge the Apostacy of the ten Tribes from Davids house, and from Jerusalem where the Lord had set his name, for the worshipping of the Golden Calves, if the Lord by his Prophet had not expressly forbidden them to fight against their brethren. 1 Kings. 12: And the children of Israel did justly attempt Warre against the two Tribes and the half, because they erected
in Religion, true or false

e a new Altar for worship, as they conceived, which was Apostacy from the Covenant of God, and the true Religion which they were to mainaine by the Oath of Joshua 23. 12, 13, 15, 16. and to bring the wrath of God on all the Tribes as Achan did. Vers. 23. No doubt, faith Calvin on the place, They were angry with an holy Zeale for saith hee on Vers. 12. The Sword is not given to every man in his hand, but every one according to his calling ought (> by this place) manifestly and constantly to defend the true Religion. And if the wrath of God came on all the people (faith Calvin) for the secret sinne of one man, much more the people shall not goe unpunished if they dissemble the manifest Idolatry of many. Piscator faith, It was piety in the Tribes that they resolve to make warre with the two Tribes and the halfe, for their defection from the true God. Such was their Zeale (say the Divines of England) that they would rather hazard their lives, then suffer Gods true Religion to bee corrupted; for God had ordained there should bee but one place for publique service, and sacrifices, and but one Altar Leviticus. 17, 8, 9. Deut. 12. 5. 13, 27. Exodus 20. 24. Deut. 27. 5. For they were all in Covenant with one God, and this was a Schisme and an Apostacy from the Church, (faith Diodat.) in which alone is the true service of God and the participation of his grace, and Covenant. So also the Geneva Notes approves the lawfullnesse of the Warre, and the Dutch annotations.

To this accord also, Popish Writers on the place, as Vatablus, Cajetanus, Cornelius: a lapide, who commend this zeal, and say all the twelve Tribes made but on State and one Church, and Tolstatis faith, there was a necessity of making War with the two Tribes, because the Law commanded it, Deut. 13. Therefore they tooke not counsell whether they should make Warre, but they consulted touching the manner. So agreeeth Hugo Cardinalis,

Calvin comment. in Josh. 22. Non dubium quin sancto zelo excitoris, non omni bus qui lam datas gladium in manum sed pro tusing quoque vocations & officio viriliter & constanter affecer fuerant. Poperum religionem statum contra omnes corruptelas.


Vatablus an.


So Masius. So Serrarius. Lyra saith, Warre should not be undertaken, but upon a certaine and just cause, especially against friends, therefore they send Messengers to the two Tribes, to try the cause of the new Altar. Menochius, Out of zeale they sent Messengers to try the crime of Idolatry, and to bring them to repentance, if not, to make destructive Warre against them. And Ferus, They were ready, if the two Tribes obeyed not, armis dicernere, to decide the matter by Warre. Would God (saith he) there were such zeale in us, and we see not one Altar erected, but a number of superfluous Altars.

From this place it is cleare, when a Kingdome, or two Kingdomes are united together, and confederate by the Oath of God in one Religious Covenant, they become an Ecclesiastick body, so as the whole may challenge any part that maketh defection, and labour to gaine them, and if they contumacioulsy resist, they are with the sword to decide the matter, left wrath from the Lord brake out on the whole confederate body; as for the sinne of one Athan, wrath came upon all Israel: Nor can I well see what can be answered on the contrary, except that that warre for the new Altar, was undertaken upon judiciaall and temporary warrants, which do not binde us under the New Testament.

But this is said, not proved, that new Altar was not a heap of stones; but if it had been made upon Religious grounds, and for the service of God, it had been no lesse than an Apostacy from that true Religion once delivered by God. Then if the third part of Scotland and England should turne Apostates from the Religion once sworne, after they had bound themselves in Covenant: the question remaineth, what should the State and Parliament doe in that case? should they be indifferent beholders, and not use the sword against such Apostates? Swarez and others, not without reason, thinkes that Infidels that are not Subjects, and not Apostates, cannot be compelled to imbrace the true faith, even though it be sufficiently proposed to them, his reasons are, there is no lawfull power given to the Church by Jesus Christ to compell such. 2. It is no tradition of the Church. 3. Those that are without cannot be judged; but the truth is, the sword is not given to the Church,
Church, as the Church; and in the spreading of the Gospel, the Lord forbids the use of the sword. It is true, a Christian Prince may deny to Infidels liberty to dwell in his bounds. See Weten, vo. 3. Ecips of the Judicial Law, cap. 15. And Subjects may be compelled not to blaspheme Christ, not to dishonour the true God with manifestly professed impieties; for if Asa made a Law, 2 Chron. 15, that they that would not seek the true God, should be put to death: If that be temporary and judicial, then the Christian Magistrate is not as a Christian Magistrate, or as a nurse-father, Esai. 49. 23, so much as to command any to serve Christ, nor to rebuke any for blasphemies. Sure this can be no part of the peaceableness of Christ's Kingdom, not to rebuke sinners: But nurse-fathers and civil tutors must do something for the defence of the truth from errors; for Constantine the great closed the Temples of Heathen Gods, to the end that heathenish Idolatry might be abolished, as Eusebius faith; see also Rufinus, Iovianus, and Nicephorus, Iustinius made many Laws against Idolators. Before Constantine the great would pardon Arrius, Eusebius, Eusebius, &c. to whom Elémimis be exacted an Oath of him, that he should stand to the Nicene faith, and he swore, but dissembled. So Socrates; then Arrius was punishable by the Emperor. So Timotheus Colon, Bishop of Constantinople, under Anastius first Emperor, was an Eutychian, and cursed such as rejected the Synod of Chalcedon, and before the Emperor cursed such as approved the Synod of Chalcedon; fo Theod. Anagnostes, Petrus Mongus, Bishop of Alexandria under Zeno the Emperor, was an Eutychian, then again Orthodox, a little af-
After he rejected the Council of Chalcedon; a little after in an Epistle to Acacius Bishop of Alexandria, he professed the sound faith, and denied that he rejected the council of Chalcedon; again, he rejects that counsell, and the sound faith; therefore Evagrius tells him, ἄδικον ἔργον ἔργον ἂν ἐτύρων, quod consulteri A shoe, for every foot, a turne-coate, and a time-server. Ergo, such heretics, beside that they have not been innocent and godly (as Arminians say) they feared the sword of the Magistrate. But as touching the practice of Emperors, and the Imperial Laws for ratifying Church constitutions, there be but too many of them; as also for gathering Councils; which proveth the coactive power of Princes, Kings, and Emperours, over heretics and seducing teachers. Constantius, I grant, made a Law, that some godly men should be tolerated, ut parem cum fidibus iis qui errant (he faith not heretics) pacis est quietis fruitionem gaudentes accipiant. Eusebius in vita Constant. and though the Emperor Grotian decreed, Ut quum quisquis vellet Religionem sequeretur, That all Religions should be free, he had much ado in warres with the Gothes, who wafted Thracia; and was therefore careful that Ambrose should draw up a short confession, yet did he except from the Toleration the Manichees, the Phocinians, the Eunomians. But see codice prima leg. Cunctos populos de sum. trinit. Martianus ibid leg. 4. Synod Chalcedon, Leo imperator, conf. 15. C. Conft. 17. Heraclius Imperator, conf. 1. de fide Justinianus Novellus 123. c. 32. Novellam 137. c. 6. Honorius, I. 4. c. 55. Eccle. Valentinianus, I. 9 de Episc. cler. Novellam 123. c. 18. Novella 123. c. 29. &c. Le. confit. 87. Novellam 131. c. 4. Eusebius Pamphil de vita Constant. l. 3. c. 13. Surius tom. 2. Concil. c. 20. p. 362. Codic. l. 1. Tit. de heret. lex 2. 136. Justinianus codex 1. 1. Tit. 4. de sum. Trinit. lex 2. Surius concil. tom. 2. p. 469. 471. 494. & tom. 2. p. 668. 669. 670. Socra Scholaistic. hift. 1. a. c. 37. Nicephor. hift. l. 9. c. 4. Contur. Magdeburg. 4. col. 558. So for his power to convene Councils, as the Nicen, by Constanti, Euseb. l. 3. c. 6. Sozom. l. 1. c. 17. Socra. l. 1. c. 6. Ruff. l. 10. c. 1. Theodor. l. 1. c. 7. the Council of Tyre by Constant. Eusebius, de vit. conf. l. 4. c. 41. Sozom. l. 1. c. 9. Theodosius elder, made a Law of death against the Anabaptists, and banished Eu-
nomius. Socrat. l. 7. c. 12. It is true, Constantinus and Lici-
nius, as Eusebius tells us, l. 10. c. 5. say in a Law, now that we freely will and command, That every man have a free liberty to
observe the Christian Religion, and that without any griece or mole-
station, he may be suffered to do the same. But the practice of hea-
then Emperors, is no rule.

2. God opened their hearts to make these Lawes in fa-
vour of Christians.

3. They had experience of the favour of God by the
prayers of Christians.

4. The Heathen Law in the Letter would prove that none
should be rebuked, or argued against, whatever Religion he
chose; Maximius proclaimed, That all men should use what Re-
ligion they like best, Euf. l. 9. c. 10. But r. Maximius, out of
natural pity, because he had before persecuted Christians,
did this. 2. DIOCLESIAN and MAXIMIANUS tooke Churches from
them, he restored them; hence followed peace till an. 130.
The Counsell of CONSTANTINOPLE, r. by Theodosius Senior, Theo-
doret, l. 5. c. 7. Socrates, l. 5. c. 8. The Counsell of Ephesus,
r. by Theodosi junior. Evagrius, l. 1. c. 2. So Imperator Insti-
nus. l. 44. ad Menan Patriarcham de Monachis & Monasteriis
separandis & de Episc. & cler. Eusebius de vita conf. l. 3. c. 25.
Epistolam libellam ad Synodam constitutionem. The Bishops of the
second generall Counsell (if there was any of them gene-
rall) write to the Emperor Theodosius. We desire your clemency,
that you by your Letters would confirme the Decrees of the Coun-
tell (of Chalcedon) and command that it be ratified and establi-
shed: which he did. See also Constantius his power, prescrib-
ing to the Counsellors of ARIMINUM and SENECA the subject
matter they should treat upon, and commanded ten of each
Counsell to come and give him an account of their proceed-
ings. Sozomen, l. 4. c. 6. Theodofiiis and Valentine command the
Counsell of Ephesus to send them some Bishops to acquaint
them with the causes and motives of their deliberations.
Relatio Synodi Ephesina, quae ost tom. 1. concil. The second Coun-
cell of Nice, which some call the seventh Generall Coun-
cell, relate the like to the Emperor at CONSTANTINOPLE, Theo-
doret, l. 5. c. 8. Zonaras, tom. 3. anat. There be two edicts
of the Emperours, VALENTINIAN and MARTIAN, confirming the

Res.
Council of Chalcedon, so act. 3. Chal. to. i. Conc. all which say, the Emperours, de facto, commanded as Magistrates, Church-men to determine according to the word, and corrected such as contravened. And though Pius Mirandula faith well, No man hath power of opinions so, as if bee will, he may have another opinion, which though it may beare, that opinions fall not under free-will, yet the venting of them to others, is to Mirandula, a free act and punishable. We know the Edict of Valentinian and Martian, of capitall punishment against Such as shall attempt to teach things unlawful. Let false teachers according to Justinian, have no leave to live and dwell in Roman bounds, faith Pametius. Augustine faith, Hereticks kill soules, let them be afflicted in body, they bring on men death eternal, and they complain that they suffer temporal death. And why (faith Augustine) should Sorcerers find the rigor of the Law from Emperors, and Hereticks and Schismatics go free? Constantius gave six Edicts against Hereticks, as Eusebius faith, b. 2. c. 27. And also made lawes of pecuniary fines, and multaes against them.


Honourius made lawes against Donatists of fining and of banishing preachers of Donatisme. Martianus did the like. The like faith Nazianz. of Theodosius the great. Punishment and other punishment, the Emperours inflicted upon Arrini, Macedonius, Nestorius, Eutiches and their followers. Which the Arch-Bishop of Spalato M. de dominis grantech; though he sayes Augustine excepteth capitall punishment, for such (faith he) he will not have to be inflicted for the conscience, which is a manifest depraving of the mind of Augustine, who will have such punishment according to the quality of the fault inflicted on them, as upon Sorcerers and Murthareis. Let Augustine be considered in these and other places, after hee retracted his too meek sentence. That they should not be punished at all. Alexander Alexanderius said, Arrini and his followers ought to bee punished with excommunication, and a curse, Theodoret. lib. i. c. 4. But for the point in hand the Christian Magistrate is tyed and obliged to these punishment
ments to be inflicted for morall offences, that the Law of God hath ordained, at least in nature: I prove,

1. That which is morall, and cannot be determined by the wildome and will of man, must be determined by the revealed will of God in his word; but the punishment of a seducing Prophet, that ruineth the soule of our brother, and makes him twofold more the child of Satan than before, is morall and cannot be determined by the wildome and will of man: Ergo, such a punishing of a seducing Prophet, must be by the revealed will of God in his word. The Proposition is proved. 1. Because God only, not Moses, nor any other law-giver under him, taketh on him to determin death to be the adulterers punishment, Lev. 20. 10. And the same he determineth to be the punishment of willfull murder, Exod. 21. 12. of slaying of the Father or Mother, v. 15. of Adultery, ver. 16. of Sorcery, Exod. 22. 18. of Beastiality, v. 19. of sacrificing to a strange God, ver. 19. And upon the same reason, God only, not any mortal man, must determine the punishment due to such as seduce soules to eternall perdition. For what reason can be imagined, why God can be the onely determiner of such a punishment of killing, and not for the ruining the soul and making him the child of perdition. Let not any say by this reason, to tempt to any sin, by any evil counsel, or provocation to immoderate anger or envy, shoule deserve death, for every tempting to sinne is a ruining of the soul of such as we give bad counsell unto, and tempt to sin.

As to. If we do so tempt them by a sinfull way, as a sinfull inuring, and railing on them, or by a wicked course, it is sure it doth deserve punishment by the Magistrate; but the act of so counselling and tempting to sin, though Exodiene operis, it be soule-ruine, yet it is not such as deserve death. Otherways, killing, adultery, sorcery, beastiality, tempt also to sinne and soule-ruine, besides the other injury in them, against the life and chastity of men.

2. The Proposition is proved, because the will of God can be the Creator, and first Author of nothing, but which is morall and good. For the Scripture is as full in the duties of...
of the second table touching mercy and righteousnesse, as in the duties of the first, touching piety and religion, and any thing pretended to be morall, hath God for its authour, in either the first or the second table of the Law, nor can the will of man be the authour of any thing morally good, and will-righteousnesse, is as unlawful as will-worship, or will-piety, since the word is a perfect rule in matters of doctrine, or faith, or of life, manners and conversation, and teacheth the Judge what he should doe, Deut. 17. 18, 19, 20. Psalm. 119. 9. Psalm. 19. 8, 9. Prov. 3. 21, 22, 23, &c.

3 What ever by order of justice, doth concern the life and death of our neighbour, rewarding or punishing him in name, body, goods, so as if it bee justly inflicted, it is justice; and if unduely and undeservedly, it is injustice, and murthre: as wronging of him in his body by stripes, wounding, death; in his liberty by prison; in his goods, by fines; that must be determined in the word by him that is Lord of life, death, libertie of our name and goods, otherwise the word should not teach us when the Judge finnes, when not, when he makes just Lawes, when unjust, when he exceeds in punishing, when he is deficient.

I come to the assumption. The punishing of a seducing Prophet is morall. In that it is commanded to father and mother, not to pitty him, Deut. 13. 6. holden forth as the zeale of God; in father and mother, under the Messiah's Kingdom, Zach. 13. 1, 2, 3, 4, 5, 6, and every one is forbidden, To bid him God speed, yea, and commanded to deny him an act of humanity, and hospitality, and not receive him in his house, 2 Job. 1. If we be commanded to put any shame on him, far more must the Ruler bee taught of God, what shame he should put on him. For what ever under the New Testament is capable of a command, is morall. And if morall, what the Magistrate should doe to him can no more be determined by the will and wit of man, than it can be determined what punishment the Magistrate must inflict upon the murtherer, the adulterer, the Sorcerer, the Sodomite; which all the wisdom of God hath determined in the word, otherways God hath left the Magistrate in the dark, that from the word he hath no direction, when he committeth murthre, or when he doth acts of justice. And that
that it is a morall act also to seduce soules is cleare, in that,
1. We are commanded to beware of such, Matth. 7:5, and avoid them, Tit. 3:10, Rom. 16:17. 2. That the Lord condemmeth them in his word, as such as make their followers the children of perdition, Yea Matth. 22:15. They subvert the bearers; their word eat as a Canker, 2 Tim. 2:15, 17. Lead silly women Captive, 2 Tim. 3. are Deceivers, Tit. 1:10.

Now that God hath appointed a punishment for this of old, and hath spoken against this sinne so much in the New Testament, and hidden private Christians, cry shame on Seducers, and fly them, and yet left the Magistrate under a discharge, and inhibition to draw a sword against such: who can believe it? except that inhibition given to the Christian Magistrate were written in the Testament of our Lord. To say the new Testament dispensation is so spirituall that God will have no remedying of seducing, but by the spirituall armory of the word, is said without ground, when the New Testament dispensation is as spirituall to gain the Sorcerer, the Theefe, the Sodomite, the drunkard, the Reviler, as the Idolator by the spirituall armory of the Word, Acts 19:19. 

1 Cor. 6:9,10,11. and by this reason the Magistrate may draw the sword against no theif, Sodomite, Drunkard, Sorcerer, contrary to Rom. 13:1,2,3,4,5,6. 1 Pet. 2:14. Especially since the Magistrate is not indifferent towards ill-doers, and well-doers, since hee must punish the one as a Nurse-Father, praise and reward the other, 1 Peter 2:14. gaining of soules is well-doing, Matthew 25. 21, 23. And seducing of soules is by the Law of Nature and Nations, the worst of injuries done to men.

2 Argument. That which is perpetually morall, and one act of Justice at all times and places, must oblige us Christians, and the Christian Magistrate, as well as the Jewish Rulers: But to punish the seducing Prophet is perpetually morall, and an act of justice at all times, and in all places, as the rewarding of such as teach truth, is a commendable act of justice, Ergo,

The proposition is cleare, in regard the Morall Law doth therefore oblige us Christians, because it is morally perpetually, and perpetually morall; and that in all times and places, as to serve God, honour our parents, not to mur-
False Teachers in seducing others, apprehend the hand of divine vengeance pursuing them; as other ill does do; and so it must be natural justice in the Magistrate to punish them.

The punishing of false Prophets, is of the Law of nature.

der, &c. is perpetually moral now, as among Jews, with us, as among the Indians and Tartarians: but to punish the seducing Prophet is such; 1. because the Heretic is condemned by his owne conscience, Tit. 3.16. in believing lies. Ergo, Farre more by his owne conscience, by leading others into that same condemnation with himselfe; and if he apprehend the vengeance of a God-head, there must be a conscience naturally apprehending such: as we see the conscience of murtherters, and of Cain, fear some revenging hand. If therefore the Minister of God, the Magistrate, inflict this, it must be nothing else but an act of natural Justice, which the natural conscience doth apprehend. But what acts of Justice the conscience naturally fears, must be acts of Justice perpetually morally, not respecting one man or Nation more than another. 2. All Countries by an instinct, apprehend a God, and conceive their Priests and Prophets are to be entertained and rewarded, as Egypt, Gen. 47.22. Midian, Exod. 2.16. Exod. 18.1. Judg. 17.5. c. 18. 4.2 King. 15.18. The Philistines, 1 Sam. 5.5. c. 6.2. Baal and the Zidonians had their Priests, 2 King. 10.8.19. Lycaonia, Act. 14.13. And if their Rulers feed their Priests, the false Prophets and Priests that deceive them, and mislead them, they must punish: So the King of Babylon reafted in a fire two false Prophets, Jer. 29.21.22. And it is clear, that Jeremiah argues not from any Judicial Law, when he saith, The Prophets that speake lies in the name of the Lord, shall die by the sword, c. 14. v. 14.15. It was by the sword of the Chaldeans, (who had nothing but the Law of nature) that they perished; for no Judicial Law of God taught them, that he ought to die by the sword of the Magistrate, who speaks lies in the name of the Lord; whereas the Chaldeans knowing that Jeremiah had prophesied truth, and was sent of God, they intreated him well, as the Lord had foretold, Jer. 15.8. Nor can it be said, that the conscience is null, and that that cannot oblige Christian Magistrates, which hath no better warrant than the corrupt practices of Heathens; for they persecuted the true Prophets and Apostles that spake in the name of the Lord; as Herod beheaded James, Acts 12. and apprehended Peter, Nero persecuted Paul, and...
Domitian confined John to the Isle Pathmos for the Word of God. To which I answer, That the Argument is not drawn simply from the practice of Heathen Magistrates, but from the light of nature, that teacheth all Magistrates, Heathen and Christian, to punish publike impostors, false Prophets and liers, as most pernicious enemies to the peace of all humane Societies. And if the Law of nature and Nations dictate to all Societies, That deceivers, and such as raise false reports and lies upon earthly Judges, should be punished; far more is it a principle of the Law of nature, that publike liers, and such as speake lies in the name of the Lord, and deceive and seduce the foules of father and mother, King and Ruler, and of all ranks of men in the Society, should not be tolerated in the society. And what though Emperors and Kings have abused the power that God gave them for the truth, to persecute the servants of Christ for the truth, it follows not, but they had just power, as the Ministers of God, to punish seducing Prophets, as well as other ill-doers, by the law of nature and Nations. And this I take is holden forth by Job, 31. 26, 27, 28. who being under no Judicial Law, obliging the Jewes, but a Gentile, and so in this led by the Law of nature and Nations, maketh Idolatry and worshipping of the Sunne and Moone, to be an iniquity to be punished by the Judge. That this is not an iniquity to be punished by God (as if hereof be innocency, as Libertines say, it must neither be punished by God nor man) but by the Judge on earth is cleare. For the expression, v. 28. varies onely in the number from that which is v. 11. Now there Job faith of Adultery ipsum iniquitas Judicem. And ver. 28 Idolatry is to be punished by the Judge, and that by the testimony of Job c. 31. Who was obliged to observe no Judicial law but only the law moral and the law of nature.

Divines do well observe, That adultery is a capital crime to be punished by the Judge, Gen. 38. 24. Lev. 20. 10. Deut. 22. 22. And they expound ver. 28. the same way. Pagnin. est iniquitas Judicandi, Judicis digna, vel Judicaria. Mercerus, Exod. 21. 22, He shall give according to the Judges, Isai. 16. 3. do, Mercerus ibid.
Judgement. Shimlerus, Judges that cognoscet of

courses. Deut. 31:31. Our enemies being Judges, Job 31:11. Iniquitas digna tu in Judicetur & punietur. It is true, the LXX, expound it, dicoque eum quisque; and the Chalde Paraphrase, est enim iniquitas maxima. But it is
taken for a crime that comes before an earthly Judge. So Hieronymus. And Exod. 21:22. If a man strike a woman with
child, and she live, he shall give according to the sentence of
the Judges. Hieronymus quantum arbitri Iudicaverint. The Chalde Paraphrase, the Syriac, Dabit quantum de-
cernent Iudices. The Samaritan, Dabit; ex sententia Iudicium. Vatablus, Job 31:v.11. Iniquitas capitali supplicio perseveranda,
v. 28. Nam & ea iniquitas capitali supplicio digna. Junius,
28. Iniquitas digna Iudicio, Iudicium; sententiâ severissima &
gravissimo supplicio. All agree to this, That Idolatry, ac-
cording to Job, from the Law of nature, deserveth capital
punishment to be inflicted by the Judge. And Pineda
faith, this agree with the Law of God. Especially, Deut.
4. 25. & 23. Sanctor gathereth from Job 31:11. That Adul-
ters in the time were, by the sentence of the Judge burnt.
Now the same expression is, v. 28. spoken of Idolatry. Hence
is Socrates condemned to die for his false Religion; as is
supposed by the people. Maximus condemned the Priscillianus,
as Hieronymus observes for Herefie. Nor is it much to be va-
ued, that Ier. Taylor faith, That Maximus was a Tyrant, and
put to death Catholique Hereticks. Without choyce, it proves pu-
nishing of Hereticks, as supposed of old to be warranted
by law. Ursatus and Sanctor procured at Court, Law to death
against Priscillianists. And the Nicene Fathers, that Arius should
be banished. Nor doth Spalato cite Tertullian, Cyprian, Lactantius,
Hierome, Severus, Succitius, Minutius, Hilary, Damascen, Chry-
osome, Theophilaet, Bernard, for any other purpose (whatever
Taylor lay on the contrary) but 1. To prove, that forcing
of men to Religion, is not to the way of God, which al-
I teach; for the preaching of the Word; not the using of the sword, is the means of conversion of sinners. 2. That killing is not to be practised on all Heretics. 3. That the Law and the Sword, are not to go without convincing of the conscience by the Word of God. 4. That to deliver up godly men to persecuting Tyrants, because of some errors, hath more scandal to cause men stumble at truth, than to make truth victorious. 5. That neither Church nor State can judge heart-opinions, nor punish them, but only professed and taught opinions, that are both unnecessary and unfound. 6. That Passions have not the Sword to compel to Religion. 7. That Nations of another Religion are not gained to Christ by the Sword; nor can we make war against them, because they are Idolaters, and follow a false Religion; nor was Idolatry the ground of the warre that Israel raised against the Canaanites and other Nations. To all which I add the words of Ter. Taylor, The best and ablest Doctors in Christendome have been deceived actually in matters of Religion, in that all sorts of Christians differ from the errors of Papias, Irenaeus, Latianus, Justin Martyr, Cyprian, Firmilian, &c. Ergo, by Taylors sentence, we are not to rest much upon the Fathers, whether they be for or against liberty of conscience.

For course to be taken with Pagans (to speake by the way) all that Latianus, l. 5. c. 20. Tertulli ad Scapul. c. 7. Augustine, Ser. 6. de verb. dom. c. 7. cont. lité. Petitian, lib. 2. c. 83. we approve, and what famous Schoolmen, Cajetan, Thomas, Bannes, Daurandus, Paludan, Richardus, Tannerus. Gamaebus, Paluda, and that of Augustine, Ser. 6. de verb. Dom. c. 7. Glandiendus of Pagans, et audiant veritatem, in Christianis vero secanda putredo. Pagans must be allure, and not compelled by Warres to the faith. Because the just cause of Warre must either be an open breach of Nations against the Law of nature; for it must be a sinne, of which a multitude may safely be, or are convinced of; as is cleere in the Amalekites, and all the Nations who invaded Israel, Josh. xiv. 19, 20. or then in a visible Church, it must be for manifest Apostacy from the Covenant of God, and true Religion, as the new Altar supposed to be erected by the two Tribes and the
the halfe against the only one Altar commanded by God. See Cavourvis in Regnum pacatum part-2, sect. 4. Sotus in 4. dist. 4. art. 10. Molina de Justitia disp. 166, and Banest. 11. g. 10. art. 11. Faith, that Paul the third defined well, that the Westerne Indians being capable of life eternally, were true Lords of their possessions, and could not be justly deprived thereof.

To tollerate Jewes openly blaspheming Christ, or to receive them in the Common-Wealth, cannot be allowed, or to suffer them to have Synagogues, in regard they blaspheme the God we are in Covenant with, and doe no lesser deny him, then Goliab and Senacharih did. But simply seduced Jewes are to be instructed; for there is a peculiar prophecy touching the Jewes, Rom. 11. Jer. 50. 5, 6. That they shall bee brought in to know Christ, and beleive in him.

3 Argument. That which was a mere judicious law, and not only in no force now, as touching any obligation to bodily punishment from the Christian Magistrate, is now under the Gospel, either a sin offensive to humane society, or, 2. No sin, but innocency, as some say, Or then 3. A thing indifferent. If it be a sin offensive to humane society, and the people of God, to drive them away from the Lord their God, and an abomination that Israel should fear to doe, in the dayes of Moses and before Christ came, as is cleare, Deut. 13. 3, 4, 5, 6, 7, 8, 9, 10, 11. It must be so now: for since it is not a Typical, but a morall sin, it is at all times, and in all places to us, and now, and to them, and then, an abomination. Ergo, the Argument of the holy Ghost being perpetually, that it is destructive to humane society, the Lord must provide the same, or as effectually means, for the remedying thereof. But if the Christian Magistrate have no place or power to repress such abominations, but Israel may seduce men after false gods, and not stare the stroke of his sword, then hath the Lord left the Church to the Luft of ravenous Wolves that destroy the flockes, and hath left these wolves to the Lords immediate hand of judgement: for rebukes. Church-censures are not to be used against them, upon the same ground that the sword should not be drawn against them, by the ground of Libertines:
for rebukes and Church-censures doe. 1. Force the conscience no less than the sword. 2. They beget Hypocrites. 3. Are as contrary to the law of meekness and gentleness of Christ and his servants, who used no such way to gaine the Samaritans, and other gaine-sayers, as the sword is repugnant to Christ's meek administration, who did not use either sword, crying, rebukes, or excommunication, against broken reeds, though both these may be used against Seducers in great gentleness and tendereness toward their foules, by fathers in State or Church. 4. They are no lesse against liberty of prophesying, believing with a reserve to believe the contrary, than the sword. For how can we in the name of the Lord, rebuke, threaten eternal wrath, deliver to Sathan, Seducers, more than the Magistrate can use the sword against them, yea, or refuse their errors, in the name and authority of Christ, or strike with his rod, since we are not insallibly persuaded more than these we call Seducers, for they may upon the same grounds call us Seducers, threaten us with eternall wrath, and deliver us to Sathan, in the same name and authority that the sound Church proceedeth against them; for neither side had the insallibility of divine authority, in a reflex knowledge, more than others, by the Doctrine of Liberines. 5. They are no lesse contrary to growing up in knowledge and new light; for contrary reasons, and rebukes, and threatenings are as apt to expell new light, and to reduce the Seducer to old darkness, for any certainty of persuasion of any of the sides have, for both may see beseide their book, and dream the moon is made of wax; by this way, and instructing of teachers that see but on this, and the yonder side of truth with eyes of flesh, as they say, is as uneffectual a remedy against Teachers, as the sword. 6. Since the sword andstoning, when used by the Jews, Deut.13.presents presuppositeth insallibility. What warrant doe our Lords of licence of conscience give us, that all the Commons, and Lads, and Girles that lifted a stone against the Seducer, had Propheticall insallibility: or that every wife, to whom her husband might say, Let us go and follow Baal and Dagon, for sure the Zidonians and Philistines are a people taught of God as wellas we, was insallible in her.
her knowledge and unerrable, and the husband an erring Seducer according to the principles that masters of licence would lead us on: for there must be a response given to all and every one to believe this is the Seducer, from the light of Moses law, else they had no more right to stone the Seducer, then the Seducer to stone them. For as we may err in persecuting true Prophets, I hope so did the people, kill the Prophets, and stone them that were Jeu. Matth. 23. 27 and 2 Chron. 36. 16. they mocked and misused the Prophets of God, and did as fouly err in persecuting, as now we under the Gospell. Yet Mr. Goodwin gives to the Jews an infallibility of an Oracle to tell them who was the man to be stoned, as a Seducer. But let him answer these Queries.

1. Did the Oracle speak immediately to all the actors in the stoning? I think no: then the Oracle spake to the Priest only. To Pashur; then the Officers had but the word of Pashur to put Jeremiah in the stocks, and the people had but the Priest's word for stoning the man.

2. Query, Were the people infallible in discerning the Priest to be a true relater of the mind of God from the Oracle? How beleaved they then some lying Priests who persecuted the Prophets of God?

3. Query, Was the Priest infallible in discerning the Oracle and relating the mind of God to the people? How then did they say, be it worthy to dye? How did Caiaphas say, What need we any more witnesses, We have heard himself blaspheme?

4. Were not the Priests Deut. 17. ver. 11. To Judge according to the sentence of the Law of God delivered to Moses? Was this an immediate Oracle of infallibility, such as Bellarmin, Bécanus, Grefferus, Valentina Corn. a lapide ascribe to their Apollo at Rome? I think Mr. Goodwin cannot say that. If he doe, I know what to answer to the Papists in that. If it was the law and the testimony, as I conceive it was, had not all the people that were to stone the seducing Prophet, their way of judging the false Prophet? If they must not follow him after other Gods, and if they must be actors in stoning him. And was not this fallible as well as ours under the new Testament? and therefore, because we are not infallible
lible judging in the heart. Heretick; we must not draw the Sword against him; and I say, nor can we draw the Sword of the Spirit against any such; for in the using of the Sword of the Spirit, in teaching, refuting, or arguing against Hereticks; we are not infallible. If this way of Peoples judging, and not listening to the suggestions of a false Prophet was infallible, how erred they, and slew the true Prophets, and stoned them that were sent, Matth. 23. 27. As well as we may? And why may not we, notwithstanding of our fallibility and actual erring, judge and drive away by the sword, devourers of the flock, as well as they?

6. If God have left no means under the New Testament, but exhorting, to suppress the seducer, what shall be said of John 2 Epis. 10. who forbids to receive a seducer in our house, or bid him God speed. Sure this is some external forcing of the conscience, if we credit Libertines; for rather than some seducer lye in the fields in America in winter, he will say he abhors Familianisme, though he hate all the sound in the faith. Now is not this a greater external power, armed against a Seducer, then if the holy Ghost had said, If a murtherer, a Parricide, a Sorcerer, a Drunkard, come to your house, let him not lye in the fields, lodge him, but give him course cheare, and no bed to lye on, no fire to warme him? yet so much is not said in express words, for the forcing of the conscience in the New Testament. Again, for the second member, If to teach what we judge in our conscience to be truth, though most erroneous, be no sinne, but innocency, yea if (as Minus Celsus said) it be a token of a good conscience, and innocent fear of God, as Libertines say, we are to judge no mans heart, and that in a matter of salvation, no man will be so Devill-like as to go to hell, and leade millions of soules with him, the way being against his conscience. For Ier. Taylor faith, Liberty of prophesying. It is all one here, whether it be a real truth the Seducer prophesying, holdeth and teacheth, or if he onely apprehend it to be a truth, though it be an untruth; and he said well according to his way. Now, if to teach (I say) what we conceive to be truth, though most false, be no sinne, but innocency, then the Magistrate ought not onely not to punish it, but reward.
reward it; and to allow stipends and maintenance to all Seducers, to teach what errors they judge saving truths. And grant me these three, which cannot be denied but by grosse Anabaptists, 1. Rom. 13. That the Magistrate is to reward well doing. 2. That the workman is worthy of his wages, 1 Tim. 5. 18, 19. Math. 10, 10. And 3. That a preaching Ministry is necessary under the New Testament, 1 Cor. 16, 17, 18, 23, 24. Rom. 10, 14, 15, 16. Then must it follow of necessity, That the Christian Magistrate should maintain and pay stipends to all Preachers, whether sound, and Orthodox, or Heterodox, and seducing; for if he withdraw maintenance, as a Magistrate, or any other way, because he judgeth the Preacher to be unsound, and a seducer, he taketh upon himself to punish a man for his conscience, when as he hath no infallibility; and he doth so punish and force the conscience of the innocent Pastor and People both. For he is obliged to judge, that both the sound Pastor and the Seducer follow their conscience; and whatever the Doctrine of either be, Orthodox or Heterodox, he is to judge that both followeth his innocent conscience, and in so doing, both feareth God, and doth well; and by his Office he is for the praise and reward of well doers. And suppose he judge in his conscience, that the Doctrine of the Seducer is error and Heresie, yet is he to judge it Heresie with a reserve, so as it may be to him the next moneth found Doctrine; and therefore not to judge otherways of the Seducer, than that he followeth the dictates of his conscience. And so as yet he doth not take on him infallibility to judge, that the Seducer teacheth against the light of his conscience, and therefore is not to punish him, but reward him, and pay wages to him, as to a well doer: Yea, and whatever Ministers teach, since neither they are infallible in teaching the very fundamentals, nor the people that heare infallible in judging, and neither are to beleive with the persuasion of faith; And all are to be heard as instructors. For suppose you believe that Christ is God consubstantiall with the father, yet are you to heare Arius preach, and to adnait a contrary light. If Arius can make the contrary appeare to your minde, and Arius preacheth according to the
the light of his mind, and there is no reason why you should not be instructed by the Seducer (for you are to try his doctrine) as well as by the sound teacher, for you have no infallible knowledge who is the seducer, or who is the sound teacher, by the principles of Libertines.

The third cannot be said, to wit, That it is indifferent to drive away people from the true God; for it must either be good and praise worthy, or evil, and so punishable against which we have sufficiently argued.

Argument 4. What the Magistrate is foreprophesied to be under the New Testament, that he must discharge with all the power God hath given him, and that perpetually, and not by the tie of a judicial and temporary law, which binds for a time only. But the Magistrate is foreprophesied Isa. 49:23. and 60:10. Rev. 21:16. to be a Nurse-father to the Church under the New Testament, to keep and guard both Tables of the Law, and to see that Pastors doe their dutie, to minister to the Church by his royal power, yet when the fountain shall be opened in David's house, that is under the New Testament, he shall thrust through the false Prophet that speaketh lies in the Name of the Lord, Zach. 13:1, 2, 3, 4, 5, 6. Kings, as Kings, must confer some real service to the Church, over which they are Nurse-fathers. But all the power that Kings have, is essentially co-active, and in order to rewarding or punishing, Rom. 13:3, 4. therefore they must confer co-active service.

Piscator saith well, That the Prince is called the keeper of both Tables of the Law by our Divines, therefore he is to vindicate Gods glory in both. He that hath the keeping of two pits, one more horrible and dark, another more mild and heart some for two malefactors, a thief, and an adulterer, he must not cast the thief in such a dark dungeon as the adulterer; So if the Magistrate keep both Tables, he must not punish according to his own will, but according to the rule and precept of God. Nor faith the Author of the Bloody Tener anything, when he tells us that the Magistrate owes to the true Religion; 1. Approbation and reverend esteem. 2. Personal submission to the spiritual government, Mat. 28:18. 1 Cor. 5. 3. Protection to the Subjects, whether they be apart or met together. To a false Religion he oweth permission, no approbation.
bation. Mat. x. 30. 2. Protection from violence to their persons and estates.

Answ. All this is very nothing. 1. Approbation and submission to truth is no royall power. Isaiah giveth a paternal and fatherly power to the King in Church matters, when he saith, He shall be a nurse-father. Now all he gives in these two former points, to wit, approbation of, and submission to truth, is no more then any tradesman or son owes to the Church: So Isaiah makes the King a father; this author makes him a son subject to the Church, which subjection I deny not in another consideration, but that as a nurse-father he should approve the truth, and submit thereunto, as all the members of the Church, makes him both a father and a son; a commander, and a humble submissive obeyer in the same consideration, which is most contradiction and un-congruous, for he must speak of him as a Ruler, or else he faith nothing. The third thing which is, protection to the true Church is nothing to the purpose; for that he owes to them as subjects, not as they are serving God in the duties of the first Table, for the King by this man can neither command them nor forbid them, by his Magisterial or coactive power to serve God, or not serve him, in the duties of the first Table, and by the true Church that the King owes protection to, the Author meaneth not the Church that is in it self found and true, but the Church that seemeth and appeareth so to the conscience of the Magistrate, though most erroneous. Now this is the Church of Seekers and Anabaptists, but suppose the Magistrate or Commander in war be a Familist, a grosse Anabaptist; the Author will not say, That he ought to protect the Church assembled to worship God, and to excommunicate and deliver to Satan such as subvert the faith of many, and say the Resurrection is already past, or that he ought to protect an Assembly of Diaines that are for Presbyteriall Government, and the truth that Calvin and our Reformers delivered: These are to him Antichristian Synagogues; or if he owe them protection, he ought to offer violence with his sword, to Anabaptists, such as rose in Germany under John Be-
all that were not of their way, and to displace, imprison, and confine Presbyterians. So yet in a defensive way the Magistrate must offer violence to the conscience of men, who for mere Religious grounds doe labour to scatter and violently to hinder the meetings of the servants of God: for how many of the Sectaries of England who are for liberty of conscience have come into Churches in England, and stepped up to the Pulpit, and hindered the Minister the discharge of his conscience to the flock, and offered violence to the meeting of the true Church? now it is not enough to say the Minister was but an Antichristian service-bookman, and it was no true Church whose service such Sectaries interrupted; but giving and not granting it were so, yet are Libertines not to offer violence to the conscience of any Church true or false, if they be true to their own principles: but this Author being an Anabaptist and a Seeker will say neither warres nor such violence are lawfull, but if so, the Magistrate then cannot with the sword protect the true Church against the violence of men, who upon meer conscience disturb their Assemblies.

2. To Libertines all Churches professing true Religion (as all Churches on earth, Indians and Mahometanians not excepted, do) must be true Churches, for they are not to judge, but that they follow their conscience, and so the Magistrate owes protection to them, though their conscience be most erroneous, & even for such as they conceive to be true Churches, they are not infallibly persuaded they are such, and so the Magistrate gives no protection to them as true Churches, but only as Subjects, which the Author tells the Magistrate he owes to false Churches, & so the King by this is a Nurse-father, by his office and by the places Isai. 49. 23. and 60. 10. to bring his glory of protection to the whore of Rome if they be his Subjects as well as to the New Jerusalem: but sure the King by these places owes father-nurling and Magistratical protection to the true Church not to the false, because Isai 49. 23. 1. The place is clearly of such a Church as the Lord can no more forget, then a woman cannot have compassion on the fruit of her wombe, v. 14, 15. 2. Such a Church

Christian kings are no more nurse-fathers

Isai. 49. 23. to the true Churches of Christ, then to the Synagogue of Antichrist according to the way of Libertines.
in graven on the palmes of Gods hands, v. 16. 3. Whosoever
flour and destroyers shall be removed, v. 17. and destroyed, ver. 18.
4. Which shall be enlarged, by the in-coming of the Gen-
tiles, whose place shall be too narrow for multitudes of Sons and daugh-
ters begotten by the power of the Gospel, though he was a captive
removing too and fro, v. 19, 20, 21. 5. A Church that
shall lift up a Standard to the Gentiles, and Nations to take in
their Sons and daughters to fight under Christs colours, as
being baptized to the same faith, ver. 22. 6 A Church
whose Spiritual Government Kings and Queens shall ob-
bey, lacking the dust before them, v. 23. 7. A people that wait
for the Lord, and shall not be confounded, v. 23. Now to say
that a false Church shall have all these glorious privileges
needeth no refutation, and they must be stupid who
think that Kings are made N curse-fathers by this Text.
to Antichrists Kingdom, as if the Lord had the Beast and his
Followers written on the palmes of his hands, or that Kings
being made N curse-fathers to the true Church, owe nothing
to those that wait on the Lord, but the common protection
of Subjects which they owe to Humbras of Antichrist.
Jews, Mahometans, Indians, who worship the Devil, if these
be their Subjects, is a very pleasant dream and uncredible.
For the place Isai. 60, cryes to him that runs and will read
that Kings shall minister something to the true Church,
which they doe in no sort to the false Church, and it is
most evident to the judicious Reader, that the sucking of the
breasts of Kings, v. 10, 16. and the kissing of the Son, Mal. 21
must be more then common protection to Subjects that
are open enemies to Christ and ministers of Zion, yea.
It must be some protection to the Church as the Church;
and to the Laws and Ordinances of God, in rewarding the
well-doers, and conserving the Ordinances, and the cor-
recting of wolves, Impostors, lying Prophets; for if we
come to Master Williams his way, that the King owes pro-
tection from violence to the persons and places of false
Worshippers, to those that serve Devils, and because they
are Subjects, then those Texts say no more then, Be glad
Indians, Popish Idolaters, Mahometans, for I will make Kings your
nurse-
nerf-fathers, and Quees your nurse-mothers, and Kings shall minister unto you, and you shall suck the breasts of Kings, and Kings shall bring their glory and riches to you. Nor need we prove that the place Sais 60. speaks of the true Church, read it and its proved, v. i. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, &c. Nor is the matter helped to say, It is a great favour, that the power of the Kings who lent their horns to the Beast, is now lent to the Lamb and his followers for their comfort, for then what power bring the Kings to the New Jerusalem, but Royal power? and, what Royal power to protest the true Church in their persons and estates as they do the false? is this the breasts of the milk of Kings, and their royall power as nurse-fathers? and that power which they bring into the New Jerusalem? when it is the same very power they brought into Babel, and the same horn they lent to the beast:2. The Kings lent no royal and paternal power to the true Church but what they lent to Babel as yet, nor do they yield any royal power to hold up Christ's throne and maintain his ordinances, or convey the sincere milk of the word, by their politicke coactive power to the Church, if our Adversaries Doctrine be received.

Againe, permission to the false Church is proved by Matth. 13. 30. Let the tares grow till Harvest. Gulielmus Parisiensis part. 1. haec. de legibus p. 27. Ubis ergo impii in consumptionem populi dei, vel diminutionem crescunt, ibi malatias crescunt, sine diis salus; sed erat iudicium; Quod si quis dicerit, quis ipsi sunt zizania, possunt esse triticum, quia converti possunt ad viam veritatis; sed non hoc certum, quod autem per ipsos, illi qui tetricum sunt, zizania sunt, hoc evidentior certum est. Hoc enim est, se diceretur, ut quinque lapsus in medio gregis existentibus, gregem quem inessantes lacerrantis, ac devorantis, parcamur, quia forte deus faciet illos, ut agnos, & dimittendas parces faces ardentem in medio silvis ligarum germinantium, ipsam, silvam inessantes; ar-

tures may become wheat, but that is uncertain, but it is certain that wheat may become tares, then let them grow till harvest to destroy the people of God, is as if one should say, let a few wolves continually eat and devour the flock, because God happily shall make these wolves sheep and lambs, and let some few burning torches devour and consume the wood, because God may make these fruitfull trees, and let some few Lepers, who continually infect most contigiously remain among whole people, because God may save them.

T 3.
Calvin adver. Servetus inf. 597. precise nobiscum agant, ex verbis formula, non tantum proboneat magistratus abs uSa gladii, sed omnem disciplanam in medio tolli oportet. Joan. Chokier in Parænes. ad hæreticos, c. 2. parabolam illam non loqui de judiciis. Beza de hæret. puniendis, p. 136. Nemo patrum hæreticos ne quidem judicandos ante extremum diem afferret. 229. xizaniae niorum appellaciones intelligi arbitrari non solos, hæreticos sed omnes qui vitam exaeque Ecclesiam offendunt, Chrissostom. hom. 47. in Matth. ftinete crescere, dissipate hæreticorum concilia, ora obfructae, audaciam loquendi condicite, sed ne interficite, item ibid. dogmatam quidem impia arquet & anathematizate, sed hominibus ipsis parasite. How far is Mr. William Bloody Tenet against all the power of the Ministry, or so much as rebuking Hereticks, for he faith e. 28. p. 53. Thirdly I have proved that the Ministers or Messengers of the Lord Jesus ought to let (the tares or hereticks) alone, and to let them live in the world, and neither seek by prayer nor prophecy, to pluck them up before the harvest. Entreat and Theophylact follow Christostome, puniendos non necandas. Iacobus Acontius stratage. Satan l. 3. p. 153. constat trichum esse pios, xizania impios—si sinendi sunt crescere, tam impii, quam pii—tolletur omnis magistratus aliquusque disciplina. & page 157. Inter Pontificios Iacobus Simanca parsifinis Episcop. in Enchyridio violata religionis ti. 1. p. 16. n. 12. parabolam loqui de punitione impiorum, quando est periculum in simul eradicatur trichum, xizania sunt omnes filii nequam, nullus igitur facinorosus puniendus, absurdi, non loquitur parabola de judiciis. Philippus Gamachus in 12. q. 10. de infidel. q. 13. finita crescere, si verum ac reale non imaginarium damnum immineat, debet tum Ecclesia, debitum tum Christiani principes à coactione abstinere. Sic Suarez tom. de vir theo. ref. 18. fe. 4. n. 9. (ne forte eradicetis) Sic August. l. 3. contra Parmen. cap. 2. (ne forte eradicetis) Sic August. l. 3. contra Parmen. cap. 2.
c. 33. Tannæus, tom. 1. dif. 1. de fid. q. 9. du. 2. n. 30. (ne forte eradicetis) ratio hac est communis & adequata omnibus jure permisionis malorum quando etiam Deus ob eandem causam mala permittit. Azorius infit, par. 1. 18. c. 13, per zizania hereticorum intelliguntur secundum Chrysostomum, Augustinum, Hieronymum, Entymum, Theophylactum, sed respondet ex parabolis non semper sumi efficax argumentum, & generaliter per verba, accipi bis pravos mores & falsa dogmata. Nor is it altogether to be condemned that Gregorius 9. Innocen. 4. Paulus 3. Clemens 8. command the Talmudicall and Cabalistical books containing Blasphemies against God to be burnt in the fire, Augustin. Ep. 48. ad Vincen. retractor ingeniously his opinion, That Heretics ought not to be punished, mea primitus sententia, erat, nemenem ad unitatem fidei cogendum. Theodore Sackius in hist. Anabap. c. 8. in nota p. 108. to the compelling of men to religion against their will, that which some object out of Lactantius, that Lactantius doth argue against such as being destitute of the word of God and found reason, would compel by the Sword only men to receive true Religion.

It is a token the man is scant and ebbe of proofs in Scriptures, when he can prove liberty of conscience by no Scripture, but one wing and tith of a Parable, never expounded by Christ, who yet expoundeth all the rest of the parts of the Parables, and yet (as I have said before) the tares are not expounded by Christ to be Heretics, but ver. 38. The tares are the children of the wicked one, and ver. 41. all things that offend and do iniquity. Mr. Goodwin denies that Heretics are ill doers, Mr. Williams saith, they do iniquity but if he would expound and apply all the tithes and joynts of the Parable, then Mr. Williams must tell us what the sleeping of men, v. 25. and what the springing up of the blade is, and the bringing forth of the fruit is, v. 26. and how men quarrell with God, because of the prosperity of Heretics, when as Scripture extends the prosperitie that stumbles men, to the most wicked, who are fat and rich, Psal. 37. 1, 2, 3, 4. Jer. 12. 12. Job. 22. 1, 2, 3. and what the bundles are, verse 30. since Mr. Williams (as all Libertines and Anabaptists are) is bold with the word to expound tares otherwise then the word of God.
our Saviour Christ doth, who of purpose expoundeth the same to be workers of iniquity, and ill doers, now Hereticks to Master Williams and Libertines are no ill doers, but innocent men, men that fear God, such as suffer persecution for conscience, the children of light, of the promise, of the free woman, persecuted by the children of this world, and the sons of the bondwoman, as all their Books say; how doth Christ make these Hereticks that are named tares, such as grow and flourish till harvest, and then these innocent men that feared God are judged by God offenders in Christ's Kingdom, workers of iniquity, cast into a furnace of fire, where there shall be weeping and gnashing of teeth? To conclude, why doth Mr. Williams say the Magistrate oweth protection, to the true Church apart and met together, and faith not that he owes protection to the false Church, the same way apart and met together? he must secretly intimate that the Magistrate oweth some singular royall protection to the assemblies of Anabaptists and Seekers and the true Church, which he oweth not to the Church of wicked men met and assembled for worship. Yet when the wicked are assembled in the valley of the sons of Hinnom to burn their sons to Devils, when they are met in the high places to offer and Sacrifice, to the Sun and the Queen of Heaven, and to adore the works of men's hands, even then are these men, Subjects under a lawfull Prince, and this Prince must either in such abominable and bloodie worship, defend their persons and estates from violence, or then 1. Master Williams faith as ifle 2. The Prince must by his office serve the Devil, and countenance, and defend a most wicked and bloodie service, such as Son-slaughter and Idolatry, and that against his conscience, though he judge them a false Church. 3. The Prince, if hee withdraw his royall defence, is wanting in his office, and yet it is his conscience to neglect; dutie to such. 4. And must force the consciences of people, in tempting them to destrit from what they in conscience conceive to be the highest worship and expression of love, fear and reverence to God, in that he refuseth to protect them in man-slaughter, and such service to God, which they dare not venture without his protection, lest men rise up against them and destroy them.

Mr. Williams addeth ib. p. 216 To profess the Magistrate
must force the Church to doe her dutie, and yet the Magistrate must
not judge what that dutie is, must be to play in spirituall things.

Answ. That the Magistrate should compell godly men to
keep peace, and a David (suppose he were a Subject) not to
kill, not to commit adultery under the pain of civill punish-
ment, I suppose is not Herezie, and yet I see not how the Ma-
gistrate is not to judge according to the word of God, what
is wilfull murder, and so deserveth death, by the Law of God,
what is accidentall killing and deserveth no death, but a Refuge
and Maneprize. But the Magistrate (say Libertines) should not
judge what is herezie, what sound doctrine, why? because that is to
be judged according to the word of God by Pastors. But, that is,
non causa pro causa, for the King is to judge what is murther,
what not, and all matters belonging to a civill Judge, what is
morally good and evill, and what is punishable by the sword,
what not, by reading on the book of the Law when he sitteth on the
throne, Deut. 17, 18, 19. but this he judgeth in order to civill
punishment, and not in the gaining of souls, and in so
far as concerns his practice, and the same way is he to judge
what is herezie, what not, if this be not said, then should we play
indeed in spirituall matters.

Q. But is not the Christian Ruler then as a Ruler, to judge
whether Arrius ought to be banished, and imprisoned, who de-
nieth the Son of God to be consubstantial with the Father? and
so all Rulers are to judge of Herezies and Gospel Trutheven Indian and Pagan Magistrates, who are essentally Magis-
trates, as well as Christian Rulers, for quod convenit ei
that it is convenient to him.

Answ. There is a difference betwixt a Ruler, and such a Ru-
ler, a Christian Ruler, or a Heathen Ruler, a Ruler as a Ruler,
should judge of all civill busineses, and of truths and falsihood
in Religion, for all Nations have some God, and some Reli-
gion; but a Ruler as a Christian Ruler onely, not as a Ruler
(as the notion of Genus a Ruler doth agree to both the Heathen
and the Christian Ruler) ought not to judge what is Gospel
truth, or Gospel untruth, for then all Magistrates, Heathen or
Pagan, or what not? should judge the Gospel truths though
they be not obliged to believe in Christ, or to know the Go-
spel, which they never heard, Rom. 10, 14, 15, 16. Now this is
not absurd.
Judicial Laws in their Morality

A Magistrate and a Christian Magistrate are to be differenced, not can or ought all Magistrates to judge of, or punish all Hereticks.

absurd. But only Rulers as Christian Rulers should judge of Gospel-truths; Magistrates should judge, but all Magistrates as Magistrates should not judge of all businesses, and of all matters belonging to all Countries; for then an Indian Magistrate should judge of all the matters of France, England, Scotland, which cannot be said, for a Magistrate as a Magistrate should judge of Religion, but not all Magistrates of all Religions, for Heathen Magistrates cannot judge, nor ought not to judge whether Arrianisme be Heresie or not, and whether it be punishable by the Sword or not, whether Christ Mediator hath one will, as the Monothelites said, or two as the Catholike Protestants said, because the Heathen Magistrate (as we suppose) never heard of Christ. So we say a judge of France cannot judge, as a judge, of transporting of wool out of England, or of wax out of Scotland: nor can an English Judge as a Judge, judge of transporting of wines out of France, or of crying down, or up the worth of Monies within Scotland, only the judges of France can, and ought to judge of the former, and that not as Judges simply, but as such Judges of France, and only the Judges of Scotland as they are such, can judge of crying up or down monies in Scotland: and upon the same ground, Judges as Judges are not, nor ought they as Judges to determine what Gospel truths are praiseworthy, in order to civill rewards, and what Gospel heresies are punishable, for of these they are to determine judicially as such judges, as Christian Judges who are hearers of the Gospel. Though Christianitie addeth nothing to the essence of a judge as a judge, yet Christianity addeth something to the being and authoritative power of such a judge, a Christian, a Scottish, an English judge, this remaineth then true of a judge. What a Judge doth as a Judge, that all Judges may do, for quod convenit id aut convenit xst. juris: but what such a judge doth as such a judge, as Christian, as Scottish, as English, that all judges may not, nor cannot doe: So a Christian husband, father, master, as Christian, is to give Christian Counsels and instructions to his wife, children, servants, but it follows not that all husbands, all fathers, all masters, though heathenish and Pagan, though they never heard of Christ, are to give Christian counsels and instructions accord-
ing to the principles of the Gospel, to their wives, sons, servants; So the Christian Prince, not as a Prince simply, but as a Christian Prince is to confer his royal authority, in a politic and co-active way to promote the Mediator Kingdom of Christ, which all judges on earth are not to doe, for these Judges only Psal. 2. are to kiss the Son, who bear the decree published, Thou art my Son, Psal. 2. 6. for a Law never promulgated, neither by heart ingraving, neither by ministerial publication can oblige no man, as is clear Rom. 2. 12. Rom. 10. 14, 15, and 5. 13. Joh. 15, 22. Matth. 11. 23, 23, 24. Yet shall it not follow that the Christian Judge is a sub-mediator under Christ, and subordinate as a Vice-gerent to the Mediator, for the Christian Magistrate does not promote Christ's Kingdom, as the Minister of Christ, or as representing Christ's person, for the Christian Magistrate is the Minister of God, and the Vice-gerent of God; now God as the Sovereign Lord hath a co-active power over all, the Magistrate, Heathen, or Christian, is his Vice-gerent, and the Christian Ruler may compel with the Sword all to serve the Son, yet the Son as Mediator whose Kingdom is not of this world, sends not men out to promote his Kingdom with the sword, Joh. 18. 36, 37.

Mr. Williams civill peace is pax civitatis, the peace of the city, Jer. 29. 7. Pray for the peace of the City, which peace of the City or citizens so compacted in a civil way of union, may be intire, unbroke, safe, &c. notwithstanding so many thousands of God's people, the Jews, were there in bondage, and would neither be constrained to the worship of the City of Babell, nor restrained from so much of the worship of the true God, as they could practise, as is plain in Shadrach, Meshach, and Abednego, Daniel 3. in Daniel c. 6. who would rather suffer, then defet from true worship, or practise false: So the Americans and wildest Papists keep the peace of their Townes and Cities safe and distinct, where there is no spirituall and heavenly peace.

Aow. All this is to prove that there may be no breach of City peace, or civil peace, where there are multitudes of sundry Religions. But 1. the man should remember, there is a Christian externall peace, which in an ordinarie providence can not be kept, where there be divers Religions, and sundry waies of worshipping Christ, & we beleive our Saviour intendeth so much,
much, Mat. 10. 34. Think not that I am come to send peace on earth, I came not to send peace, but the sword. v. 35. For I am come to set a man at variance against his father, and the daughter against her mother. Luke 21. 16. And ye shall be betrayed both by your parents, brethren, kinsfolk, and friends, and some of you shall cause to be put to death. And what is the quarrell, but divers Religions and waies of worship about Christ? So Paul exhorteth to Christian peace, Ephes. 4. 3. Endeavouring to keep the unity of the Spirit in the bond of peace, not because of contrary Religions, and many Sectaries called the holy partie that are to bee tolerated in meneknesse and mutual forbearance: But v. 5. Because there is but one Lord, one faith, one baptism, and but one Religion whether Presbyterianall or Independent, and since the Apostles and Christ in the New Testament so often recommend peace, and never once intinuate forbearance in diversitie of Religion, and all the Apostles and Apostolike Church had but one Religion, toleration of many Religions not being a part of the New Testament liberty whereas with Christ hath made us free, as is the libertie from Ceremonies, and righteousness by the Law, that the foolish Galatians affected, Gal. 5. 1, 2. We conclude there is a Law against Toleration of many Religions, not any repealing of that Law in the New Testament, but divers Religions expressly forbidden as contrary to peace, and foretold to fall out as sad judgements, Mat. 10. 35. Mat. 24. 24. Luke 10. 17. 18. 1 Tim. 4. 1. 2. Tim. 3. 5. 6. 7. 8. 2 Tim. 2. 2. 3. 1 Peter. 10. Affirmans incumbent probatio. Our Adversaries are obliged to give us precept, promise, or godly practice, why a morall sin forbidden and severely punished in the old Testament, should yet remaine a Moraall sin in the New Testament, and yet not be punishable by men or Churches, yea Solomon's toleration of the Idolatrous worship, 1 Kings 11. provoked the Lord to anger, yet his wives consciences should not have been compelled to leave off the worshipping of the Gods of the Moabites, Ammonites, by this way, Rom. 14. 19. Let us follow after the thing that makes for peace (faith Paul) but Toleration of many Religions is contrary to peace, if one of them be the only true way, the rest are all false ways, the mixture of the two contrary seeds, the seed of the Serpent, and the seed of the
the woman must be against peace; and Paul exhorting to union and Christian peace, thinks many Religions, many Sects and opinions tolerated, 1 Cor.110. to be just contrary to peace. Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgement. Hence seriously dehorts from Schisms and Sects, whereas upon supposition of divers Sects, all being godly, we should have some charitable precepts commanding men of divers Religions to bear with one another; but where is that written? and if they dwell together peaceably, why but they may marry together, Ahab then in marrying the King of the Zidonians daughter, failed not, and he married her wicked Religion. Clotilda the daughter of Cloidus married Almaricus the Arrign, King of the Wisigots, the Maid being educated in the sound faith, but Procopius, 1, 1. Bell. Gotorum said, there was never peace between them. As for Mr. Williams Chaldean, and Heathenish or American peace, we leave it to himself; the peace the people of God was to pray for, Jer.29. was only outward prosperity, freedom from the Sword of Egypt, and from other Nations, that the captive Church might also partake of that peace. But I hope Jeremiah had not the people of God in Judea, under the Babylonish captivity, follow an Heathenish peace, with toleration of divers Religions, or yet a Religious peace, or a Church peace, that standeth well with many Religions, yea they are to denounce wrath against the Chaldee Religion, Jer.10. 11. and would he have Christians all keeping such an Heathenish unity and peace, as Babylonians and Americans have, and in the mean time tolerate all Religions, Christians who have one God, and one faith, and one hope are to follow more then a Civill and Heathenish peace.

It is therefore in vaine for Libertines to tell us, that Abraham lived long amongst the Canaanites, who were contrary to him in Religion, Gen.13. and Isaac with them, Gen.26. and Jacob twenty years with Laban an Idolater, Gen.31. Israel in Egypt 430 years, in Babylon 70. Israel under the Romans with Herodians, Pharisees. What of all these? the Liberties give us heathenish, not Christians peace under many Religions.
the godly Rulers and Church, sometimes Pilgrims, sometimes servants, sometimes captives, never having the Sword nor power of it as Magistrates to take order with false Teachers, did peaceably dwell with them, ergo, godly Magistrates armed with the Sword, must now sufter the Sheepl of Christ, to be worried and preyed upon by Wolves? this consequence is nothing, this is a facio ad ius, and to argue from the controverted practice of Heathen.

CHAP. XXVI.

Whether punishing of Seducing Teachers be persecution for Conscience.

Liberines lay downe for a ground, That to punish any for their conscience must be persecution; Arminians call punisbing of Heretics persecution: it is proper to carnall men to persecute the Children of the Promis. He that is sick onely of an error of the minde, breaks not the Law of God: If the Magistrate punisb him for that, he is a Persecuter. So also the Anabaptists in Bullinger's time. Mr. Williams going after these guides faith, I acknowledge that to molest any person, Jew or Gentile, for either professing doctrine, or practising worship merely Religious, or Spiritual, is to persecute him, and such a person (what ever his doctrine be, true or false) suffereth for his conscience; and beside, a man may be persecuted, because he boldeth or prattieth what he believes in conscience to be truth, as Daniel, and because he dare not yeeld obedience, to doctrines and worshipes invented by men, and to the Authour of Storming of the Anti. and of the Ancient bounds.

Answ. The very like the Donatists objected; so Cresconius Grammaticus, quisquis Christianum persequitur, Christi inimici est, whoever persecutes a Christian is an enemy of Christ; Augas. I. 3. contra Cresconium C. 51. answereth, Verum dices, si non in ido persequatur, quod Christi est inimicum, neque enim Dominus in servo, pater in filio, matris in conjuge cum sine etique Christiani, non debem persequi vita Christiana contra veritatis vero si non persequamur, non rei negligentiae merito persequi timentur.
is not Persecution.

It is true, faith he, He is an Enemy to Christ, who persecuteth a Christian, if he do not persecute in a Christian, that is, which is enmity to Christ, yet are not the master, father, husband, son, etc., to persecute in servant, son, and wife (if they be Christians) sinners contrary to Christian truth, and if they persecute not these sinners, are they not justly guilty of the negligence of their brethren's souls? So also Augustine distinguiseth a twofold persecution, de unit. Eccl. c.20 & Psal. 100. Had these men given us one letter of Scripture for their bastard definition of persecution, we should not stumble to hear Tongue-persecuters and Raylers, and Hand-persecuters say so; but we go from them to our Saviours words, Matth. 5.12. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you (not for an erroneous and bloody conscience, as Libertines define it) but falsely for my sake. Persecution that the Scripture condemns, is persecution, for righteousness and truth, such as the true Prophets suffered for the truth, Matth. 5.12 for Christ's name's sake, Luke 21.17. Matth. 19.29. for the word of God, and for the testimony of Jesus, Rev. 1.9. Rev. 6.9. for the testimony of the truth, Rev. 11.7. for righteousness, Matth. 5.10 for the Gospel, Mark. 4.17. Acts 12.25. Acts 13.50. Gal. 5.11. Gal. 6.12. 2 Tim. 3.12. Mark. 10.30. 2 Cor. 10.2. Theff. 1.2. Tim. 3.11. Matth. 10.23. Joh. 5.16. Joh. 15. 20. Rom. 13.14. Acts 7.52. 1 Cor. 4.11. Gal. 1.13. 1 Theff. 2. 15. Acts 9.4. Acts 22.7. c.26.14. Phil. 3.6. And why was Jeremiah persecuted? the three Children, Daniel, Christ, Paul, Peter, John, James, the Martyrs, Heb. 11. not for Familism, Antinomianism, Socinianism, Anabaptism, etc., shew us a word of Old or New Testament warranting you to call it persecution, to molest any for worship or practice, though most false. Mr. Williams faith, to molest any for their conscience is persecution, then must Jeremiah be a Persecuter, for he molested those with rebukes and threatenings, who out of mere conscience, killed their sons and daughters to Molech. Christ molested Pharisees and Sadduces, who out of mere conscience defended the traditions of men, false interpretations of the Law, denied the Resurrection, yea the Lord commanded the Judges in his Law, not only to molest, but to stone to death without mercy, those who professed doctrine.
doctrine out of meer conscience, and practice worship upon
meekly Religious grounds, which tended to drive away
people from the true God, and such as blasphemed God,
Deut. 17. 2. Levit. 20. 2. But God never commanded in any
Law persecution, but hated it, and no more commanded it,
then his holy Laws can be unjust.

1. 2. After. There is a persecution with the tongue, by
words like coal's of Juniper, Psal. 120. 2, 3, and like the
arrows of the mighty, like a sharp razour, Psal. 5. 22, 23. Job
19. 3. These ten times ye have reproached me, and are not ashamed.
V. 21. Why doe ye persecute me as God? Job's friends never put
hand on him, but by arguing him to be an hypocrite, from
the mistaken doctrine of providence, as is cleere, chap. 4. 6, 7, 8, 9, 10, &c. yet they persecuted him. Job 19. 28. they that
mocked Jeremias and in arguing opposed his doctrine, and
said, Jer. 17. 15, Where is the word of the Lord, persecuted him, v.
18. Let them be confounded that persecute me, Jer. 18. 18. Then said
they, come let us devise devices against Jeremias, for the Law shall
not perish from the Priest, nor counsel from the wise, nor the word of
the Lord from the Prophet: and they had much to say from
the word, that the Law was with the Priest, and the word of the
Lord with their Prophets, as well as with Jeremias, yet they
resolve to persecute Jeremias, come and let us smite him with the
tongue, and let us not give heed to any of his words. And the
Scripture tells us of the scourge of the Tongue, Job 5. 31. and
the place cited by Libertines, Gal. 4. 28, 29, where it is said
that Ishmael the son of the handmaid, persecuted Isaac, the son
of the Promis, it was not by offering any bodily violence
to Isaac, as we teach the Christian Magistrate, is to use the
sword against Seducers: but as Pareus, Meyer, Calvin, Piscator,
Beza, Luther, Perkins, and all Interpreters do well expound it,
Ishmael but mocked Isaac, and said, the promises made
to him were but a mock, and he would have, forsooth, the
dignity of the birth-right. Calvin, faith, the mocking and
blaspheming of Christ on the Cross, He trusted in God, let
him deliver him, Psal. 22. Matth. 27. 39, 40. was the most
cruell persecution that ever befell him, Heb. 11. 36. and oth-
ers had triall of cruel mocking and scorning. Optatus complai-
med that the blood of Bishops was shed not by the sword, but by the tongue; that men were persecuted Bishops and Priests, for he mocked them. And what warrant have Libertines to say, that all Bishops and Priests followed that worship that they were brought up in, against their conscience; for the conscience of Heretics being burnt with an hot iron? Titus will make them think the killing of the Lords, Apostles is good service to God; and all the fardaticke mockings and jeerings of M. Williams, Goodwin, the Author of liberty, and of other Libertines against Presbyterians, the followers of Calvin, the opposers of Wilde and Athiestical liberty; of conscience, when they are not infallible. In maintaining the nature of all ways, Turfism, Judaism, Familism, Secularism, etc.; must be persecution of all in the contrary opinion for conscience, and so while they write against persecution, they persecute all contrary arguing and reviling of such, as he conceives, the errors and all rebuking of them, all syllogistical collections and inferences of the absurdities and blasphemies of their doctrines must be mixing with the tongue and persecution. For that spoken against Jeremiah, The Law shall not perish from the Priest, nor the word of the Lord from the Prophet, having so much to do with the tongue; it is not true, because the Priest, or the Prophet, must give himself, his word, not that of the law and word of truth, so near of blood to it, as outward face, and to the conscience of many; were notwithstanding grievous persecution of Jeremiah and Jesus Christ, then must M. Williams say true, we must not by prayer or prophesy seek to pluck up the branches of the church. So all writing, preaching, and reviling of gainsayers, of that which we conceive to be truth, except we be infallible, and prophetically ascertained we are right, and these we refuse, wrong, must be persecution and mixing with the tongue.

Nor does Libertines charge us more with persecution, than Anabaptists did Bullinger and our Reformers, and the Donatists did Augustine, and the Catholicks upon whom Augustine retorted the challenge, for the Church (faith he) casts out Agar the handmaid: is this persecution? It is to be observed in this Argument, I. That none object this
this but selected such as were conscious of the danger of their \cfoot{Punishing of Heretics}

August. Petitioner, 1.2. c. 83. Noli dicere ab\footnote{Epit. 166.}
ficere a conscientia nostra, ut ad nostram fidem aliquem compropelamus, facit etiam, uti potestis, uti autem non facitis, non potestis, sive legum sive invidiacis, sive restituentium multitudine. So were Marcus Presbyter Victoriensis, and Marcius Vergens, persecuted by Donatists, August.

August. Papists, Anabaptists, Spaniards, and Protestants. For the old Non-conformists never pleaded against the

Protestants for liberty of conscience, finding that in all their books... So Calvinists, presbyterians, thought by all who wished independence, speaketh against lawless liberty. And therefore, as indeed it is against the Augustinian

2. Libertines, Anabaptists, Donatists, when they see the Sword in the hand of all men most cruelly press the conscience of others, they are not in every particular intoleration. See the Anabaptists in the Margate reproved for this sin in such bloody persecutures as conveniene was they: All these Arguments do strongly militate against the abode and all Heretics, and seducing teachers, for Christ hath ordained a spiritual coercive power in the Church against wolves and such as say, Mita est, et ista sunt leges, and the synagogues of Satan. Replied as well. God hath bestowed a civil coercive power on the State, and the one being active power doth as much hinder Christ's followers to be willing people, as the other, and as Trench/the conscience;

3. Create hypocrites! Oppose them with the power of Christ and his Ministry! 2. Savages of persecution! Fie! In the name of God, and the Countenance of the Holy Ghost we do publicly confess that which is written in the Twenty-second verse of the First Epistle of Peter: Nor do we profess, covering of sin and faithfull teachers as this presing, leading the sticks, The Arm is no more


fist à civil Malettrat puniendi, ib. 2. Reprimendos eis hereticos ab omnibus quis

citar. Rom. 13. 4. 1 Tim. 2. 2. c. 15. Si vero quidam manifeste blasphemint, & filii illius

philipus pertinas ac praestatis, possine etiam a se as supplices capitatis, lex enim in levia

4. 15. 16. quamvis non Tollec Christianos sub juicioribus, et desumamus tandem dores a Deo profectas per hereticum, Christianorum dictionem, in illis maeretis quae ab anno

Copenhagenius in Gertrudis, Anabaptist, Tripoli, 1616. c. 2. et Hulungen, c. 1688 c. 9. Prayer of Famine, 70. K. Jamesa, 1604. They commend King James in counsellor

Pr. Henry to punish Puritan Non-conformists, and plead for liberty to themselves. See Survey of the spiritual Antichrist, p. 345; Apologie Remoni

... did not seem to be because of the ground as a godly,
gadly for their conscience, and Mr. Williams cryeth, Search all Scriptures, Records, &c. no persecutors, not the Divell himself, profess to persecute the Son of God, Jesus as Jesus, Christ as Christ, without a mask or covering: so said they, had we lived in Queen Mary's days, we would not have consented to such persecution.

Answ. This argues a fally engine, for if it hold good against us, Search all Scriptures, Records, &c. no Tyrants, no Nero having the sword to punish Patricides, Matricicides, Sorceries, Adulteries, Sodomy, profess that they punished just men as just men, innocent men as innocent men, what then? Shall it follow Magistracy and the use of the sword is unlawful against any, because Tyrants oppress the innocent, not as innocent, but as sedition, traitorous, cruel, bloody men? Not would I have Mr. Williams, to charitable to the Devill as to think he will not persecute Jesus as Jesus. I dare not determine much upon the Devill's heart-reduplications, but if he be not involved in the sin against the Holy Ghost, and a burning malice against Jesus, because he is the Son of God, and the Saviour of man, I know not much. However Mr. Williams hath reason upon his grounds to think that none should be persecuted for conscience, because we are all Scepticks even in point of Salvation and Fundamentals, and not infallibly assured of either heaven or hell, and so he is worse than a Papist.

2. No men know (all men since the Prophets and Apostles fell asleep, being void of infallibility) assuredly what he believeth unto salvation, if any should deny there is a God or a Providence (as I feare there be too many practicall and Judiciall Atheists amongst us) he ought not by Prophecying or arguing to be plucked out of that estate, till harvest, but must with the clemency of Christ; here deare brother Atheist, you are a godly psious bereticke, and have no God, but your conscience; and dare not for fear of your conscience believe, that there is a God, and I dare not rebuke you, but be going on in your Divinity; I have as little infallible assurance there is a God, as you have, there is no God, and neither you nor I are to be punished for our consciences.

3. Mr. Williams ought for no Religion venture his life to burning quicke, for he cannot dye or cast away his life but upon
Libertines ought not to suffer death for any truth.

Minus Celsus


Upon a conjecture, it may be there is a God, and it may be there is no God; for how dare he break the first Command and hazard his life, for a truth that may be a lyke? So neither should any persecute, but in faith, that he is infallibly sure the man is a real heretikke, neither should he be persecuted, for he is not infallible in the knowledge that he suffereth for, and so cannot suffer in faith, see for more of this and the foregoing doctrine. Caiharto contr. Lysius; Linneas, de libertate Christiana, Albizius in politico, and Celsus gives us good suffice. It was commanded Kings in the Old Testament to kill their enemies, but in the New Testament we are to love our enemies, and doe good to them that hate us: 2. For edification, not for killing and destruction is Church Discipline ordained.

Ask, what this Socinian Author bringeth for new Precepts of Christ in the New Testament, differnt from those of the Old, is but wicked Socinianisme as you may see in the Catechisme of Ricovrius, Socinus, Osterodium, Smalcis, Holkelius, and the Arminians, Episcopius Arminius, who make the loving of our enemies commanded by Christ, Math. 5. 44. Luke 6. 27, and by Paul Rom. 12. 20. not to be commanded in the Old Testament, which argueth their ignorance of the Scriptures, Prov. 25. 11. If thine enemy be hungry, give him bread, Prov. 24. 17. Rejoice not when thine enemies fall, Exo. 23. 4. If thou meet thine enemies Oxe or Ass going astray, thou shalt surely bring it back to him; yea-David by an Old Testament Spirit, when his enemies were sick, Psal. 35. 13. 14. was cloathed with sackcloth and fastet, and behaved himselfe as one mourning at his mothers grave; what David and Jeremia did prophesie against Gods enemies is fulfilled in the New Testament, and Paul and Luke say Amen to it, Rom. 1. F. V. 8, 9, 10. Acts 1. 20, 21. and we are to beare the like zeal, yea more against false teachers under the Messias Kingdome, then they did, Zach 13. 1, 2, 3, 4, 5, 6. 2 Joh. 10. Rom. 16. 17. Rev. 2. 19, 20. 2. The end of Church-discipline is edification, the taking away the life of a Blasphemer is the good of the society, Dent. 13. 12. That all Israel may beare and feare, and doe so no more, but that the Christian Magistrates end in spiritual, and the edification of souls, we read it not.

The Author of Ancient Bonds having forgotten Divinity
cryes, God waited for the Old World 120 years, and when this
date of patience is out, I would have gathered you, &c. I sent my
Prophets early, but where doth the Lord charge the Prophet, that
the Magistrates did not force and compell the people?

Ans. Will this man let us hear Logick? the Lord waited on
the old World 120 years, and sent his Prophets early: I dare say,
many hundred years; Ergo, the Blasphemer and the false
Prophet contrary to Dese. 13. Levit. 24. must be spared 120
yeares? to Ergo, Wee must exercise much long-suffering in
the old Testament while these Lawses were in vigour, (for
then it must bee that the Prophets Jeremiah and Isaiah were
never charged that Magistrates compelled not consciences,) to-
ward seducing Prophets: Why, but God using much long-
suffering toward the old world, and Israel not a world (I
judge) of innocent and godly Hereticks, but of men that
corrupted their way, despised the Prophets, hardned their faces
and hearts, were murtherers, oppressors, grinders of the poor,
killed their children to Devils; Ergo, the Magistrate should ex-
and long-suffering for as many yeers as this man will to these
ill-doers, no les then to seducing teachers, should not Paltors &
Rulers extend long-suffering to all sorts of sinners as well as to
Hereticks? but where answers the Prophet doth the Lord lay
it to the charge of Prophets or Magistrates, that they did not force or
compel the people, to repent, to leave their murthering, their
oppressing, their grinding of the face of the poor? We teach
not that the Prophet ought to compel any, nor that the
Sword is an ordinance of God to convert oppressors, and
murtherers, to turn meek and righteous judges, co-action by
fire and sword in Old or New Testament can convert none
to Christ, the word and the Spirit must ever doe the turn:
By accident God can change the nature of the rod and sancti-
fie it to Manasses, for to bring him to humiliation and repen-
tance. But were these that Christ would have gathered
Matth. 23. only false Prophets, to whom he extended pa-
tience many hundred yeers, even from Moses till his owne
coming in the flesh? Ergo, We should extend to bloodie
Murtherers of the Lords Prophets, the like patience, and not
kill them, for then they are past hope of being gained? Now
the Text means no such thing, but that Christ waited long

\[X \times 3\]
Punishing of Heretics

on, and sent his Prophets early in the morning, to those that were thieves, 

Isai. 1. murderers, adulterers, Jer. 5. that show their Children to Moloch; by this argument, the Magistrate should not draw his Sword against adulterers, murderers, and I judge the Rulers were called Lions and Wolves, Ezek. 22. because they extended too much cruel patience to these. But if God's patience be a rule, men must not be cut off, because there is hope of their repentance so long as they live, your own Acumen faith by this reason, Murderers and adulterers should not be punished by the Magistrate, for there often is more hope of Publicans, Harlots and Murderers that they may be the elect of God, and gained to repentance, then of self-wise, and judicially blinded Pharisees: Nor find we any, so, deserted of God and judicially blinded of God as Libertines, read but the book intituled John the Baptist, sure a wilderness man void of reason wrote it, the man tells chap. 2. disclaiming against going to law and wars; (which yet Anabaptists and this Scholler of that Sect practishe, whether the Parliament will or no) faith, Are we wronged in person, estate, good name, or for Christ's sake, which is our conscience? our Saviour and his Saints have drunk the same cup. Hence he citeth to no purpose Scriptures but two and fourtie in number, of the persecutions to follow the Lords Disciples for the Gospel, and that it is proper to the world to persecute, and to the Saints to be persecuted, and bused for righteousness, and that such as are persecuted, and totally disallow all persecuting for matters of Religion, as the greatest stumbling block to the propagation of the Gospel, must necessarily be the true Church and body of Christ, none else having a capacity (without God's infinite mercie and dispensation) of being ever bowed out and squared as members suitable to such a head: contrariomen eadem esto ratio, since the true Church must needs be persecuted, that must needs be a false Church which persecutes the true one, for though this false Church be persecuted likewise, yet in regard it cannot be both true and false, that persecuted Church must needs be the only true one, which doth not persecute others, but that the argument may be compleat and safe (it had much need, for it is weak and unstable as water) as in the mouth of two witnesses unto this evidence of reason, Let me add a Scripture proof, Viz. we brethren (true Christians) as Isaac was, are the children of
of promise, but as he that was born after the flesh, persecuted him that was born after the Spirit, even so is it now. Gal. 4. 28, 29. yet since it is better, if the will of God be so, that we suffer for well doing, than for evil doing, I Pet. 3. 17 however these Infalmites are powerful, prosperous, prevail against us, and have the world at will for the present yet let us comfort our selves that God hath chosen the despised and scorne, rich in faith, &c. We close this Chapter with their doom and ours, nevertheless: What faith the Scripture, Confess the bondwoman, for the son of the bondwoman shall not be heir with the son of the free woman, so them, we are not children of the bondwoman, but of the free. Gal. 4. 30, 31. So of that sort is the needless Querist to the Assembly of Divines.

If the Magistrate as a Magistrate have a power from Christ, and punish such as he is persuaded in his conscience are erroneous and heretical, or because he differ from Religion from the Magistrate, then Queen Mary and King Parliament did well in burning the Martyrs for differing from her established Religion.

Mk. 15. 25. The man as an Anabaptist eith. Math. 5. 39. Deq. 21. 22. Therefore shall not man the right cheek, turn to him the cheek. Believers and Socinians cry down Laws and Judges, and all these under the New Testament, and make this a new Commandment not warranted in the Old Testament, as if the hating of our enemy, and revenge, were commanded in the Old, and forbidden in the New. Nay (faith he) what! heavenly, righteous, and blessed Spirits will tell me what these Scriptures mean? Matt. 5. 39, 40, 41, 42. as if none were heavenly and blessed Spirits that knew the meaning of the Scriptures (beau, Volckelius, Chriimi, Socinii and other Socinians and Anabaptists) and answer, Socinii and Volckelii are these blessed Spirits, that can show the meaning of these words and, tenderly Lecture for your Lips. But see your Socinian dream, and their interpretation by Pelianler and Joan Pelius, for monst. art. 292, art. 21. Volckelius In verbis Chriilii illius testimonijs (inquit) Exod. 17. 24. Lエ. 17. 24. Dein, et ait haec legi in vestem suisse emprobatur, ut ultio ac vindicta suisse permissa fuitur, ut modo per saedem unam omnem propter suam auctoritate fierer. Cui quidem legi Chriilii (suus verba opponens, omne, non modo proemium sed etiam publicam vindictam abrogat, licet precipit ut omnes perseveres, que alterius maxime obversione significantur, omnemque bonorum juturam, que pallii dimissione innuntur, omnem denique molestiam, quae coaduniae ad unum milliare designatur, ut ferent ut similem de gusti injustium subeam, potius quam volitant, sive per se, sive per magisterium utificantur.)
Christ in the New Testament does no where contradict Moses Law, nor refute Moses, but he refutes the false glories which Scribes and Pharisees put on Moses Law. 

For 1. Christ never saith, It was said by Moses, but I say the contrary. But it was said of old by the unlucky Elders and Fathers of Scribes and Pharisees, which these wretched Doctors and their sons said, Eye for eye, and thou shalt not kill, and thou shalt not commit adultery. As is cleare:

1. Because loving of our Enemy was forbidden by Moses, and in the Old Testament, as in the New Testament, as I proved before, revenge is forbidden, Prov. 20. 22. Deut. 32. 35. Shedding of blood is forbidden, Gen. 9. 6. as well as by our Saviour, Matth. 26. 52.

2. Because Christ saith, Matth. 5. 40. I say unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees (he saith not, except it exceed the righteousness of the Law of God commanded by Moses in the Old Testament) Ye shall not enter into the Kingdom of Heaven. And as Christ condemneth unjust anger, so is it condemned as murder, and accursed in the Old Testament, Gen. 49. 7. 2 Chro. 28. 9. Daniel 3. 13. Prov. 14. 16. Gen. 27. 45. Ex. 7. 14. Prov. 15. 1. Prov. 19. 11. c. 27. 4. Eccles. 7. 4. Est. 7. 4. Amos 1. 11. 1 Sam. 17. 28. 1 Sam. 20. 30. Prov. 14. 17. c. 29. 28. d. 21. 19. c. 22. 24. and forbidden in the like Commandement, before Christ had that Sermon, Matth. 5. And the forbidding of rash and sinful anger, is no new Commandement, but more frequently condemned in the Old Testament, then in the New. And the like may be proved of heart-lusting, Prov. 6. 25. Lust not after her beauty in thine heart, Gen. 6. 1. Job 31. 1. Jer. 5. 8. 2 Sam. 11. 2. Job 24. 3. 16. Job 31. 9. All which places, and many others in the Old Testament condemneth lusting after a woman in the heart, so lest he then Christ condemneth it.

3. Christ refuteth Socinians and Anabaptists, Matth. 5. 17. Think not I am come to destroy the Law, &c. 18. For verily I say unto you, till heaven and earth passe one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled. But if Christ oppose his new Precepts to the Law of Moses as Volckelius faith, he must utterly destroy the Law of Moses, and substitute a
more perfect Law in the place thereof. But Libertines, as John Baptist here, would have heresie forbidden in the Old Testament, and punishing of false prophesying commanded there. But heresie must be Innocency, and Righteousness in the New Testament, and to be punished for false teaching in the old was to suffer for ill-doing; but now in the New (faith Baptist) to be punished for false prophesying is to suffer for well-doing; and he citeth 1 Pet. 3. 17. as if it were the will of God, that Sectaries suffer for well-doing; that is, for Familisme, Socinianisme, Antinomianisme, Popery, Idolatry, butcherings of children to God, as some Anabaptists. Parents have done, and for preaching Doctrine that eateth as a Gangerne, 2 Tim. 2. for blaspheming and denying the Resurrection of the dead, as Hymenius did; for he that suffereth for all these, out of mere conscience, suffereth for well-doing, as Peter faith, if we believe John Baptist.

2. But how shall Mr. Baptist prove Christ foretelling the Apostles should be persecuted for the preaching of the truth of God and the Gospel, that these Apostles, and the Anabaptists that now are, must looke in like manner to be persecuted for the Gospel; that is, for Familisme, Socinianisme, all the new Blasphemies now on foot in England; are all these blasphemies the Gospel? and whosoever suffer for monstrous heresies, must they suffer as the Apostles did; and must they lay claim to all the comforts that our Saviour hath bequeathed in his Testament, to his Disciples who were to suffer for Christ's sake, and for Righteousness, then surely an erroneous and a blaspheming conscience must be righteousnesse; and to suffer for blasphemy and Satan, must be to suffer for righteousness; and for Christ's sake, for these Libertines say the Assembly of Divines teach Blasphemies, Popery, Martyrings of Saints for conscience. So Baptist, for Necessity of Toleration, to Ancient Bounds.

3. If such as are persecuted, and disclaim totally persecution for conscience, be the only true Church; and none but they, then these Papists in England in the Reign of Queen Elizabeth who were only persecuted (in your sense of the word Persecution) and wrote, and petitioned against Persecution, and totally disclaimed it, are the only true Church. The like I may say.
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Lay of the Arius in the Emperours times, against whom, most severe Laws and Edicts were made, which to Baptists was direfulll persecution, and yet they totally disclaimed persecution for conscience, and pleaded for Toleration. So say I of the Arminians in Holland, who always plead for liberty of Prophecying, and of Anabaptists, and all the Sectaries in Germany, when they first arose of the Familists and most rigid Anabaptists in New England, and of all the vilest Sects, Anabaptists, Antiscripturists, Socinians, Familists, &c. in Old England. Yea, we may suppose all Papists, Jews, and the most abominable Sects, living where there are strict Lawes for the only true Religion, to hold the opinion of toall disclaiming persecution for conscience (for sure they are most capable of this opinion) hence it shall follow that all these wretched Hereticks shall be the only true Church and body of Christ.

4. This monopolizeth the nature and name of the true Church to only Sectaries that professe they are ready to suffer for their conscience, and do totally disclaim persecution; that is, for liberty of conscience: so this opinion shall be the only essential, not and constituent form of the true Church, and shall exclude the found faith of all fundamentalls, and the doctrine of the Law and Gospell. The vilest Hereticks, living, holding this one Article of Baptists faith, shall be the only true Church; and this opinion shall unite men and societies formally to Christ their head, and yet it is no matter of faith; except Libertines say, none are capable of faith and salvation, but such as hold this opinion. Hence it must follow all these named Calvinists, all the Reformed Churches, all the Churches, and Saints in New England, all the ancient Brownists, the old Non-conformists, who all disclaimed toleration and licence of conscience, must not only not be the true Church, but the malignant Church of such as professe that which they call Persecution; yea and since they detest and abhor liberty of conscience as Atheistical. All these Saints must be incapable of saving faith, and necessarily damned, because being professed persecutors, and totally disclaiming toleration, they are in the judgement of this Baptist, such as have no capacity (without Gods infinite mercy and dispensation).
5. Forme an Argument; Mr. Baptift, from your two Scriptures. If to persecute for conscience be essentia]]l to such as are borne of the Heir, and to be persecuted for conscience be essential to such as are born after the Spirit, then to be thus persecuted, and to disclaim totally persecution for conscience is an essential note of the true Church. This Proposition can never be proved in your sense, for to be persecuted for conscience; that is, for a well informed conscience which is found in the faith of Articles of saving knowledge is indeed such an essential note, and so we yield all, but it is nothing for toleration, but much against it: but to be persecuted for conscience, though erroneous and holding Judaism, Turcisme, Arianism, Papisme, Familisme, &c. to be the true and saving way (which is the sense of Baptifl) is no wise a note of such as are born after the Spirit; nor doth any place of Scripture by the thirteenth consequence prove the same; for Isaac was not persecuted by Ishmael for his erroneous conscience. The Text says no such thing, except Baptifl make Isaac an Heretick, and a false Prophet: If Ishmael persecuted Isaac for his conscience which yet Baptifl cannot prove from Scripture; but it is not for the heretical conscience of Isaac; nor will it help Baptifl to lay in the minde and conception of Ishmael, Isaac was an Heretick.

Ansv. How is that proved? the Text says no such thing. We teach no such thing as that men should be punished by the Magistrate, not because they are, but because they seem only to be Hereticks, or because Isaac and Saints are Hereticks in our mind and conception, but because they are so indeed; as the Magistrate punishe not unjustly a murtherer, because he seems in the minde and conception of the Magistrate to be a murtherer, but because he is a murtherer, and is proved by faithfull witnesses to be a murtherer; so is the Heretick proved to be a Heretick by the Magistrate, and so convicted, that he is self-condemned; for we never make the Magistrates thoughts and his conception to be the rule of punishing an Heretick, 

We judge not that hereticks seeming to be Hereticks should be punished, but those that are hereticks indeed ought only to be punished.
even as we are not to avoid an Heretick after admonition, because he is an Heretick in our conception only, for our conception must not be the rule or formall ground of casting out any man from our society, and avoiding of him; but we avoid him because he is an Heretick in himself: nor exhorts Peter any man to suffer for well-doing; that is, for his conscience, or for his erroneous and heretical conscience, that is but an abusing of the word of God; for he speaks not of suffering directly for one's Religion true or false, though he exclude it not, but faith, 1 Pet. 4:15. But let none of you suffer as a murderer, as a thief, as an ill-doer; and in so saying, he means that no man should (as Elims) suffer blindness, for perverting the faith of Sergius, Paulus, and I believe, it will be a peace of labour for Libertines to prove that such opposers of the Gospel as Elims, and Hymenæus, who suffered as ill-doers, did yet know in their conscience the Gospel to be the only saving truth and way of God, and that against the warning of an illuminated conscience, Elims perverted the right ways of God. However to suffer here as a well-doer by Baptist's way, is to suffer for an heretical conscience defending and teaching lies in the name of the Lord. If so, such a well-doer if blasphemously unsound, is to be thrust through, and stabb'd, as an Imposter, by the Lord's mouth, Zach. 13.

Lastly, Baptist is so charitable of all Saints that are not liberty of conscience, as that he makes it their doom to be cast out as Ismael, and to have no share in Christ, or in the Gospel. But, Baptist, if you judge us, and be not infallible, you take the Lord's throne upon you, and you judge us before our day, which is to you a strong argument against liberty of conscience, c. 3. pag. 14. Know ye we are false-condemned? and saw you God's secret book, and saw our names dashed out of the book of life, and that we are enrolled with Ismaelites? Take the beam out of your own eye.
Whether our darkness and incapacity to believe and profess, together
with the darkness and obscurity of Scripture be a sufficient
ground for Toleration.

As Mr. John Goodwin, the Lord pardon his perverting of
Soules, led the way from Arminian principles, who
teach with Socinians, that 1 To know is not in our pow-
er, which he and they borrowed from Aristotele, but wicked-
ly understood to signifiare, id proficere. And 2 Arminians taught
that God by an irresistible power, works illumination in
the minde. So opinions not being in our power, the Ma-
gistrate can have no power over men to coerce them from
spreading of heresie. Hence Baptist, the Bounder, the Stormer;
and other Libertines. Mr. Goodwin speaks for. That which is not in
our power to doe, or not doe, and is wrought in us by supernaturlall
grace, and by God onely, we are not punishable by the Magistrates
sword, but to beleewe, to repent, to be found in the faith, is
wrought in us by supernaturlall grace, and by God onely.
Baptist heape together but eighteen Scriptures, produced a-
gainst Pelagians, Papists, Arminians, and his brethren Socini-
ans, and old Anabaptists, that no man can come to the Son
except the Father draw him; the natural man understandes not the
things of God, &c. And I am sure he is ignorant of the con-
clusion; for we profess the sword is to be drawn against
no man, because he repenteth not, or beleeveth not, &c.
Hence Baptist spitting out with other Antinomians his ve-
nome against us, though no matter (excepting the sin of it)
if he wronged not Christ and his truth. For when a weak Chi-
rstian (a disciple of Seruets, Socinus an Apostate denying the
Lord Jeesus to have come in the flesh, and all the Scriptures
to be the word of God,) tyred of longer imprisonment and death,
shall say, You say well, but how shall I prevaile with my selfe to beleewe
what you say? Thus reply these miserable comforters. Yeeld obedi-
ence to what is taught you, meditate on it often, desire to beleewe it,
and God in time will bring you to beleewe it. Then poore Popery,
Baptist falsely chargeth on us that we teach a man should believe whether his conscience say so or not, and should doe and pray without the Spirit of Adoption, and that for these foregoing merits of congruity God will give us faith; which doctrine we detest.

why art thou evil spoken of? and this is a lie; why? It is the Spirit that teacheth us to pray, Abba Father. This is merit and supererogations ground-stone.

Answ. 1. What if a man void of the Spirit cannot pray; ergo, we should not advise him to pray? Is it Popery to advise him so to doe; or to pray when he wants the Spirit? sure Peter taught no Popery to Simon Magus, a man as void of the Spirit as any Socinian or Familist, a man in the gall of bitterness, and in the bond of iniquity, A. 8. 12. Repent therefore of this thy wickednesse (I conceive this is yeeld obedience to what is taught you, and meditate on it, and your evill wayses, and change your minde) and pray God (though thou haft no Spirit of Adoption more then a Familist, who makes you beleive hony words, or the very Spirit given to his Anointed ones, such as they onely) if perhaps the thoughts of thine heart, may be forgiven thee; and whom does the Lord command, Ezek. 18. that they would make a new heart? I conceive such as were as unable to doe it, as to make one hair white or blanke, as the Bounder faith, and this is our advice, not because we thinke they can do it without the Spirit of Christ, more then those that move the question, A. 8. 37. What shall we doe to be saved? A. 8. 9. 6. A. 8. 16. 30. But if unconverted they may be humbled and convinced, that they are in a loft condition. And, I confesse, if Antinomians will advise them to beleive, and pray, though they have not the Spirit, and to pray as they can, and beleve as they can, and without any preparative work of the Law, or sense or knowledge of sin, or sicknesse for Christ, immediately and forthwith, beleve Christ dyed for thee obstinate Socinian, and wrote thy name in the booke of life, and beleve thy election to life, Baptist is a miserable comforter, and how he cenisureth this; Its Gods absolute will and pleasure you should beleive, and that you must necessarily beleive upon peril of damnation; which he faith is our Catechisme. I understand not, except he shew us a conditionall Commandement to beleive the Gospell, and a conditionall election and reprobation, suspend God's decrees on what we are foreseen to doe, and except he deny the threatnings in the Gospel which shall finde out an unbeleever, Joh. 3. 18. 36. If the man be a weak Chri-
Christian or a weak believer, when the advice of yeelding obedience, praying, desiring to believe is given him, apparently he would have weak Antinomians and all anointed ones looted from all precepts, rule of obedience, and have them under no rule but the immediate impulsion of the Spirit, which if it be his mind, he should have set it down, and must prove a miserable Comforter in so teaching.

2. But are we in all these Scriptures that hold forth our impotency to believe, to think a good thought, to do the works of righteousness, mercie, truth, chastitie, sobrietie, prescribed in the second Table unable only to conceive sound opinions of God and eschew Heretickall wayses, and false Religion? Are we not also unable to abstain from murther, adulterie, &c. without the supernatural grace of God? Yea all these places shall prove that the Ministerie of men, Pastors and Teachers of the word, are as unlawful means of converting soules as the Magistrates Sword to beare down Heresies.

O (say they) preaching is an Ordinance of Christ, and a spiritual means ordained to convert soules, the Sword is nothing but a carnall humane device!

I answer it is an humane device of converting soules to shed the blood of their bodie, but it is to beg the question and not to prove it, to call it a humane device to punish ill doers, and false Teachers who pervert the soules of many.

2. I speak to the Argument, the only preaching of the word, it alone without the Spirit, can no more make an hair white or black, or draw us to the Son, or work repentance in sinners, then the sword of the Magistrate can work repentance: What can man doe (faith the Bounder) Is it not God that must give repentance to the acknowledgement of the truth? So say I, what can preaching of man or angel doe without God, is it not God and God only who can open the heart? therefore this is no argument against the use of the sword against false teachers, because it hath no strength against soule obstinacie. to work repentance, for neither hath preaching; but the sword hath strength and more strength against the outward man, the tongue, the pen, the profession of seducing preachers to coerce it, and to guard the flock from grievous Wolves, (for these being restrained, the flock is in no more danger from the

Preaching of the word without the Spirit is as unable to work faith as the sword, and the argument from our impotency to believe, is as strong against the one as against the other. The sword hath strength against only the outward man to cause him to abstain from seducing soules; not the
the conscience of the Heretick, then peaceable men are in
danger of the bloody mans thoughts, hatred, heart-malice,
if the Magistrate tie his hands from murther and violence by
the sword of God which hee beareth, Rom. 13. it hath ( I
say) more force in its way, then the preaching of the word
hath, in regard Hereticks, men of corrupt minds, fear men,
and the sword of the Magistrate, more then God, and the
threatnings of the word; as murtherers and adulterers abstain
from disturbing the peace of humane societie, more for fear
of the laws of men, then for God. I grant the excessive fear
is from the corruption of nature, for oderant peccare nulli for-
midine pene, yet this argues that the sword is ordained of God
to order the outward man in a peaceable way, both in state
and Church; for lay down this ground which Libertines do,
that God hath appointed no law nor rule to men of corrupt
minds, to those that subvert whole Houses, but their own
erroneous consciences, grievous Wolves may doe in the
flock to waste, destroy, and pervert the flock as they please.
But they are (say Libertines) no wolves, but the lambs of Christ,
the anointed ones, whom Presbyterians so call, and the Presbiteri-
ans are the wolves, who do dominat over the consciences.

I answer, this is a manifest perverting of the State of the
question, and to leap from the Proposition to the Assump-
tion; for we dispute only upon the Supposition, that there be
Wolves and Seducers in a Christian societie (but who they be,
Presbyterian, or others, is another question) whether or not
the Christian Magistrate should for his part leave them to
themselves, and suffer them to preach, print what blaspheme-
ies they lift, and their erroneous conscience dictates to them
for truths.

But neither the Christian Magistrate not being infallible,
nay nor any Church on earth can judge who is the Heretick,
who the Saint, and therefore should take on him to judge none
at all to be Hereticks, but should suffer tares and wheats to grow
still harvest, for fear he pluck up the wheats in lieu of tares, and
persecute Saints under colour of justice. Hence I argue in the
contrary demonstratively, that liberty of Conscience is un-
dlawfull, and not of God.

Argument 7. Whatever way layeth down a principle most late and
is no Plea for Toleration.

contrary to the word of God, is not of God, but must be unlawful, but the pretended liberty of conscience is such, Ergo, &c.

The Proposition needs no probation, That must be false that by Strong consequence follows from a false principle. I prove the Assumption. The prime and first principle of libertie of Conscience now under the New Testament is, that Hereticks and seducing Teachers are therefore unpunishable by the sword, because they are unknowable: The formal and that which constituteh an Heretick, an Heretick, is in the heart, to wit, heart-contumacie, legible and obvious only to him that knows all, say the Belgicks, Arminians, and therefore they can neither be judged nor punished; observe by the way, the Church of Thyatira must be then unjustly rebuked for suffering Jezebel to seduce, and this exempteth all false Teachers from Church-censures, yea from rebukes, for who dares rebuke men for sins knowable to the almightie only who knows the heart? 2. We are expressly commanded (say Libertines) to suffer the tares, that is, Hereticks to grow till harvest, because we cannot know tares from wheat, and we run the hazard (faith John Goodwin) of fighting against God, and fighting against Saints, and God in them (faith Saltmarsh) when we punish Hereticks.

3. We have not that infallible Spirit; and those Prophets who cannot erre, and can infallibly tel us who is the Heretick, who not. 4. There is a great variety, and such contrarietie of judging (say they) what is heretie; what not, that what is heretie to one, is savug truth to another, who is as worthy to be beleeved as he; Ergo, We are all in the mist, and in a sea of uncertainties in judging who is the Heretick, who the Saint. 5. Heretie is innocencie; Ergo, there is no such fault reprovable or punishable in the world, say they. But this principle that the Seducer is not knowable in the New Testament, is most false and contrary to Scripture.

1. He whom the Holy Ghost bids us try, and not beleev, till we try, he is knowable, but every teacher true or false, the Holy Ghost bids us try, 1 Thes. 5. 21. 1 John. 4. 1. And for this are the Bereans commended, because they tried Paul and his doctrine by the Scriptures, Acts 17. 11. Ergo, If Paul had been an Heretick and a false Teacher, he might have been found out.
2. Such an one as the Lord forewarns us to beware of, and avoid, such an one is knowable. But the Lord bids us beware of false Prophets and Seducers, and bids us avoid them and believe them not, Matt. 15:15. Beware of false Prophets, Matt. 24:23. If any man say to you, he here is Christ, or he there, believe it not: why if he teach you where Christ is, if I hear not him, I refuse to hear Christ, Matt. 10:43. Ergo the false Christ is knowable, Tit. 1:10. An heretic ought to be avoided, when Solomon saith, Make not friendship with an angry man, is not the fury of anger in the heart? If any should reply to Solomon, God only knows who is the angry man, who is the patient and meek man, therefore we will make friendship with all men, or with no man. Should any say, there is no such man knowable, should he not be condemned? the Holy Ghost? So must we say, there is not such a man knowable to a moral man as a false Prophet, or an heretic, and therefore Paul doth but mocke the Philosophers, who were not infallible, when he writeth to them thus, Beware of dogs; and men when he saith, If any man bring not this doctrine, receive him not into your house. Might not Libertines say, God commandeth us to run the hazard of inquiring upon God’s accounts for who but he who knows the heart can tell who is the heretic, who not? when the Lord rebukes association with Theocles, Robbers, Slanders, Prov. 1:12, 13, 4:15, 18.holdeth he not forth that the Theif, the Robber, and the Slanderer are knowable?

3. These whom the Lord rebukes, because they judge not Jezebel and deceiving teachers, may know Jeep and deceiving teachers: but the Lord rebukes the Church of Thyatira for this, Rev. 2:20. and all other Churches in them.

4. Those that faithful Elders are to beware of, and to watch against, are knowable; but the faithful Elders of Ephesus are to watch against the coming of grievous wolves, Acts 20:29, 30, 31.

5. Those that the Holy Ghost doth forewarn the Saints of, that they may be spared from the wrath, and stand against them, who are knowable. But Christ foretold his people that some would come in his name, and profess to much, who
who yet continue in their own name. But foretells of some who shall speak hereby in hypocrisy, and teach doctrines of Devils, 1 Tim. 4, and Peter, 2 Pet. x1, 2, 3: tell of some bringing in privately damnable heresies; doth the Lord bid us judge in charity all these tares on the earth, and their heresies truth be, because we are not infallible; and doth he foretell of such coggers and jugglers, and yet pretend, not none on earth, shall be able to know them? and if any man say, Familiar, St. James, x1, x2, they reuse the hazard of reproaching God, notwithstanding the Lord foretold us of them, and set marks upon their brows: 1600 years ago? or if any now say, there is a safe teacher, or an heretick breaking on earth, they need either give themselves out to be infallible, and so make either be grand impostors, or St. Peter and Prophefs living again.

And this same argument from our impotency to believe, was as strong in the Old Testament against the equity of such Laws as God made against Idle Prophets, Deut. 13, Lev. 24. For it was more just for God to command to put to death men, the frame and imaginations of whose hearts, venomously, evil from their youth, then, as now, because they believed not, and could not repent, and abstain from Prophanizing in words, and speaking lies in the name of the Lord, such enemies were no more naturally able without the grace of God to repent and believe, under the Old Testament, then under the New: And upon the same reason they tell us, God must have willing people, Phil. 2, and obedience compelled by the Sword, is no obedience at all, and far less is it religious obedience.

To which laicens: And did not the Lord require a willing people then in the Old Testament as now?

1. Did God ever accept of faith and repentance extorted through fear of a dangerous sword?

2. Does the Lord accept of compelled and forced abstinence from murder, particide, adultery, as obedience, because undeniably the sword of the Magistrats doth at venge murder, adultery, particide? Rom. 13. Mr. William, a carnall weapon, a sword does produce carnall repentance, after, even outside, as uniformly through a State’s, what are unregenerate c. 40., 65.

Zz 2

man
man does in sin, preaching, sin-preaching, breaking of bread, no better
then the oblation of Swines blood; Ergo, the Magistrate must
compell men to sin, if he force the conscience by the Sword.

Asw. The Sword, produceth no repentance at all,
for externall repentance is no repentance either in
name or thing, the Lord commandeth indeed externall re-
pentance, but Precepts are not given to the outward man,
as to the adequate and proper object of the Command-
ment of God; the Magistrate indeed forbiddeth speaking
of blasphemy, and teaching of lyes in the name of the
Lord, but he forbiddeth not teaching of lyes, or abstinence
from blaspheming in a spiruittall, but in a carnall co-active
by force of the sword, and externall way, because he can-
not punish the spiruittall and internall wayes, and manner
of externall obedience, and therefore he cannot under-
paine of bodily censuring, command and forbid these wayes
of obedience, so the Magistrate forbiddeth murder, but
God, nor the Magistrate forbiddeth murther, or com-
mandeth abstinence from killing, out of mercy and love to our
neighbour; for the Magistrate cannot punish heart-hatred
of our neighbour, or rash anger, but in so far as it comes
out to his senses, in striking, maiming, or opprobrious
speeches; and these he can forbid, and censuring and punish.
So we say the Magistrate is but a peace, or a bit of an Or-
dinance (though both lawfull and necessary, Rom. 13: for
our good) to reform the outside, to work out warf ordina-
tion, and when he commandeth the outward man, and
faith, Sweare not, blaspheme not, speake not lyes in the name of the
Lord, kill not, steale not under the paine of feeling the stroke of the
Sword: he commands not sinning; for though he forbid
only externall abstinence from sins that trouble the out-
ward man, without any spiruittall and interrall right way
of abstaining, he commands not sin and hypocrify, 
perje, and kindly, and properly.

1. Because the Magistrate, as the Magistrate should, and
ought, as the Minister of God, give commandements to the
outward man, under paine of corporall punishment, not to
the soule, or to the inward man.

2. Because that externall obedience, not to kille, not to
steale, not to speake lies, is good, lawfull externall obedience, to man, and profitable in the State, for the end that God hath appointed it, which is the peaceable converting one with another, that same abstinent from killing in an unrewenued man, who abstaineth not from killing for fear of God, and love to his brethren, is a sinfull abstinenence, and carnall repentance, by accident, and in relation to the Law of God; but the Magistrate neither commandeth abstinenence from killing, from an inward spiritual principle, nor forbiddeth he the contrary: he commandeth not abstinenence from false doctrine out of the love that the messenger oweth to him who purchased the flock with his blood; nor forbiddeth he such abstinenence, but only he commandeth abstinenence from speaking lies to the people of God.

3. If we distinguish obedience; there is first a necessary and good, and lawfull obedience. 2. There is an obedience compleat and intire, and full, and sincere. Outward obedience, which the Magistrate commandeth, is good and lawfull, and necessary obedience and is, in the kinde of externall and necessary obedience (I mean) necessary for its end, the safety of the society, not hypocritically, unlawfull or sinfull. In this notion onely, it is commanded by the Magistrate, and the omission of it unlawfull, and punishable, by the Sword of the Deputy, and Minister of God; but if we speake of an obedience compleat, full, and sincere, which is required from the whole man, in order to the Law of God. Then the outward obedience that the Magistrate demandeth is not compleat, intire, nor sincere, but in relation to the Law of God, which requireth intire obedience from the whole man, soule and body, it is not full, not intire, not sincere obedience, but an outside of obedience, but in this sense the Magistrate doth not demand obedience to the Law of God, for he hath to doe with the outward man onely, and as a Magistrate hath nothing to doe with the soule, and conscience: so then, though the Magistrate command to preach sound doctrine, forbid to preach lies in the name of the Lord, yet he commandeth not hypocritically and sinfully; for this argument may as well prove the Magistrate, should neither forbid-nor punish.
punish mother, nor command abstinance from murder
to an unregenerated man, for an unregenerated man cannot but
abstain from murder in a sinful way, and this abstinance
from murder in order to the spiritual Law of God, is no
better than the abstinence of Swine's blood, and the cutting off of a
dog's head to God, Esa. 66, 2. as is all externall obedience of
either Tables of the Law, first, or second, without faith,
and spiritual inward moral principles, and heart-obedi-
ce, and Mr. Williams cannot answer this argument, but
by the principles of Ana baptists, Paniists, and Emu phists,
who say all outward Ordinances, Ministry, Preaching,
Sacraments, yea Preachers and Magistrates, who command
outward obedience to God are unlawfull, now under the

DelSermon be-
fore the Houfe
of Commons.

P. 516

Epille to the
two Daughters
of Warwick.

Epistle to the
two Daughters
of Warwick.

13, 4.

So Mr. Del'denies all Reformation, but heart-reforma-
tion. Other reformation being in the heart, I know none, and
Gospel-reformation only minimizes the reformation of the heart, then
away with Preaching, Laws, the Sword, Synods. Gospel-
reformation (faith he) is inward, lykes hold upon the heart, soule,
and inner man, and changes and renovates that, doth not much less:
it solfe about outward formes, or externall conformity, but only
minides the conformity of the heart; for where the heart is right with
God, the outward formes cannot be amisse. Chriftis faith touching the
worship of the New Testament, God is a Spirit, and they that wor-
ship him must worship him in Spirit and Truth; he speaks not one
word of any outward formes, so that, God in the Gospel-reformation
comes at nothing but the heart. So the father of the Paniists,
impress A. Nicholas. If I could give all my goods to the poor, Or, if
I have not love, it is not any thing to me; that is, who saith bath not
Chrift, be is without God, and without righteousness in this world,
I mean the being like Chrift, which is conceived through the power
of the Holy Ghost, and not any ceremonial Christ, which one man
speaketh to another, or promiseth to another, through his ceremoni-
all service; which be, out of his prudency, according to his selfly minds
first up: O no. The worke or begetting of God commeth not so
shamefully to passe as men now at this time teach each other out of their
unregenerate Spirit; he meaneth by men now at this time,
Protestants who conjoyne Pauls planting, and the watering
of Apostles, with the working of the Spirit, whereas this
is no Place for Toleration.

Imposer taketh him to the utter, and railes against the former, as a ceremonially and falsely Christ.

See more of this in Del. Theologia Germanica. Rite and
Rule of Antinomians. Bullinger, Calvin, Towne the Antinomian
Salmasius. Upon this ground, Samuel Gorton, right down,
denies all Magistracy, learning, books, Libraries, Lessons, and the
bath reason to to do, for Magistracy, because it is a carnal
Ordinance, cannot produce inward and spiritual appearance,
therefore Magistrates upon the same ground cannot
coerce nor punish hereticks, since hereof is a spiritual evil, which cannot be remedied by a sword of steel, for
God only can enlighten the mind.

3. If therefore this argument be good, neither can the
external preaching of the word be a Lawfull Ordinance,
for God only gives appearance: the preaching of the
Word without the Spirit, cannot produce carnal appear-
ance, and the Bawdery may cry downall preaching of the
word, if he but change the word Magistrate, into the word
Preacher, or Ambassadour, for this course of preaching by
men, may lay a stumbling. (If I speak in his words) in every
man's way, to proclaim the things of God, by doing them out of obedi-
ence to men, (that are but carnal members) not to God. If he
lay, that is by accident, because men look to spares men,
and not to God, who is wroth men's doings. So lay it, men
abstaining from doing violence and murder: which the
Magistrate forbids, may infer God, hath given no power to
the Magistrate to forbid murder and adultery: for men
may suppose the first Commandment, and abstain from murder,
because the Magistrate forbids it, not because God forbids
it in the first Commandment. And the preaching of the
word may become divine, power, so long as a man sound in the
faith preaches: but when there is such a corrupt teacher, a Pha-
rash, that knoweth not God, he may be shamed on every side, and
that not by permission, but by commandement. Now this is the
realistic reason of the sounder, against the calumnial
power of Magistrats, these men argue ever, from the shan-
ted power of a Magistrate, and from perfection, so prove
hereticks ought not to be punished, as if punishment of false
teachers were profecution, as high they can never prove.

P.s.
Argument 18.
The Libertine of Toleration is grounded upon the pretended obscurity of the Scriptures.

But to go on, That cannot be the way of God which necessarily intereth the darkness, invidence, and inextricable difficulty of understanding the Scriptures. But such is the way of Libertie of Conscience; Ergo. The Proposition is clear, for if God hath not sufficiently cleared the way to heaven, but left a Testament that men may expound to be the pathway to life eternall, and the just contrary a pathway to life eternall, then shall men know certainly no safe way to life eternall, and the Scriptures shall not make men inexcusable, contrary to Hos. 5. 2. and 8. 12. Psal. 19. 7, 8, 9, 10. Ezek. 3. 5, 6. Luke 16. 29, 30, 31. Joh. 20. 31. and 15. 22. 2 Tim. 3. 15, 16. Psal. 119. 9. Prov. 3. 21, 22, 23. Deut. 31. 28, 29. Matt. 11. 21, 22, 23. 24. Papists shall be in better case, then we, for though they say that the Scriptures are darker and obscure, and admit of themselves divers and contrary senses, so that we cannot bottom our faith on them, yet the juridical interpretation of the Church is to men a ground of faith, and that is the ground of faith which the Church giveth, as the only true sense of Scripture.

The Assumption is clear, because Libertines suppose that the sense of Scripture can be undeniably known to none: what is to one saint a ground of faith, the just contradictory to another is a ground of faith, and what sense to one Saint is an Article of saving faith, to another is a damnable Heresie; and both are to be tolerated, neither corrected nor punished, for since neither are infallible, neither can deserve rebukes or rods, nor punishment civil or Ecclesiasticall; because knowing of the word of God in Scripture is not in our freewill, but natural, and whatsoever sense the word offers to the understanding true or false, the man cannot be guilty in receiving the false sense, because he is not punishable therefore, as Libertines argue, and what then should hinder but Jewes may be saved in their sense of the old Testament, who yet deny Christ to be come in the flesh? nor are they to be rebuked, for sense to be punished by God: or man therefore, because a Cor. 3. in reading of the Old Testament a veile so over their hearts, and if it be injustice in the Magistrate to punish men for Errors which they cannot eschew; can the righteous judge of the world punish them therefore? Ergo, In such
such Errors they are innocent and sin not, and if this be said, what should hinder others to be saved by believing the contrary sense of the old Testament? and the like may be said of the new Testament; and so all Heretics and Sectaries receiving the Scriptures, as Pharisees, Sadducees, Herodians, Papists, Socinians, &c. shall be saved every man in his own Religion, and the sense of this, Eschew an Heretic, to a Saint must be, eschew the company of an heretic; to another Saint it is, Adhere to, and converse with the same Saint, for he is no heretic, but sound in the faith, and is falsely supposed to be an Heretic, and the Scripture upon this ground hath two contradictory senses, which being beleived and practised, must save, and revealeth two contradictory wills of God, and every man may take Scripture as his minde apprehends it; and whereas the Scripture makes it self the judge and determiner of all questions and controversies in religion: This way leaves all questions to every mans conscience, to the conscience of a Jew, of a Turk, of an American, of a Papist, the old Testament as expounded by a Jew, is his Conscience, the old and new Testament as the popish Church expound it, is their rule of faith, and the Scripture lifting up Christ, and casting down Christ, and speaking with a hundred divers and contrary tongues, is every mans obliging rule; and because there is no man infallible in taking up the right sense of the Scripture, if yee control the Jew, or put him off his sense of the old Testament, which yields him this faith: Matt. 14:9 is a false lying Prophet, the Apostles and all the martyrs are but confounding Impostors, yea dominent over the Conscience and force his faith, because yee are not infallible, yee may not condemn the way of any; for yee know not but they be the wheat, and yee the tares, for ought that Scripture faith on either side: Never man in this life is sure of his faith and salvation from Scripture, and since the Jew may be wheat, if ye would go to raise his faith, you go to pluck up the wheat before the harvest, and suppose we and all the Jews were converted to the Christian faith, and if we conceive Pauls prophesie concerning them Romas to be fulfilled, they shall be converted, yet I, we are not infallible, but live upon our fancies and conjectures, touching the meaning of Rom. 11, say Libertine, a. Suppose the

The main pillar and ground of toleration, makes the Scripture a hose of wax, and puts on it a hundred senses, and makes it a rule of faith to all the false Religions, of Jew, Papist, Indian, American, who receive the letters of it.
fulness of the Gentiles be converted to Christ, and we among them, and all the James, and that in our daies the earth be ful
led: with the knowledge of the Lord, and that all the sons of Zion be taught of God, and that the wilderness blossom as a rose, and the light of the moon be as the light of the Sun, and the light of the Sun be seven-fold, as the light of seven daies: and that all the glorious prophecies in Isaiah, Zechariah, and the rest be fulfilled in our daies, yet by the doctrine of Libertins, all these are but to us, for any certainie we have, night fantasies and dreams of crazie and fever-sick heads: For Master John Goodwin, undeniably the learnedst and most godly man of that way, hath laid in a marginall note, of men for piety and learning, I cannot admire enough.

The Vindicators call the denying of Scriptures to be the Word of God a damnable heresie, and we have no certaine that the Scriptures of the old and new Testament unite we now have, either the English, or the Original of Hebrew and Greek copies are the Word of God. So then, holding, the Scriptures to be the Word of God in either of these two senses, or significations of the words (either translations, or original) can with no tolerable pretext or colour be called a foundation of Christian Religion, unless their foundations be made of the credit, learning, and authority of men.

Because there is need to wonder, by the way, at this: Let the reader observe, that Libertines resolve all our faith, and to the certainty of our salvation: on Paper and Ink; and Master John Goodwin will allow us no foundation of faith, but such as is made of grammars and Characters, and if the Scriptures be wrongly pointed, or the Printer drunk, or if the translation on slip, then our faith is gone: Whereas the means of conveying the things believed may be fallible, as writing, printing, translating, speaking, are all fallible means of conveying the truth of old and new Testament: as, and yet the Words of God in that which is delivered, being in infallible: 1. For if the Printer be fallible: 2. This translation fallible: 3. The Grammar fallible: 4. The man that reads the word or publisheth it fallible, yet this by hundred: but the truth it selfe contained in the written word of God is infallible: I suppose four men who shall shew to a

wife
wife her Husband among ten thousands, all four fallible and may mistake, yet when they have brought the Husband to the wife, it cannot follow that the Wife doth not certainly and as infallibly know her own Husband by his tongue, voice, countenance, proportion of body and stature, as one can know another without any danger of mistake: so it comes to the ears of a man born blind, John 9. there is a Prophet called Jesus the Son of Marie, who will infallibly and indeclinably restore sight to this blind man, yet the same and report by which this is carried to the man’s notice and knowledge is fallible, all men standing truly, that which the Lord reporteth of them, Liars, and such as can be deceived, yet it is no consequence that Jesus doth restore the man to his sight in a way subject to mistake, and declinably, and upon a fallible hazard, so as he may go as blind from Jesus as he came to him: Now in the carrying of the doctrine of the Prophets and Apostles to our knowledge, through Printers, translators, grammar, pens, and tongues of men from so many ages, all which are fallible, we are to look to an unerring and undecidable providence, conveying the Testament of Christ, which in itself is infallible and beg’s no truth, no authority either from the Church as Papists dream, or from Grammer, Characters, Printer, or translator, all these being adventitious, and yesterday accidents to the nature of the word of God, and when Mr. Goodwin resolves all our faith into a foundation of Christian Religion (if I may call it Religion), made of the credit, learning and authority of men, he would have men learning and authorise either the word of God, or the essence and nature thereof, which is as good as to include the garments and cloathes of man, in the nature and definition of a man, and build our faith upon a paper foundation, but our faith is not bottomed or resolved upon these fallible means.

But, what Arguments have Bellarmine, Stapleton, Gresford, Bemard, Suarez, Valentinia, the Council of Trent, and other Papists to make good that the Church of sound Catholikes (who if they could fill their chaire) are of more authoritie then Printers or particular men, translators of the Scripture? for they lead us from the written word as Mr. Goodwin doth, and say the Church giveth authority to the word of God, and
The falsely presumed obscurity of Scripture.

1. resolve our faith upon the Testimonie of the Church (faith Tanne de fide, c. 5, art. 1) as the infallible rule of faith, on the authority of the Church (faith Bellarmine) quiad explicationem et quoad nos, in regard of our believing on God, not simply revealing, but so and so revealing (faith Stapleton) by his Church &c. so as we know not that God hath revealed his truth, but by, and for the infallible proposal of the Church faith Gregorius de Valentinia) on the authority of the first veritie, God revealing himselfe as the principle and first cause of faith (faith Ioan. de Lugo) and Malderns) and on the authority of the Church as they are men eminent for Miracles, as in that which is first believed us in primo creditum, and the only infallible rule of faith, say Suarez, Aegid. Connick, Lod. Maratius, And. Duvellius, Fr. Silvius, Lod. Capenfis? All which speak fairest for the credite of faith in words, then Mr. John Goodwin, who raiseth our faith no higher then the English grammar, the Printer, the learning and authoritie of men.

2. We beleive that Christ is God man, not for the authoritie of men, and so of the rest of the Articles of our faith, because Christ faith John 5. 34. Ye sent unto Ioh, and he bare witness to the truth. v. 34. But I receive not testimony from men, on which word Chrysostome faith, εἶναι μὴν ἐξετάστω τὸς τῆς μαρτυρίας ὁθονὸς ὑποτάσσωμαι ἐπιεύγῃς ἐκ μᾶλλον αὐτῷ περισσεῦς, καὶ τὰν τοῦ ἁγίου ἁγίων τῆς ἐκκλησίας ἔνεισθαι, οὐ εἰς αὐτὸν ἀναφέρεται προσέξεται. I need not (faith our Saviour) the testimonie of men, since I am God, but because ye give more heed unto Ioh, and beleive him to be most worthy of all of credit, and ye come to him as a Prophet. I speak this εἶμι δὲ λέγω τούτων who will then receive Mr Goodwins Testimonie, who gives us nothing for faith but fluctuation of opinion, and some Topick grounds from mens credic, learning and authoritie, that the Scripture is the Word of God; and turns all our faith into fancie.

3. The Scripture resolves our faith on, Thus faith the Lord, the only authoritie that all the Prophets alledge, and Paul, Lod. Capenfis, I. Theb. 2. 13. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of Mr. Goodwins Addition, That we have no warrant so to say but mens credit and authority.
is no Plea for Toleration.

4. Weak, dry, and sapless should be our faith, all our patience and consolations of the Scriptures, Rom. 15.4. all our hope on the word of God, Ps. 119. 49, 50, 52, 54, 55. all our certainty of faith, if it were so as Mr. Goodwin averreth. But we have a more sure word of Prophecy, then that which was heard on the Mount for our direction, and the establishing of our faith, 2 Pet. 1.19. Joh. 5.39. Search the Scriptures, for they bear witness of me; let them be judge between the Jews and me, whether I be the Son of God or no, for they bear witness of me: now if we have no better warrant, that the books of the Old and New Testament, that we now have, to wit, the original of Hebrew and Greek and translations are the word of God, then that which is made of the credit of the authority and learning of men, then must all our comfort of believing be grounded upon this man's, and this man's Grammar and skill, in Hebrew, Greek, Latine, English, and he is not infallible in any of these. And must our lively hope be bottomed on mens credit and learning? then for any thing we know on the contrary, we have but dreams, opinions, and at best, man's word, for the word of God, and how is the word of Prophecy a more sure word, for these were written and translated prophesies, of which Peter speaketh, Mr. Goodwin and Libertines, who put heaven and Christ, and the lively hope of our inheritance, to the conjectures of doubting Scepticks could well reply to Peter, the word of prophecy cannot be sure; for we have no certainty that the Scriptures of the Prophets, of the Old and New Testament, which we have either Hebrew or Greek copies of, are the word of God, but undoubtedly Christ appeareth to the Scriptures as to the onely Judge of that controversy, between him and the Jews, whether the Son of Mary was the eternal Son of God, and the Saviour of the world; he supposed the written Scriptures which came through the hands of fallible Printers and Translators, and were copies at the second, if not at the twentieth hand from the first copy of Moses and the Prophets, and so were written by infallible men, who might have miswritten and
corrupted the Scripture, yet to be a judge and a rule of faith, and fit to determine that controversy and all others, and a Judge de facto, and actually preferred by a divine hand, from errors, mistakes and corruptions, else Christ might, in that, appealed to a lying Judge, and a corrupt and uncertain witness; and though there be errors of number, genealogies, &c. of writing in the Scripture, as written or printed, yet we hold providence watcheth over it, that in the body of articles of faith, and necessary truths, we are certain with the certainty of faith, it is that same very word of God, having the same special operations of enlightening the eyes, converting the soule, making wise the simple, as being lively, sharper then a two-edged sword, full of divinity, life, Majesty, power, simplicity, wisdom, certainty, &c. which the Prophets of old, and the writings of the Evangelists, and Apostles had.

Mr. Goodwin's argument makes as much against Christ and the Apostles, as against us, for they could never in all their sermons and writings so frequently, bottome and found the faith on as many reasons, as it is written in the Prophets, as David faith, as Isaiah faith, and Moses, as Daniel faith, as Moses and Samuel, and all the Prophets have witnessse, if they had had no other certainty, that the writings of the Prophets, that came to their hands, was the very word of God, but the credit, learning and authority of men, as Mr. Goodwin faith, for sure Christ and the Apostles, and Evangelists, had not the authentick and first copies of Moses and the Prophets, but only copies written by men, who might mistake Printers and Translators not being then, more then now, immediately inspired Prophets, but fallibly men, and obnoxious to fallings, mistakes and ignorance of ancient Hebraisms, and force of words; and if we remove an unerring providence, who doubts but men might add a syll or substref, and so vitiate the fountaine sense? and omit points, change consonants, which in the Hebrew and Greek, both might quite alter the sense: nor can any say, Christ and the Apostles being infallible, could well give the Prophets, without a mistake, though the copies might have been vitiate and corrupt, 2. Because the very citing of these testimonies by Christ and his Apostles, made them
thorn Scripture, and so of infallible authority; but our citing of them, (since both, Printers and Translatours are not immediately inspired, and we also might erre) cannot adopt them into Canonick and authentick Scripture, such as was first written by the immediately inspired Prophets.

I shall answer, that first, this objection presumeth, that Christ and the Apostles might, and did finde errors, and mif-printings even in written Scripture, which might reduce the Church in after ages to an invincible ignorance in matters of faith, and yet they gave no notice to the Church thereof; or if there was no error, de fato, then for so many hundred yeares, yet there are now substantiall errors, and so foule, that it may be, we have no word of God, at all, amongst us; and God hath no Church, no beleever on earth, but we must all take the word of Printers and Translatours, which is meerly the word of man: and what is become of all the Martyrs, that suffered by the bloody woman Babel? they dyed for meer conjectures and opinions, for they had not the first original copies of Moses; and the Prophets, yea Stephen, the first Martyr, who according to all our copies Act.7. addeth five to Moses his 70 soules, that went downe to Egypt, in that glorious Sermon that he hath before his death, when he sealed the truth with his blood, and dyed gloriously, and said, Lord Jesus receive my spirit, dyed but upon the faith of mere fallible skill in Grammar, Printing and writing, for he citeth the writings of Moses to his enemies that stoned him, according to the copies that they then had; who would quickly have controverted him, if he had cited false copies, and Ste- As Matth. 2, 5. 
phens owne Testimony was contradicted, and therefore except we say, that Stephen and Christ, and the Apostles, cited the testimonies of the Prophets as they were then obvious to the eyes and reading of both the people of God, and the enemies, and that not simply, as their owne words which they spake as immediately inspired, but as the testimony of the Prophets, according to the thin written copies, we must say they spake not ingeniously the truth of God, for it was against truth, candour, ingenuity, to Christ and the Apostles to say, as it is written in your Law, Jo. 8, 17, and so Joh. 12, 14.
often it is written, if they would not have the hearers to receive, with certainty of faith, and full assurance free from all doubting, and fear of humane fallibility, that what they cited as written, was undoubtedly the same very truth of God, and no other, which Moses and the Prophets spoke and wrote: and if they would not have them to read, search, and believe these same Scriptures, and to conceive that they drew arguments in the New Testament to prove and confirm their doctrine, from that which was written by Moses and the Prophets in the Old Testament, and would not have them to believe them, solely because New Testament writers immediately inspired, had so said.

6. If God will have us to try and examine all Spirits, all Doctrines, by the Scriptures written, then are we certainly assured, that the books we now have, of the Old and New Testament, are the very word of God, though we cannot, by any possibility, have the first and original authentick copies of Moses and the Prophets and Apostles; Because God would not bid us try, and then leave us no rule to try withall, but our own natural light, which must lead us into darkness. 2. The visible Church should not be guilty of unbelief, if the written word were not among us, or then Christ and his Apostles speaking to us, as is clear, Joh. 15. 22. Rom. 10. 14, 15. Matth. 11. 21, 22. The assumption is clear, by the commendéd præctise of the Bereans, who tryed Paul's doctrine by the Scriptures, Acts. 17. See Rivet, Whitaker, Calvin. 3. By the command of God, 1 Thess. 5. 21. 1 Joh. 4. 1. Try all things, try the Spirits.

7. John would not call those blessed who read and hear, Rev. 1. 5. nor would Paul recommend reading to, Timothy, and continuance in the doctrine of the Scriptures, and to extoll the necessity and utility of the Scripture, and the indwelling of the word of God in us, as he doth, 1 Tim. 4. 16. 2 Tim. 1455. 16. Col. 3. 16. nor could the things written by John c. 21. 31. by Moses and the Prophets, Luke 36. 29, 30, 31. be holden forth as sufficient to bring souls to heaven, and to cause them escape hell, if it were true, that we have no certainty, that the Scriptures of the Old and New Testament are the very word of God, but such as is made of mens eredit and learning.

8. Yea
8. Yea, and so, what God spake immediately to Abraham, Moses, and the Prophets, could not be infallibly and by certainty of faith to them the word of God; for if God spake to them in a language intelligible, they had no certainty of faith, that the words that came from God, did signify thus and thus; for sure, God, by immediate inspiration, taught them not Grammar, and significations of words, and those that read the Law written by God's finger on two Tables of stone, those who heard Moses and the Prophets preach in their Mother-tongue even the Jews, who read the original first Hebrew copy of Moses and the Prophets, must have had no warrant, that, that was the word of God, but the authority of Father, Mother, and Nurses, who first taught them their Mother-tongue; for sure the Prophets were not School-masters to teach them Hebrew; so by this learning there was never since the world was, any certainty of faith, but such conjectural humane and fallible opinions in all the matters of God, as is resolved ultimately (faith Mr. Goodwin) into men's fallible and topick authority and skill of Grammar, and all divine faith is perished out of the earth: nay there never could be any divine faith on earth, except God by a supernatural power taught men first Grammar, and then to believe, for which we have no warrant, so all our faith must bee dreams.

And since Mr. Goodwin acknowledgeth a supernatural power of the Spirit of Grace to believe; what else doth this Spirit cause us believe, but liyes? or at best phancies resolved into humane credit? which may be false for any certainty of knowledge that Libertines allow us?

Yea confident I am (faith Mr. Goodwin) that the wised and most learned of them, are not able clearly or demonstratively, to informe the Magistrate and Judge, what blasphemy, and what Idolatry it was, which was by God sentenced to death under the Law. But to Mr. Goodwin in accusing our darkness, and in freeing the Magistrate of a duty he owes to God and the Church, layeth obscuritie on the Scripture, as Papists doe, though for another end: And I am as confident there was some sorcery, some wilfull murder, some incest, some plea between blood

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and blood, stroke and stroke, some adultery sentenced by God to be punished by the sword, that Mr. Jo. Goodwin is not able clearly and demonstratively to inform the Magistrate of. And by this argument, murder, sorcery, incest, and adultery, ought not to be punished by the sword. Can Mr. Jo. Goodwin demonstratively inform us, what be the false Prophets, Matth. 7. the grievous wolves, Acts 20. the Heretick, Tit. 3. 10. that we are not to believe, but to avoid? and by this argument we must not beware of them, nor avoid them, since they are unknownable.

Dr. Jer. Taylor layeth downe the same ground for tolerating Papists, Socinians, Familists, and all the dreaming Prophets on earth, because of the difficulty there is of understanding Scripture, and all the means and ways of comming to the true sense thereof, are fallible. There is variety of reading, various interpretation, a parenthesis, a letter, an accent may much alter the sense.

Answ. May not reading, interpretation, a parenthesis, a letter, an accent, alter the sense of all fundamentally in the Decalogue? of the principles of the Gospel, and turne the Scripture in all points (which Mr. Doctour restrains to some few darker places, whose senses are off the way to heaven, and less necessary) in a field of Problems, and turne all believeing into digilations of wits? all our comforts of the Scriptures into the feelings of a Windmill, and phancies of seven Moons at once in the firmament? this is to put our faith and the first fruits of the Spirit, and Heaven and Hell to the Press. But though Printers and Pens of men may err, it followeth not that herefies should be tolerated, except we say, 1. That our faith is ultimately resolued upon charaters, and the faith of Printers. 2. We must say, we have not the clean and infallible word of God, because the Scripture comes to our hand, by fallible means, which is a great inconquence, for though Scribes, Translators, Grammarians, Printers, may all err, it followeth not that an erring providence of him that hath seven eyes, hath not delivered to the Church, the Scriptures containing the infallible truth of God. Say that Bawed might err in writing the Prophets of Jeremiah, it followeth not that the Prophets of Jeremiah, which we have, is not the infallible
fallible word of God; if all Translators and Printers did their alone watch over the Church, it were something, and if there were not one with seven eyes to care for the Scripture. But for Tradition, Councils, Popes, Fathers, they are all fallible means, and so far forth to be believed, as they bring Scripture with them.

Dr. Taylor tells us of many inculpable causes of errors; 1. This variety of humane understanding, what is plain to one, is obscure to another. Gregory, and Ambrose's misfall were both laid upon the Altar a whole night, to try which of them God would miraculously approve. By the morrow matins, the misfall of Gregory was found to be broken, and thrown upon the Church; and Ambrose found open in a posture to be read. The miracle was expounded, that Ambrose's misfall was to be received. Dr. Taylor faith, that he would expound it, that Gregory's misfall was to be preferred, and to be spread through the world.

Also. I have read of no facilest causes of error, nor of any invincible error in things that we are to believe and know by vertue of a divine Commandement; for this is a special false principle, that to know God, as he hath revealed himselfe in his word, is not commanded of God in his word. 1 Because to this David exhorteth Solomon, And shalt Solomon know the Lord, 1 Chron. 28. 9. and when the Apostle bids us be renewed in the spirit of our mind, Ephes. 4. 23, Rom. 12. 2. 2 And growing in knowledge is recommended, 2 Pet. 3. 14, 1 Cor. 1. 5, Prov. 4. 6. 3 And is set downe as a blessing, Esa. 11. 9, Exod. 13. 16, Prov. 1. 2, Hos. 13. 4. Its sure to know God, and his revealed will in his word must oblige us. 4 The end of the revealed will is to know God, Deut. 4. 35, Prov. 22. 21.

5. The first Command injoyeth all worship internall, and externall, as to know God, Hosea 13. 4, Jer. 6, Jer. 24. 7, 2 Kings 19. 19, 2 Chron. 6. 33. and reason, the mind be under the Law of God, as will and affections are.

6. There is a connexion between the minde and other facultes, or affections, a corrupt minde is often conjoyned with a guilty conscience, and faith and a pure conscience go together, 1 Tim. 1. 19, 1 Tim. 3. 5, 2 Pet. 3. 4, 5. Keep the one, and you shall the more easily keep the other, make Bbb

Liberty of Prophecie, Sec. i.p. 191.

The knowledge of God is commanded, and the minde is under a divine Law, as well as the will and the affections.
of Faith, and the good conscience cannot swimm safe to Land, and the will, and rebellious affections, and lusts have influence upon the actual and habituall blinding of the minde, in that men walking after their lusts are quickly blinded in their minde, and the judgement depraved, 1. 2 Pet. 3. 5. they are willingly ignorant, and refuse to know God. 2. Turne away their ear from the Law, refuse the means of the knowing of God, and dignify not for wisdom, as for silver, base knowledge, Prov. 1. 24. 2. 2. 3. 4. 5. 6. Blinde their owne minds and shut their eyes, Esa. 6. 10. Matth. 13. 14. 15. Ezek. 12. 2. Deut. 29. 3. 4.

Object. All these plagues doewell prove that to be unwilling to know God is a sinne, but not that the simple minde ignorance of God is sinne.

Answ. And why is it sin to be unwilling to know God, which the word commandeth, if not to know God be not sinfull as to be willing not to fear, not to love, not to hope in God, not to obey God, not to love our neighbour is sin, as well as not to fear, not to love God, are sins?

Therefore, what is truth in it selfe, and revealed to bee truth in the Scripture, if it appeareth an untruth to another, the cause of that is not inculpable (as D. Taylor faith) as if the letter of the Scripture tended it selfe dark and inexplicable to us without our fault. But the wisdome of God (we believe) in the Scripture, is plain to those that open their eyes, otherwise heresie should not only be no sinne, contrary to the word of God, Tit. 3. 10. 1 Tim. 3. 1. 2. 1 Tim. 6. 4. 5. 2 Tim. 2. 16. 17. 18. 19. but an innocent apprehension of apparent truth, as there is no guiltinesse in an eye vitiating with humours mis-apprehending colours that are white; and seeing them to be red when they are not so.

And for that way of trying the two misalls, they are but dating fools, that would chuse either of them; for the word of God may judge them both to be corrupt and superstitious, and their trying which of the two was best, by a miracle, was a foolish and phantastical tempting of God, much like Chillingworths deciding of controversys of Religion by latty, because Scripture, Reason, Counsels, Fathers, Doctrines, Tradition, are all insufficient, which sure is derogatory.
tory to the worth and perfection of Scripture, which maketh the simple wise, Ps. 19. and must shew the man that erreth, his errour, if he shut not his eyes at light.

Dr. Taylor faith, Covetousness is often a cause of heresie. Thebuls, quia reecltus ab Episcopatu hierosolymita, turbare capitis Ecclesiam, faith Egesippus in Eusebium. Tertullian turned Montanist for missing the Bishopricke of Carthage, after Agrippinus, and so did Montanus, for the same discontent, faith Nicephorus, Novatus would have been Bishop of Rome; Donatus of Carthage, Arris of Alexandria, Aërins of Sebasta; Socrates said Aërins did frequent the Conventicles of the Arrians, nam Episcopatum aliquem amhibat.

Let the errour be never so great, if it be not against an article of the Creed, if it be simple, and have no confederation with the personal iniquity of the man, the opinion is as innocent as the person, though perhaps as false as he is ignorant, and therefore shall burne, though he himself escape. The man cannot by humane judgement be counted an heretic, unless his opinion be an open recession, from plaine demonstrative authority (which must needs be notorious, voluntary, vincible, and criminal) or that there be a palpable serving of an end accidentall and extrinseca to the opinion, but these ends spiritual are hard to be discerned. The opinion of Purgatory though false, being neither fundamentally false, nor practically impious, is no heresie.

Ans. I am not so uncharitable of Tertullian, as Dr. All ignorance and pity, for Aërins he maintained no heresie, I hope, Episcopacy is no article of faith. 2. I know no errour in the matters of God speculative, but the Lord forbids it in his word. If everything written be written for our instruction, fundamentally, or non-fundamentall as all the Scriptures are, we are ours.

Under a commandement of God, we (I say) who live in the visible Church, are to know all, and believe all things written, be they fundamentall or no, for God hath written them all for us; Ergo, the ignorance of any thing written is a sin, and a breach of a command, and so no innocent errour, Happy are they that know and do. Now under doing, I comprehend the faith of the Trinity, and the most of articles, touching Christ, which do practically concern me, because I sin, if I doe not both know and believe them, else they
they are written as Aristotel Acroamaticks the ignorance of which in an unlettered man (I suppose) is no breach of a divine command, and I conceive the ignorance of the Stories in the old and new Testament, of Pauls leaving his cloak at Troas is a sin, in all within the visible Church for that the Holy Ghost hath written these not for the instruction of one but of all who hear or may hear of them within the visible Church.

2. No error, except of the Article of the Creed is arraign-ed as Heresie by the Doctor, but he meaneth by error ignorance and mis-belief both; for I hope the Doctors charitie will not send all to hell, many godlie there may be who have much ignorance of God, who know not, or are simply ignorant of some of the twelve Articles of the Creed, and of some of the ten Commandments, if therefore error here doth include not believing, as heresie must necessarily doe, the persi-nacies mis-believing and denying of many Stories in the Bible, as of the deluge, dividing of the red Sea, preserving of Lame alive in the whales belly, raising of Lazarus, (if obsti-nacie be added) must be no lesse Heresie and an open belying of the God of truth, then the denying of an Article of the Creed, for the authority of God who commands us to know the one as well as the other, is in both despised, when we are ignorant of either.

3. It is to beg the Question, to say that any Error in the matters written to us in our Lords Testament, which so much concerneth both our knowledge and practice, can be simple Errors and have no confederation with personal iniquity, for it is as much as if not to read our Husbands love-letter from end to end, or to cause to read it, if it comes to the wives hand, were not our sin against our husband Christ, whereas to be ignorant of any thing in it, and mis-believe, it is sinfull ignorance and natural blindness, so the Doctor makes sin so innocent, as to have no confederation with sin.

4. To say the opinion shall burne though himself escape, is to expound the place 1 Cor. 3.11, 12, 13. expounded and vindicated from the glooses of Adversaries, of Adversaries.
God, when as they are hay and stubble to be burnt.

1. Because they are against a Commandment, that every man is to take heed, bow, or what he is to build on the foundation, v. 10. But he that builds hay and stubble obeys not that Commandment, but let every one take heed how he builds thereupon.

2. Building hay and stubble, that is, vain and fruitless opinions upon the foundation, is privatively opposed to building of gold, silver, and precious stones, vers. 12. But that is a work of faith, and such a work as shall abide, and have a reward, v. 14.

3. The work that shall be brought to judgment, and made manifest, as it shall be burnt with fire, and shall be judged to bee a fruitless work, must be sin. But the building of hay and stubble upon the foundation Christ is such a work, v. 13, 14, 15. And that the man himself shall be saved, because that by faith he is builded upon the foundation Christ, but the work burnt with fire, will no more prove that the building of hay is not sin, then that Peter's Judaizing, and David's adultery and murder were not sin, because Peter and David are saved, for the Apostle there compares the Apostles to builders, (as before he compared them to husbandmen, v. 6, 7, 8, 9,) and the preaching of doctrine to a building, and he makes Christ the foundation of the building, and two sorts of superstructures: good doctrine, and that is gold and silver, and vain and unedifying Toys added to the doctrine of Christ, he makes hay and stubble; Now he makes the judgement that trieth all doctrine to be fire, (whether it be the last judgement, or fiery afflictions,) it is no great matter, but good doctrine will hide the trial of the fire and not be consumed, and the man rewarded for his so building, and bad doctrine will be burnt, and not abide the Lord's fire when less tried, for false doctrine will vanish in the day of trial, and yeeld the lower of such doctrine no comfort, yet he himself keeps the foundation Christ shall be saved, but he shall be ceded and sadly afflicted for his fruitless building, so the day seems to be the day of trial and fiery perfection coming on all the Preachers of the Gospel, to try them and their doctrine, as Rev. 3. 10. the place finds nothing of purgatorio fire, and the most judicious interpreters, even Erasus a Papist, expounds it well of the Lords trying of the sons of Levi, Mal. 3. 5. The
5. I will not say Amen to Dr. Taylor, that to count a man an heretick, his opinion must be a plain open reception from demonstrative authority, which must needs be voluntary vincible, and criminal, for the Sadduces were wilfull, obliinate hereticks in denying the resurrection of the dead, a principal Article of faith; yet it is not clear that their opinion was an open reception from demonstrative authority. The Doctor will not call Christs arguing: God is the God of dead Abraham. Ergo, the dead must live againe, Matth. 22. demonstrative. We may have as much natural blindness, as we can hardly see the truth of Christs ascension to heaven, and comming againe to judge the quicke and dead, by demonstrative authority from Scripture, yet those in the visible Church, denying these Articles of faith, are Hereticks, though there may be degrees of voluntaries and obstinacy in Hereticks.

6. That there must be vinciblenesse in all heresie is ambiguous, in the Doctors sense, for by vinciblenesse, I take, he means, such vinciblenesse whereby none, by their owne industry and strength of freewill may, if they be not wanting to that grace which is denied to none, (as Arminians say) attain to the light of such consequences, as hereticks wilfully deny. If this be his meaning, he is a friend to Pelagius. 2. If he take vincible, as opposed to invincible ignorance; he Popishly then faith, that the Scripture offereth to us many things whereof we may be invincibly ignorant. Now invincible ignorance, Protestants acknowledge onely; in matters of fact, or of Gospel-truths never so much as in the letter revealed, as Heathens may be invincibly ignorant of Christ, and their ignorance not be sinfull, as Joh. 15. 22. and Jacob was invincibly ignorant, in lying with Leah, instead of Rachel. There can be no such vinciblenesse, or invinciblenesse, in an Heretick that hears the Gospel, for who ever heare the Gospel, and yet remaine ignorant; their ignorance is not invincible, Nulla est invincibilis ignorantia juris.

7. The opinion of Purgatory, though it were no heresie (as the Doctor saith), and bringeth no argument to prove it, yet is not simply, a sinfull errour in such as know,
is no Plea for Toleration.

Know, or ought to know (since the Scripture is before their eyes) that 1. There is no word of God to warrant it. 2. Since the word, in the Parable of Lazarus, and the rich Glutton, sheweth us, what abideth all men, immediately after they die, that the bodies of all goe to the earth, and one way or other are buried, and the souls either to heaven or hell, and this he faith of all mankind. 1. Because all receive either their good things, or their evill, of suffering in this life. 2. All men are such, as if they beleev not Moses and the Prophets, will not beleev though one rise from the dead. 3. Christ should be unperfect in this place, and in all other places, who should not tell us of a third doom, befalling some after they are dead and buried; where their bodies that were instruments of sin, as the rich gluttons tongue was of gluttony, should be torment, for their veniall sinnes; yea and Purgatory dwells door-neighbour with covetousnesse, if the Doctor remembers that Soul-masses to Romish Masse-mongers, as well as Duries, Requiems, Masses, are not a little gainfull.

8. Nor is there any errore of things revealed by the wise Lawgiver in Scripture, which is meerly speculative, in order to Gods end, his glory. It is no lesse derogatory to the Lawgivers glory not to beleev, A Virgin shall conceiue and bear a Son, and, there is one God in three persons, then to kill our Brother, though the former be more speculative, further from the experiments of humane affairs (as he speaketh) and more difficult and remoter from humane observation, then the other.

Object.1. Errors are then (faith he) made sins, when they are Liber of Proph contrary to charity, or inconsistent with a good life, or the honour of Sect.12.n.6. God.

Answ. Not to beleev what God faith, is inconsistent with his honour: for nothing intrinsically is inconsistent with the honour of God, not the eating of the tree of knowledge, no simple act of loving, fearing, beleewing, all are inconsistent with, or agreeable to the honour of God, because he commands, or forbids them.

Object.2. No mans person is to be charged with the odious conse- Liber of Prophquences of his opinion, though the doctrine may be therefore charged, n.6.

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because if he did see the consequences, and then avow them, his person is chargeable with them.

Answ. The very opinion it selfe may be a blasphemy, by consequence, though the man see it not to be blasphemy: will the Doctor say, Hymeneus, and Alexander, did make shipwreck of faith and blaspheme, because they said the resurrection was past? Yet Paul 1 Tim. 1. 19, 20. chargeth the persons with blasphemy; and can the Doctor deny that Hymeneus, and Philetus, increased unto more ungodliness, and that their word did eat as a canker, in saying, that the resurrection was past? which yet Paul chargeth on them, 2 Tim. 2. 15, 16, 17. and those that taught circumcision are charged as perverters of souls, Act. 15. yet they but perverted souls, by consequence. The like may be said of such, as Paul said fell from Christ, and lost all benefit in Christ, if they were circumcised, Gal. 5. 2. It may be they would retract the heresie, if they saw the blasphemies to follow by strong consequence, and it may be not, since they are selfe-condemned. But, sure, the Lord chargeth the persons of men as making God a liyer, who believe not his truth, and he chargeth Epicurisme. Let us eat and drinke, for tomorrow we shall dye, 1 Cor. 15. on the persons that deny the resurrection: and if the doctrine be a lye, I wonder, how these that lye of God (since God commandeth to know, and believe whatever he faith in his word) can be innocent.

Object. If no simple error or condemning us before the throne of God, since God is so pitiful to our crimes, that he pardons many de toto, & de integro, he will far lesse demand an account of our weakness; the strongest understanding cannot pretend immunity from being deceived.

Answ. Then though Christ said, Joh. 3. Except ye believe, that I am he, ye shall dye in your sins, and he that believeth not is condemned already: He chargeth no man guilty of unbeliefe, that heareth the Gospel for simple not believing. But then we are commanded to believe no truth that God speakest, to know no truth, but only to know it with an inclination of heart, love, and will, toward the Commander, and so the minde, and understanding faculty, the noblest, and most excellent piece in the soule must be left lawlesse and free.
free in its operations, from all hazard of guilt or sinne.

2. If this Argument be good, sins of infirmities, and of weakness, must be no sin. Idle words cannot come in reckoning in the last day, contrary to Math. 12.36. for God forgives crimes; Ergo, he will not call us to an account for our venialls. If this conclude any thing, the strongest understanding cannot pretend immunity from being deceived; Ergo, simple ignorance of the things of God is no sin. I may argue no man can pretend to be free of sin in the inclination of the heart and original guiltiness,

Job 4.4. Ps. 51.5. Gen 8. 21. Prov. 20.9. 1 Job 1.8.10. Eccles. 7.20. Ergo, sin is no sin, original sin, sins of infirmities are no sins.

Obje&. No Christian is to be put to death for his opinion, which doth not teach impiety or blasphemy. If it plainly and apparently brings in a crime, and himselfe doth act it, or encourage it, then the matter of fact is punishable, according to its proportion and malignancy; as if he preach Treason, and Sedition, his opinion cannot excuse, because it brings in a crime, a man is never the lesse Traytor, because he believes it lawfull to commit Treason, and a man is a murtherer, if he kill his brother unjustly, although he thinke to doe God good service in it; matters of fact are equally judicable, whether the principle of them be from within or without; and if a man could pretend to innocency in being seditions, blasphemous, or perjured, by persuading himselfe it is lawfull, a gate were opened for all iniquity. — I deny not but certaine and knowne Idolatry, or any other sort of practicall impiety, with its principiant doctrine ought to be punished, because it is no other but matter of fact, but no matter of meer opinion; no errours that of themselves are not sins are to be persecuted by death or corporall insuffictions.

Answ. 1. The Doctor mocketh when he saith, No meer. How opinions opinions are to be persecuted. That was never in question, are judicable meer opinion, is a meer act of the minde within the walls of the soule, and can be knowne to no man; for neither Magistrate, nor Church can judge of invisible and hidden acts of the soule, so he sayes nothing.

2. The simple apprehension of God to be a fourfooted beast, is by the Apostle, Rom. 1. esteemed Idolatry, and a mentall changing of the glory of the incorruptible God into the glory of a corruptible creature; and the profession thereof must
myst then be the profession of manifest Idolatry, and so punishable; yet it is a profession of a meer opinion; but I confesse of a most Idolatrous opinion, not of a fact, otherwise by this learning of Libertines there can be no sin in simple apprehensions of God, though most prodigious, and monstrous, what is blasphemy, is as controverted and as unjudicable as simple error. Servetus his naming the blessed Trinity a Cerberus, or three-headed dog, blasphemed, say we, I thinkke Doctor Taylor will not say so; then by his way, blasphemy must be as unjudicable as heretie, and to him the formall of it is within, in the heart.

3. If matters of fact be punisheable according to their proportion and malignity, then speaking lies in the name of the Lord, and teaching and professing malignant doctrine contrary to the doctrine of godliness, that Christ thought it no robbery to be equall and consubstantial to God, that God is one in three persons, and to teach any thing contrary to what God hath said in his word, as that there were not eight persons in the Arke with Noah, must be punisheable; the contrary, whereof the Doctor saith here: for every breach of a Commandement is malignancy and punisheable, when it hurteth humane society especially.

4. Can a man be the lese, hereticall, and his society the lese detestable then, that he thinks his heretie is sound doctrine? for thoughts cannot change the nature of actions.

5. To kill a man is indifferent of it selfe, it may be done in justice, it may be done in injustice; but if a man kill his son, and offer him to God, neither hating, nor envying, nor grudging at the safety of his son, only upon this meer opinion that he expresseth an act of love to God, above that he beareth to his son, as Abraham did; then by this way he sinneth not, this son-slaughter is not murther, nor punisheable, but a simple error.

For 1. It may be saithe. Libertines, the act of killing is indifferent of it selfe.

2. If he hate not his son, and yea not in wait for him, it is no murther, Deut. 4. 42. Deut. 19. 46. He is not worthy of death, for as much as he hated him not in times past. Nor can killing
killing be called a vertuall hating, or essentially an hatred of our brother, for then it were impossible for a Judge to kill a man, and not to hate him: As every breach of the Law of God is essentially an hatred of God, and a vertuall hatred of God: for simple killing of our neighbour is not murther by Gods reasoning, but killing of him in hatred, rage, anger, or desire of revenge. Nor can it be said, that hating, forbidden in murther, by the Law of God, includes a loving of him, and a saving of his life; when it is in our power to save it, as it is in the fathers power, who sacrificeth his innocent Son to God, to save his life.

Answer, I deny not but it is murther, for they teach, that a man may publish that which by consequence, destroyeth the faith of fundamentals, and so subvert the faith of others, which to do is a sin, but because the man followeth the dictament of his erroneous conscience it is no sin to the man that so teacheth, yea, he may innocently suffer persecution for his conscience, thus erroneous, yea, and dye a martyr for it. Ergo, if the following of an erroneous conscience, shall make a lesse sin to be no sin but innocency, it shall make a greater sin, to wit, killing of his son to his heavenly father, no sin, and so he may lawfully do it. Nor will it suffice to say, to offer a man to God and kill him, is against the light of nature, and vincibly a sin; what then? if the man believeth he is commanded to kill him, his erroneous conscience must bind, as the offering of whole burnt offerings to God, to us is a sin, against the light of nature, in regard the law of nature can no more warrant it, then it can warrant Christ to offer up himself to God. But upon the supposition of Libertines, it's no murther, nor is it punishable at all, because the father may, yea, & lawfully ought to worship God according to the indigament of his conscience, whether the conscience be right, or bloody and erroneous, and yea, he is not punishable for blood-shed, by their way for meerly, and simplicly, without any malignancy or hatred to the child; he believeth, he ought to preferre his maker, to his dearest child's life as well as Abraham, and the conscience d eth naturely, and as under no Law, simplicly believeth it is the like service, and worship that Abraham would have.
gratefully performed unto God, if God in reward of that love, had not forbidden him againe to kill his Sonne. And this answer presupposes also, that it is impossible for a father to have such a conscience, as may stimulate, and command to kill his son, and that in the authority, and name of God, as he erroneously, yea, and as he invincibly holdeth, as Socinians, Familists, Papists, beleeve purgatory, merits, justification by works, who yet are not to be punished for their conscience, according to Libertines. Again, there is no intrinsically malignancy in the act of matricide, or son-sacrificing, but what it hath from the Lords Law forbidding to kill, now those that killed their Sons to Moloch, yea, to God, as they thought, strongly, yea, invincibly beleived God commanded them, to do him such bodily service, as is clear from Jer. 7. 31. Jer. 15. 5. And that this is invincible ignorance, (I take the word invincible in the Libertines sense) Libertines grant, for in our condemning son-sacrificing, they will say we are not infallible. Yea, the understanding, being spiritually, cannot be restrained, faith Dr. Taylor Sect. 13. n. 6. and no man can change his opinion when he will, faith he, ibid n.7. and so should not be punished for it, and n. 13. there is nothing under God Almighty, that hath power over the soul of man, so as to command a persuasion. If hee be then persuaded, that he ought to kill his Son, he ought unpunishably so to do. Lastly, Doctor Taylor yeelds the cause, when he faith that certaine known Idolators may be punished with death or corporall inflictions. For there is no Idolatry so grosse, that strongly deluded consciences may not be carried invincibly (I speake in the Libertine sense) out of meer conscience, to act. Ergo, some are justly punifiable for their meer conscience, and yet are not persecuted for conscience. Ergo est verus. If a man preach treason (faith he) his opinion doth not excuse. If a man preach murther, and preach that Christ was an impostor, that the Scripture is a fable, how can his opinion excuse in a great sin, and not all sins?
Divers other Arguments for pretended Toleration, answered.

Doctor Taylor objects from the Arminians, he that persecutes a disagreeing person, doth arm all the world to persecute himself, if he say he is no Heretick, he is as confidently believed to be an Heretick, as he believes his adversary to be an Heretick; if is be said, every side must take their venture, this is to make the Christian world a shambles.

Ans. 1. Because sound and orthodoxe Magistrates punish Hereticks, they doe no more arm Hereticks against them to punish them, then they arm murthurers to punish them, because no law of Conscience teacheth, that a seducer is obliged to publish to others his erroneous opinion, touching man-sacrificing, the unlawfulness of Magistracie under the New Testament, Libertie of Conscience, Familisme, and the like; for then the Law of nature must teach, men are obliged in conscience to sin, and pervert others.

2. They are obliged to believe that their Conscience must be a rule to others; which two the Law of nature cannot teach, since it is the just law of God. If yee argue what Hereticks doe unjustly, they persecute the sound in the faith, and there is reciprocation of persecution amongst false Religions; its true, the Christian world is a shambles, through the corruption of mens nature. But if yee argue what Christian Orthodox Magistrates ought to doe, they ought to punish only Hereticks and Seducers, but they do not unjustly arm Hereticks, and those of false Religions reciprocally against themselves, for by this argument those that are just Magistrates, and take away the life of Pirates, Robbers, Murthurers of other Nations, doe they therefore justly arm all Pirates and Robbers to take away their Lives? I thinke not.

Obj. 2. Where doe Christ or his Messengers charge the Ma-Bloodie Tenes, gistrate to establish by his arms of feast, and earthly weapons, the e-95 p.145, 146: Worship.
worship of God, the beast indeed gets the power of the earth, Rev. 17.

Bloodie Tenet.

Answ. Kiffe the Son O Rulers Psal. 2. The Kings of the earth shall lick the dust before Christ, Psal. 72. The Kings shall bring their glory to the new Jerusalem; Ergo, They shall guard the Law of God from violence. 2. The Beast gets the power of Kings to bear down truth, but this power of Kings shall burn the whore, Rev. 17. 16. and act for Christ and his ordinances. 3. Where reads Mr. Williams that Christ and his Messengers are to charge the Magistrate to give libertie to Wolves, Boares, Lions, Foxes? Serve your consciences O beasts in waisting the Mountain of the Lords House, and in not sparing the flock, the Nurse-father grants you libertie to waste the mountain of the Lord.

Obj. 3. Artaxerxes knew not the Law of God, which he confirmed, how then could he judge it? 2. In such fits and pangs of a terrifying conscience, what laws have Nebuchadnezzar, Cyrus, Darius, Artaxerxes, put forth for the Israel of God, yet were they not charged with the spiritual crowne of governing the worship of God.

Bloodie Tenet, 16. 148.

The Laws of Artaxerxes Cyrus, Darius, Nebuchadnezzar, ratifying the Law of God by civil punishment were their Magistratcall duties.

Answ. That was their Error, they knew not the Law of God, but it was their dutie, that they ratified it. 2. Those Princes did their dutie as Magistrates in those Laws, no matter what Conscience, renewed, or not renewed put them on to act, the duties in the substance of the act were lawful, the corruption of nature (they being unrenewed) might vitiate the work, and put them a working to act lawfully, in the duties. Saul as King did fight the battles of the Lord, and led his people, and that lawfully according to the substance of the work, but God knowes his motives and end. 3. This ignorant man never heares of a Magistratcall act to promote the worship of God in a civill way, but he dreams of a spirituall tribunall given to the Magistrate, which we abhorre as much as he; for the materiall object of the Magistrates power though spiritual, rendreth not his power spiritual, as the Magistrate punisheth spiritual confederacie with Satan, in Magians, and Sorcerers, a Witch should not be suffered to live, and Sodomie flowing from Gods judicall delivering men up to a reprobate mind, Rom. 1. 28, and yet the Magistrates
States power is not spirituall, nor terminated upon the con-
sciencies of men. Nor is this Argument of strength, that men
cannot be perswaded to call off opinions of God for feare:
For 1. Some must be saved through feare, and pulle out of the fire,
Jude v. 23. 2. Augustine answere this argument of Dona-
tists, feare of Princes Laws, 1. compeleth men to come in
and hear truth, and truth perswadeth,
Epif. 48. ad Vincent. 
Alii dicant nos falsis rumoribus terrebrantium intrare, quos falsos
esse nesciremus, si non intraremus, nec intraremus, nisi cogitaremus,
gratias domino qui trepidationem nostram flagello abstulit. 2.
Fear of Civill laws may draw men out of the sotiei of be-
witching Seducers, where they are fettered with chaines of
lies, Epif. 50. ad Bonifaci. 
Quid de illis dicamus, qui notati quos-
sidie conscienti, quod jam olim volentes esse Catholici, sed inter
eos habitabant, inter quos id quod volent esse non poterant per
infirmitatem timoris, ubi si annam verbum pro Catholica fide dicere-
rent, & ipsi, & domus eorum funditus evertentur. Quid est tam
demoni, qui negat, istas dehuiisse per iusta imperialia subvenire, ut
defiant efferentur malo, &c.
3. Feare of Laws, as Augustine
Ph. to the Donatist Vincentius Ep. 48. hath daunted
wild Heteticks, Qui tamen ad banc sanitatem non perdecere-
tur, nisi legum istarum, que tibi displicent, vinculis sanquam phre-
nesici ligaretur.

Obj. 4. Artaxerxes gave the people libertie to return to their
own Land, assisted them with other favours, and enabled them Bloodie Tenets
to execute Laws according to their National State: But did God
put it in the Kings heart to restrain millions from their Idolatrie,
and contrain them to forme the worship, build the Temple, erect an
Altar.

Answ. Ezra 6. 3. Cyrus made a decree, Let the house of the
Lord be built, &c. Ezra 7. 23. Artaxerxes in his decree faith,
Whatsoever is commanded by the God of heaven, let it be diligently Artaxerxes
done for the God of heaven, &c. he restraine men from Idola-
try, and all disobedience to the Law of God. v. 26. And
whosoever will not doe the Law of thy God, and the Law of the King,
Let judgment be executed speedily upon him, whether it be unto
death, or unto banishment, or unto confiscation of goods, or to impris-
sonment: Ergo, This heathen King by the light of nature, by a
Civill Law established the Law of God against Idolaters and
fales
false Prophets, which is all we crave of Christian Magistrates, and for this cause said Ezra, Blessed be the Lord God of our Fathers, who hath put such a thing in the heart of the King, to be a house of the Lord which is at Jerusalem. He interposed the King's law to the law of God, though the Law of God borrow no obligatory power or dignitie from the King, and the Lord need not the sword of flesh, yet that it may get externall obedience before men, and with the externall man, it is the duty of Artaxerxes and of all kings, to adde their law of death, banishment, or confiscation, &c. to the Law of God, that such as refuse to doe the Law of God, and seduce th[e] people of God with lies and false doctrine may be punished; it was the defect of duty in these Kings that they compelled not the people to return.

Obj. 5. For Jews and Nations that blaspheme Christ must be put to the Sword according to the Scriptures, Exod. 22. 20. Levit. 24. 16. Deut. 13.

\textit{Ans.} It followes no way, two things hinder any to execute these Laws. 1. They are not so under us as we have a Magistratical power over them, as Magistrates have the sword over ill-doers, that are subjected by divine providence to this power. 2. They are not convicted of Blasphemies, nor instructed in the doctrine of the Gospel, as they are convicted by the Law of nature, that murthers, and adulteries deserve punishment.

Obj. 6. In all the New Testament we find not a prison appointed by Jesus Christ for an Heretick Blasphemer.

\textit{Ans.} Where are the ten Commandements set down in the New Testament in express words of Scripture order? or where speaketh Christ or his Apostles of prison, sword, gallows, faggotor withes, murtherers, patricides, yea or of so much as rebuking or excommunicating such by their specified sins in particular, more than of blasphemers? yet doth the Rom. 13. appoint prison and sword for all ill doers, and the same Socinians and Anabaptists object against all Magistracie.

Obj. 7. The State and National Church of the Jews sware a Covenant, 2 Chron. 15. that whosoever would not seek the Lord God of Israel should be put to death whether small or great,
whether man or woman. But may whole Nations or Kingdomes now,
(according to any title expressed by Jesus Christ to that purpose) follow that pattern of Israel; and put to death all both men and women,
great, and small, that according to the rules of the Gospel are not born
again, penitent, humble, heavenly, patient, &c. What is Hypocrisy brings this? 2 What a profanation of the holy name of God brings this? 3 What massacring of people by civil wars?

Answ. 1. I confess the swearing of the Covenant in Israel, and in National Churches, may hence be proved to differ. 1. As touching the exterma worship, for their seeking of God, and ours differed, they sought God in circumcision, Passover, Sacrifices, Feasts, Divine Ceremonies, but we do not. 2. They swore the Covenant, 2 Chron. 15, with blowing of Trumpets, Cornets, &c. We do not so. 3. A whole City that maintained a false Prophet against the sword of justice, Deut. 13, was destroyed, sacked, their very cattle and every thing in it accursed. We are not obliged to deaths and punishments, every way thus ceremonially as they: but as for the substance of the service, the swearing of an Oath, and Religious Covenants, being of the law of Nature, and the Punishing of Apostates from the doctrine of the Gospel, to which they have sworne (though the Gospel itself be farre above nature's law) must be from the Law of nature lying on us; we must by the same law be tyed, as they, not to kill all not borne again, I hope the antitype is here of Mr. Williams foregoing, not of God, no word of Christ, faith that Christ chargeth to inflict bodily punishment on men by the sword of the Magistrate, because not borne again. Nor do we thinke that by small and great, here are meant sucking children who could not swear a Covenant, for the text restricteth the Covenant-breach to such as swear the Covenant, and where infants are to be put to the sword by the Magistrate in the Old Testament, as it is like, Deut. 13, 13, 14, 15, and 1 Sam. 15, 1, 2, 3, 4, they are morally culpable before God, but not that we should mistake that sort of justice; now to kill infants under the New Testament for the sin of their parents.

2 We thinke Mr. Williams Arguments weake and Anabaptistical; we should not swear such a Covenant now, why?
It were hypocrisy, and a prophaneing of God's name: How doth this follow, but that we must put none to an Oath, but such as are regenerate, and we know will swear sincerely, and not prophane the name of God? None then can bee witnesses under the New Testament to swear, but such as are regenerate, where is this divinity warranted? Or if it be, because the substance of the Oath is sin, in that we swear to put to death the innocent and unrenewed? we crave a ground for it in the word. But we know no such Covenant or Oath. But here if toleration of all Religions stand, the Parliaments of both Kingdoms, grievously sin, in that they proclaime not an open liberty to the Masse, to Jesuits, Priests, to set up Altars, Temples, the whole body of Popish worship, and they ought to proclaime liberty to all Jews to come and dwell in Britaine, erect Synagogues, blaspheme Christ, for this is the Liberty wherewith Christ hath set us free, by.Liberlines way.

Obj. Papists would cut our throats, Jewes would destroy us and blaspheme Christ.

Ans. No doubt they would, but Libertines do all that God may come of it, in not acting lawfull liberty for Christ, though the instrument should fall, we are not to oppresse consciences, force Religion, abandon the Gospel liberty and meekness in gaining all to Christ in finding truth, &c.


Ans. Does not this man lay upon the National Church of the Jewes, a Church frasned by the wisdom of God, the like revolutions: from Jeroboab to Baal, and the golden Calves, from Baal and the golden Calves back again to Jeroboab, according to David, Ahab, Jeboam, John, Asa, Hezekiah, Mannafees, inaob, Ammon, Godly or ungodly Kings came to the throne? and God must so instruct and process hypocritic, prophaneing of the name of God, domineering over, and compelling consciences then as nowo

only.
only subject to the Lord of spirits, and his word, by a sword of steel? Whereas now, as then, hypocrits change from Religion true or false, and backe againe in a circle, as times blow faire or soule, through the corruption of nature, and this is not to be fathered upon that lawfull punitive power, that God hath given to the Christian Ruler, to coerce wolves, and seducing teachers, which power, Kings whose breasts the Church should sucke, often doe abuse, to establish Popery, and tyrannize over the conscience of the Godly, and undo religion, but both now, and then, Sophists may bring a caption, ab accidente, against any lawfull power. What if murthurers, Sorcerers, Drunkards, abound under unjust and loose Princes, and when a just and watchfull Prince comes to the throne, men out of hypocrisie return from these sins? and again, when another unjust King Reignes, they return to their vomit, is this against Nationall righteousness and Magistracy?

2. Under all thole Revolutions Christ had a Church professing the Protestant faith, under gracious Kings, and sealing the same faith with their blood under persecuting tirants, so that change was never in the true invisible Church, but onely in the scum and outside of the Church; and the change came never from the punitive lawfull power rightly used, but from the hollownes of the hearts of time-servers, or some weake men, that denied their Master in an hour of temptation, and repented again.

3. By this Argument Mr. Williams wil give us no visible Church, but the Church of Anabaptists, consisting of finellesse, regenerated, and justified men, who are beyond the courtesie of the Law, free grace, and a Redeemer, or pardon of sins.

Obj. An arm[e] of flesh, and sword of steel cannot reach to cut off the darkness of the mind, the barthness and unbelief of the heart, (saith Mr. Williames). A woolse (saith Dr. Taylor) may as well give laves to the understandings, in hee whose desires are only perplexed in violence, and written in blood, and a Dogge is as capable of a Law as a man; if there be no chaise in his obedience, nor discourse bounds c.6. In his choice, nor reason to satisfie his discourse. A man cannot (saith i. p. sect. 15. the Bounzer) beleewe at his own will, how much less at another's? Who can reveal any of those supernatural notions and truths? but the Spirit?
The objection of a carnall way by swords as no fit means to suppress therfe answered.

Answ. This strongly concludes that the understanding and will cannot be forced by the sword, but must move a connatural way, by the indigament of reason, and nothing follows but that the internal and elicite acts of the understanding and will, cannot be produced by external violence which we yeeld, ye say that it involves a contradiction that the elicite acts of the understanding and will, can be produced by external force, but if masters of Logike infer, Ergo the Magistrate cannot punish a Seducer, a false Prophet for teaching, what his erroneous conscience dictates to him: then we say this argument is against the Holy Ghost not against us; and blaspheming Celsius, Lucianus doe &c. object, the like against Moses Lawes as unjust and bloody, and Scripture:

For 1 Whatever involves a contradiction in the Old Testament, involves a contradiction in the New, and contra, then Gods Lawes in Dent. 13. Levit. 24. are contradictions to reason.

2 Then God forced the understanding and will in their elicite acts in the Old Testament as if a Wolf had given Lawes, to the conscience of the false Prophet, yea, so a dog was as capable of a law as the false Prophet, being forced by Itoning, both under the Old Testament, and under the New, (Itons were as hard weapons as steel swords) to the Jewes, as to us.

3 Stones were as unable to cut off the darknesse of the mind and unbelles, and hardnes of heart, of Jewes, as a steele sword can prevaile with our hearts.

4 None but the spirit of God could infuse supernatural notions and truths into the mind, and will of a Seducing prophet, among the Jewes, more then of an heretick among christians, except Libertines think the Jewes had no need of the spirit of grace, free will was stronger of old than now.

5 They must say a Jew might have beleaved at his will, or not beleaved, and could have commanded his conscience, which we cannot doe.

6 The Law of God compelling conscience made hypocrites then, or then forced men to beleeve against their mind, and will, as well as now:

7 Carnal weapons then could have produced spirituall
repentance, faith, and obedience, but Steele hath lost its spirituall vertue now; but sure though the Jews administration was rough, servile, and harder, and ours under Christ, milder, sweeter, and easier, Gal. 4:7. yet were these Laws of Moses righteous, but are not made milder, as Socinians say, the will and understanding were not then compelled to obedience, but now led with persuasions, and reasons; but since the creation of the world to this day, the understanding and will, keep ever their natural way of working.

8. And that which our Saviour calleth the Law and the Prophets, Mat. 7:12. All things whatsoever ye would that men should do to you, do ye even so to them; was the Law of Nature, and the Moral Law, and the doctrine of the Prophets in the time of Moses, and in the Kingdome of the Messiah, though Libertines put a false gloss on it, for I would not that others should punish me, if I murther, steal, speake lies in the name of the Lord, though if I had authority, I should will to punish others, that are guilty of these crimes, for so they expound it; now if we should not will to punish others, for their conscience under the New Testament; neither should the godly Magistrate in Moses and David's dayes will to punish others for their conscience; and if we should not will to rebuke and excommunicate hereticks now: neither ought the godly Jewes to will to doe the same to others, because of old, men did not will to be punished with the Sword, rebuked, or excommunicated for their conscience.

9. It was no lesse unlawfull for a Judge in Israel, to domineere and tyrannize over the conscience of a false Prophet, a Priest of Baal, Dagon, and to answer the arguments subverting the doctrine of Moses Law so shining with Divinity, Majesty, and the Wisdom of God, with the bloody sword, and throwing of stones, then it is for the Christian Magistrate to labour to convert, the false Prophet now, by a Sword, or an Axe domineering over his conscience, so rendring him a Lambe, disputing and trembling under the paw of the Lion. And whatever arguments Libertines draw for pretended toleration from the Law of Nature, making punishing for conscience contradictory to the light of Nature, must inferre that the Judicial Law of Moses for punishing
nishing false Prophets, was not onely beside, but contradictory to the Law of Nature, which were a wronging of the wisdom of God, and of the perfection of all his Laws.

Nor shall it helpe the matter to say, the Law of punishing the false Prophet, Deut. 13. &c. was onely to be executed upon such a man; as, 1. sinned against his conscience, shewing him that to say other Gods, beside the God that made the heaven and the earth, were to be adored and worshipped, was repugnant to the light of Nature. 2. And on such as the infallible oracle of God fell and blacked as a heart-blasphemer, and to punish such a seducer, was not to compel understanding and will, nor to force the conscience, nor to make stoning, and the sword of steel, the carnall weapons that produce spiritual repentance, because there was foregoing conviction from the light of Nature persuading the man, or which might have persuaded him that his blasphemy was against Nature; whereas ye will have the godly punished meerly by the Magistrate, because he cannot command his minde and conscience, to be of the Magistrates Religion, which he judgeth in his conscience, to be a false, superstitious, and Idolatrous way; for this containeth many uncertainties and lyes: For death was to be inflicted, not on those onely that sinned against the Law of Nature; but 2 Chron. 15. 13. Whosoever would not seke the Lord God of Israel, was put to death, small or great, man or woman; now the seeking of the Lord God of Israel, was to serve him, according to the rule revealed, in the supernaturall, spiritual and holy Law of God contained in Moses his Books. This I judge was some higher, then the Law of Nature. 2. Let us put Libertines to make this good, that those who had, the golden calves, were the gods that brought them out of Egypt, and adored them, and were therefore put to death, Exod. 32. (since our Divines prove from the place, that they made those Calves memorative objects of Jehovah onely) did that against the light of their conscience, and the manifest Law of Nature. What if God had made Calves and Bullocks to represent God, as there were Bullocks in the Temple, and the sacrificed Bullocks were all types of Christ, who through the eternall Spirit offered himselfe to God? And what if the Lord should command
to adore himself before those Bullocks, as he commanded to pray to him before the Arke, and the face toward the Temple? I conceive Libertines shall have to doe with the bottome of their wits, to bring arguments from the Law of Nature, to prove, that every false instituted worship, punished by the Sword of old, was against the Law of Nature, and that the Seducers, were convinced in their conscience it was so. 2. If there was an infallible Oracle to backe the false Prophet, why was he judged Deut. 17. by the Law then? why must witnesses two or three, depose against him? why must the people that stone him, or concurre to execute the sentence of death, against a City that will welcome and defend false Prophets, know it by report and bear-say? Deut. 13.12. and enquire and make search, and ask diligently if the thing be truth and certaine? v. 14. what need of exposition of the written Law? Deut. 17.11. what need of witnesses? Deut. 17.6. here is shorter worke, and we must be wiser then God, Libertines have all the travell, an immediate Oracle from heaven is both the Judge, witnesse, party, and all, and infallibly faith, this man hath prophesied falsely in the name of the Lord, good people rise and stone him, Judge, you need no witnesse, behold a witnesse from heaven: what needed the Priests and Pharisees, trouble themselves to seek witnesse against Christ? Mr. Goodwin and others are of the minde, Caiaphas, Priest and Prophet, could have given a word from heaven, whether he was a blasphemer or not. But a Prophet of God being infallible, might have infallibly informed them, if the man were a false Prophet. Yea but what shall be done when the Priest and Prophet of God himselfe is called in question? shall he ask the Oracle, whether he himselfe be the false Prophet or no?

3. This answer layes ground, that the Jewes might know the false Prophet, and punish him, but under the New Testament we cannot know him. But I have proved under the New Testament, we may sufficiently know him, so as we may try him, not believe him, not bid him God speed, eschew and avoid him, and rebuke and excommunicate him, as many Libertines grant.

4. As the Jewish Judge did not domineere over the conscience, nor compell understanding, and will, because con-
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by a clear Law of God went before; so say we upon the same ground, we hold none under the New Testament to be punished by the Sword for false doctrine, but he that is admonished, convicted, and self-condemned, Tit. 3. 10. But your Arguments for Presbytery, and against Tolerance, cannot convert us (say they.)

I answer, nor could Paul's Arguments that convicted Sergius, convic Elymas actus sequens, God must doe that only hath the key of the heart; nor could Gentlemen that convinced many, that he resided for convince Hymenæus, Philemon, Alexander, &c. How could Paul not deliver them to Satan? In conclusion, being a meet punishment, an argument, the resurrection is past, as other way then banishment, both of them are compelling and compellent, the one spiritual, the other corporal, both do work co-actively as ends of punishment, and private comfort, neither of them give light to this conclusion. Resurrection is not past; for these two have been consequences logical. The Church will excommunicate, believe not that the Resurrection is past, and the Church will punish you; Ergo, believe not that the Resurrection is past. There must either be other Arguments or a Force to convince to the faith of this. That the Resurrection is past, then either sword or excommunication, of these denial worketh not, nor settleth the conscience. As Christ is risen, in his body, from the dead; Ergo, his members that are sleeping in the dust must rise. God is the God of Israel, who is dead and buried; Ergo, Abraham and the dead must rise again. This I observe, to prove that the Arguments of Libertines, at least, for the most part, that they bring against punishing of false Prophets, with the Sword, do also conclude against all Church-contents, and excommunication, and the truth is, we are not warranted to give the Jews, the Indians, the Papists, over-true to the truth, either by the Sword, or by excommunicating and delivering them to Satan, for we cannot judge those that are with us. But to return to all those kinds of Argumentations that Libertines bring against opinions, from the nature of opinion.
Oliver Cromwell calls all Religious things of the mind "Vatican."

But the Bounder and Castalia must be bloody persecutors by this. For 1. What the Magistrate calleth truth and godly doctrine, that these men, whom the Bounder and Castalia call Atheists, judge in their conscience to be Idolatrie and heresy.

Psalm 15. Psalm pronounces him blessed who speaketh truth in his heart.

Liberines make all blasphemers, all God's Prophets of Baal, & priests of Heathen Gods, if they speak what a conscience burnt with sin grievously in false apprehensions of God's truth, when God reveals himself sufficiently to us in his works and words; but such as are not in apprehending the Godhead to be a Cow, the Pentacost to be fire, or the Sun, Israel to be a Calfe, the Apostles to be a Fish; for certain it is all Idolaters who worship the God that made the Heavens and the earth, ignorantly.

Acts 17. in the creature, or in the works of mens hands, should have by this way no sinfull, nor unlawfull apprehensions of God, when shamefully they apprehend the Creator of the world to be a Beast. 2. They must be blessed then and speak truth from their heart, by the Exposition that Vaticanists put in upon Psalm 15. who say that God is a cow, a calf, a fish, why be-
cause their erroneous conscience directed them, why should they be punished for Idolatry? for it is not
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reum aeternam lucem, damnum rerum evernum in administris;

Ecc 3.
11. Object. What if the Magistrate in punishing hereafter, differ from the Church, and strike with the sword, for that which the Church thinkes no heresie? what shall the Church doe then? and what if the Church judge that to be heresie, and exhort the Magistrate to punish that as heresie, which the Magistrate in his conscience, judgeth to be no heresie? What shall then the Magistrate doe? Answ. Though there be reciprocation of power, it is not, that the Magistrate in an Ecclesiasticall way be subject to the Church power, yet not to an absolute Church power. The Church in a Civill way be subject to the power of God, but to the power that is from God, and that the Church, and common justice in the one Court, and the weord of God in the other, is supreme. Empire & judge the other that follow.

12. Object. Did not the people of Israel suffer them to dwell amongst them. How the Jews suffered beathen Idolaters to dwell amongst them. Answ. It is like they did, but if they did not, tolerating Idolatry, for which the land spewed out the Inhabitants, is a question.

2. They might 1. Suffer them till they were converted, and then convinced, that Religion must be enforced on them. 2. They could not suffer them to dwell and to blaspheme the God of Israel, left a contemnation should fall upon all, Jos. 22, 16, 17, 18, 19, 20. 3. Since many people were never to partake of other mens sins, they were to argue against them, and rebuke them, and endanger the gaining of their soules.

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13. Ob. The Elect cannot finally and totally fall away from God and perish, as the Scripture saith, Joh. 6, 37. &c. Why then should we so fondly fear, lest the people of God should be carried away, by every winde of doctrine, as to suppress every opinion supposed to be erroneous, so as to run the hazard of silencing the most savoyr truths, of putting to death Gods dearest Sonnes, reducing soules to such a posture, as if we be in ignorance and error, we must be incapable of escapeing out of either. Answ. A foolifh argument without head or foot. 1. We are to be afraid of every sinne, our Lord hath bidden us be-
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ling in the Devills boat? sure this is no way of Gods devising, but of Sathans forging.

4. Is then curled Toleratation a way to spare the bloud of the Saints, and not receiuing the blessed Spirit in them, then we cannot punish hereticks and men of corrupt mindes, but we are in hazard to resist the Saints, and kill the Spirit in them; then when the Holy Ghost forbids us to beleve false Christis, Mat. 16. which is a resisting of their spirit, we know not, but he bids us beleve the word of truth in Gods dearest Saints, time for any knowledge we can have, not to beleve their false Christis, it may be they are Gods dearest Saints, whose words we refuse to beleve, then in one and the same Commandement of Christ, which is beleve them not, he bids us beleve their word, and resist not the Spirit of truth in Gods dearest Saints, and when Tit. 3. 18. he forbids us to keep company with a heretick, but avoid him, and 2 Job. 10. receive not an impostour into your house, he bids us run the hazard of avoyding a Saint, and of refusing to lodge in your house Gods dearest childe.

5. What if Gods dearest Saints beleve and publish an heresie, and the doctrine of Familisme, then they are to be pardoned, because they are dear Saints. But let Libertines answer the Query, Why should Indulgence and Toleratation be yielded to a Saint that speaks lyes in the name of the Lord, more then to a wicked man who also doth prophesie lyes? if both may fall in the same heresie with the like pertinacy for a time, if we be not respecters of persona, they no lese deserve both to be punished; then when both commit adultery and murther.

2. Why lying of God and speaking words that eat like a gangrene, and believing a lye deserveth rather an indulgence in a Saint, than murthering, whoring, oppressing. And why, but we may tolerate all the Saints, because they are Saints, as well as some sinne no lese, yea more dangerous, then these that are not to be tolerated, for to infect the flocke with lying doctrine is more hurtfull to the Church, then the example of adultery or murther in a Saint, if toleration of all wayes, and liberty of professing or publishing whatever tenets or doctrines seem good to a man in his owne eyes, though to the perverting of the faith
of false Teachers, answered.

of many, be a means of finding out many precious truths, as Libertines say, then hath God commanded all men to speake all kind of lies, against God, his Son Christ, heaven, hell, the resurrection, the last judgement, the immortalitie of the soul, though most pernicious to souls; for God commandeth all means of finding out truth, for it cannot be said he commands all lawfull means, for Libertines hold that to professe and publish what the most erroneous conscience dictates to be the truth of God, though it be black heresie, is to speak the truth as an Indweller in the Lords holy hill, Psalm. 15. So faith Vaticanus and all the Libertines who make the conscience right or erroneous, the rule of the Christian mans walking, not the word of God, and in so doing the Lord must by the Libertines doctrine command men to speak lies in the Name of the Lord, and must command Hereticks and Saints to pervert the foules and the faith of one another, and make one another children of perdition, and not spare the flock, but devour and hunt foules, and so shall the Lord command sinne. 6. How doth non-tolerations and libertie of believing every spirit seeming to us to be of God, bring men in a posture of uncapabili- ties of being delivered from error and ignorance? the word never maketh a libertie so beleeveth lies, a way to be delivered from error. The way to be delivered from error is to be humble and fear God and he shall teach us his waiies, Psalm. 25. 9. 14. John. 7. 17. 2 Thees. 2. 1. 12.

Baptist ibid. God will have the means used by every man according to his own light and knowledge that he may be fully persuaded in his own conscience, and no man knows Gods cabinets counsel. Ergo, We cannot be competent judges of other mens consciences who are Hereticks who not.

Answ. God will have the means used by every man according to his own light. I distinguish according to his own light and conscience, as a necessarie condition that must be in all right judging, it is most true, for he sins grievously who in judging goeth contrary to the inditement of his own conscience, and so God will have the means used by every man according to his own light and conscience, as his obliging rule which layeth a law and a tie upon him to beleev and professe that is most false.
false, for the word of God not every man's conscience is the obliging rule of his actions as is proved. 2. The conclusion is most false, for though we are not to judge who are elect and who reprobate, because we are not upon God's Cabinet counsel, yet do we not intrude upon God's secrets to judge who is an Heretick or a false Teacher, or who found in the faith by his doctrine examined by the law and the Testimonie, for how can God say, Beware of the false Prophet, Matt. 7. 15. if it were arrogance and an intruding upon God's Cabinet counsel to judge a false Prophet by his doctrine to be a false Prophet? how can we avoid an Heretick more then a Saint, if we may not lawfully judge an heretick to be an Heretick?

Obj. 14. The Holy Ghost not only foresaw there would, but determines there must be heresies, and its expedient for the exercise of love, and the discoverie of truth, and the Preachers thereof; are not Errors as well as afflictions a part of Christ's discipline? then let it have its perfect work till it be cured by its proper remedie the sword of the Spirit; Its not said there must be murtherrers, as it is said there must be Heresies. Some seem so to be in love with new opinions as they extoll them, one, a very worthy Preacher faith, variety of faces is not an affliction, but matter of much admiration to be bold. So varietie of judgements simplie considered is not a grief, but a glory to me to behold, when one spirit of grace and heavenliness is in them all, for I count it a grace of God's own making where in to behold his manifold wisdom?

Answ. 1. There is no question but God hath wise and noble ends why he permits Heresies, but we no more can Orthodoxy say, That God determines Heresies, then that God determines that sin must be, for Heresies are sins; now wee say not foundlie, That God determines or decrees sins shall be sine adjecto, he determines to permit sin. 2. God determines Heresies must be, so he determines that murthers, adulteries, oppressions must be: it then shall follow the Christian Magistrate by this Argument does tolerate murthers, oppressions, as he tolerates heresies, but the conclusion is grosse, because Heresies are the Churches affliction (and so are bloods and oppressions of the Saints) shall then Christian-Magistrates tolerate all the bloods and oppressions that the Saints suffer?

3. The
3. The Apostle saith, Heresies must bee, our Saviour faith more of offences and sins in generall, Math. 18. 7. εἶδας ἂν ἔργα ἐκσκότωσιν το θυμόν τας, and Luke faith more, chap. 17. 1. εἶδον δὲ ὡς εἶναι το μὴ χρείανα το σωτήρα. Its needfull scandals shall come, and its impossible but scandals must fall out, then all the murders, parricides, forceries, rapiers, for the which Christ faith, there is a woe befalling the world, fall out by necessity of a divine working decree, yea the crucifying of the Lord of glory came to passe, Acts 2. 23. παντεύσασθαι δὲ το τα αυτοικότηλε θεοι θεωσιτι δι’ θεον, and the Magistrate is not to tolerate the shedding of innocent blood, and all the offences that fall out in the Common-wealth though never so bloody and atrocious. 2. Varieties of judgements, was no question a grief to Paul, when he so pathetically exhorted the Philippians to fulfill his joy, and remove his grief, and to be of one accord, and one mind, Phil. 2. 2. 2 Cor. 13. 11. Be of one mind, 1 Cor. 1. 10. I beseech you be joined together in the same mind, and in the same judgement, Heresies no question and errors in matters of God are not free, nor can there be one spirit of grace and heavenliness in Arrim, Apellinaris, Nestorius, Eutiches, no more then there can be one spirit of grace in sin, nor see we a glasse of Gods manifold wisdom in many lun- dry phantastick opinions teaching God and his son Christ, it is a spotted and broken glasse; and he might say variety of sins are the expressions of Gods infinite wisdom, for the scripture calls Heresies works of the flesh, doctrines of devils, gangrene, lies, delusions, corruptions of the mind, perverse disputing, deceits, perverse things, dreams of their own heads, false dreams, vain and foolish things, false burdens which cannot be spoken of opinions in Philo- sophy, and so these windmills and midnight fancies being the brats and the dunghill conceptions of mens corrupt head and heart, must be contrary to that wisdom exprest in the word, 1 Cor. 2. 6. Deut. 4. 6: Psal. 37. 30, and they may bee for the declaration of the wisdom of God as for the finall cause, but nothing from the wisdom of God formally, being them- selves meer foolish.

Object. 15. If the Magistrate be above the Church and Head thereof, and to judge their matters, and if he have his power from the people (to govern the Church) will it not follow that the peo- ple...
ple as the people have originally, as men, a power to govern the Church to see her doe her duty, to reform and correct her?

Answ. Though the Magistrate punish false Teachers by the Sword, he is not for that a Church Governor, far lesse the head of the Church, no more then hee is the head of the Church, because he defends them against their percuting enemies, and by his sword procureth civill peace and protection to their assemblies, persons and estates; for doing any thing in favour of the Church doth not make Cyrus, Darius, Sardanus, Spiritual Officers, and give them a headship over the Church. 2. The Christian Magistrate having power from the peoples free election to implois his sword for the external peace of the Church, hath not therefore power of governing the Church from the people. 1. Because the civil using of the sword for the outward peace of the Church, is not a governing of the Church, but the civil external and corporeal sheilding of them. 2. It no more followeth that the people as men have the ruling of the Church, because they chose a godly Magistrate to watch over their external peace, then the people as Christians can be said to have a power to preach the word and administer the Sacraments or Seals of the covenant, because the people as Christian men choose ministers who have power from Christ to preach & administer the Seals, for to chuse a governor to rule over them is no act of government, no more then the wives chusing of the Husband to be her head, and govern the family is an act of the Headship and governing of the Family; nor doe the people in chusing a King, exercise an act of royall and Kingly power over themselves by such an act of chusing; nor doth an Armie in chusing a Captain General over themselves, in so doing exercise any act of a Captain General over themselves. 3. Neither doe the people as men, but as Christian men walking by the rule of the Word (which is a Catholike directorie to all men and all societies in all-morall duties, Psal. 119. 9, 96, 105, 130. Ps. 197, 89,) choose such and such Christian Rulers, who may procure the good of the Church and keepe and guard both Tables of the Law; for the word of God giveth direction to the people, that they should not as men or as Heathens choose any sort of Rulers, but godly men fearing God, and such Kings as read in the Book
Book of the Law when they sit upon the Throne. Deut. 11. c. 17, 15, 16, 17, 18, 19, 20. Exod. 18. 21. Nor is it true, which Vaticanum replyeth to Calvin, thefts, rapines, and adulteries are punished by the Magistrat, not to make up the Kingdom of Christ, and to justify men and make them godly as we say, and Calvin saith the Magistrate punisheth Heretics. For where doth Augustine lay that the Magistrate puniseth Seducers to convert them to God, as if the intrinsicall end of the Magistrate were to conquer a spiritual Kingdom to Christ? Calvin saith the just contrary in that same place, verum quidem esse satum neque uti armatur et initium sui regnum Christi; neque armorum presidio stator Evangelium praedicatione regnavit Christus opus est. Iteaque Domino quo ilius interior esset vocis sua efficacia, nudes & inarmum erit Apostolos, nec modo detestui voluerit terram potens, sed toto sumit omnium habere substantium, ut calefacta esse Evangelii victoriam omnium confarce.

Obj. 16. But the Apostles sought not Laws from the Emperors, by which Heretics might be compelled to embrace the found faith?

Answ. Gandemins a Donastery Bishop objected the same to Augustine, and Augustine answers. Because Emperors were enemies to Christian Religion, therefore Christians sought not their help.

Obj. 17. But the particulars of your directorie of Worship are not in Scripture, how then can the Magistrate punished for not following the Directorie?

Answ. That there should be prayers, preaching, reading, praising of God, Sacrements in the publick worship, is evident by the Scripture, but for the ordering of these worshipps secondum primo & posteriorum the words of prayer (so they bee according to the pattern of sound doctrine) the Preface of the Directorie is clear, that no man is therein to be compelled, though to transgress the Holy Ghosts express order in the celebration of the Lords Supper, and to break bread and eat first, and that before any of the words of Institution bee mentioned, or any blessing of the Elements, must be a manifest breach of the Directory of Jesus Christ which sure holdeth forth to us a twofold ordering of acts of worship, one divine, which we must peremptorily follow, another prudential and humane in circumstances which concern both the worship of
God and civil Assemblies, as time, place, persons, &c. and in the latter we are no further to be commanded in point of uniformity then the general rules of the word lead us; and compulsion, where God hath no compelling commandment going before in an exact uniformity, we utterly disclaim, nor can men, or Church, or all the Assemblies on earth make laws in matters of God's worship, where the Suprem Lawgiver hath made none, and the Preface of the Directorie is to clear in this, that we trust we shall quickly agree with the godly and found in judgement in this.

Obj. 18. But whether were it not better that a Patent were granted to Monopolize all the corn and cloath, and to have it measured out to us at mens price and pleasure (which yet were intolerable,) as some men, and Synods do appoint and measure out to us, what, and how much we shall believe and practice in matters of religion, and whether there be not the same reason that Presbyterians and the Assembly of Divines at Westminster, should be appointed by us (Sectaries) what they shall believe and practice in Religion, as for them to do so to us, seeing we can give as good grounds, for what we believe and practice, as they can doe for what they would have, if not better?

Answ. It were indeed better that all the corn and cloath were monopolized to be measured out at the pleasure of men, then that truth should be monopolized and measured out at the pleasure of men, speaking what pleaseth them without all warrant of the word of God, and alledge only mens meer authority or rather lust, and commanding men without trying the Spirits and doctrines by the Scriptures, as the Bereans tryed Pauls doctrine, Acts 17. Peremptorily to believe and practice, what they appoint under pain of the Sword, this sort of monopolizing either corn or truth, our witnesse is in heaven, we detest and refuse; But of monopolizing and appointing what truth men should believe, by an authoritative, ministeriall and officiall holding out of truth in the name of Christ, and from the word of truth, in a way of leading the conscience by persuading from strength of light, by the Law and the Testimonie, and exhorting all men in the Lord to try the Spirits; examine by the word, not what men, but the Embassadors of Christ say and teach, not from themselves, but from the will and command-
ment of him that sent them, then must they give an account to God, who call this monopolizing of the truth, and measuring it out as the pleasure of men, when as the preaching of the word, being in-stant in season, & out of season, reproving, rebuking, exhorting with all long-suffering and doctrine, 3 Tim. 4.2. should to be a monopolizing of the truth, and a measuring of it out as the pleasure of men, in regard that Christ faith Matth. 10.40. He that receiveth you, receiveth me, Joh. 13. 20. and Luke 10. 16. He that heareth you heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. And Matth. 10. 14. Whosoever shall not receive you, nor hear your words, when ye depart out of the house or city, shake off the dust of your feet. Verily I say unto you, it shall be easier for the land of Sodom, and Gomor-rah in the day of judgement then for that city: Which words are spoken of all the faithfull Ministers of Christ to the end of the world, Matth. 28. 19, 20. so they speak according to the commission given them by the Lord speaking in his word, whether they declare the mind of Christ in a pulpit or Synod. This way Ministers who hear the Word at Gods mouth, Ezek. 3. 10. and deliver the whole counsell of God, Acts 20. 27. and keep nothing back as faithful Ambassadors and Stewards ought ministerially to declare and appoint what, and how much, we shall believe and practice in matters of religion, but not as Monopolizers. 3. Suppose Secretaries could teach the Ministers of the Assembly, as well as the Ministers can teach them, yet is there more reason that Ministers should Synodically teach then they; for a teaching Ministry is an ordinance of Christ in the New Testament, as is clearly by these places which hold forth that Christ is present with his faithfull Ministers to the end of the world, Job. 20. 21, 22. Matth. 28. 19. Eph. 4. 11, 12, 13. and 2 Tim. 4. 1, 2. compared with Matth. 28. 19, 20. Eph. 4. 11, 12, 13, Matth. 10. 14. v. 40. Luke 10. 14, Job. 15. 20. 1 Tim. 3. 1, 2, 3, 4, 5. Rom. 10. 14, 15, 16. Hebr. 5. 4. and 3, 17. Tit. 1. 7, 8, 9. 1 Thes. 4. 12, 13. Rev. 2. 1, 2. &c. and 3. 1, 2, &c. and howbeit the word of God as the word doth equally trye the conscience in regard of that objective obligation that it hath from God, not from men, who ever spake it, whether Ministers or private Christians, yet it layeth two bands on the conscience when Ministers declare the will of God to people,
people, the one is officia[l, for by the fift commandement, the
messengers of the Lord of Hosts are to be heard, reverenced, and
received in their calling, otherwise we despise Christ: The
other is an objective obligation and a band which it layeth on
the conscience, by the second Commandment in regard it is
the Word of God not of men, 1 Thes. 2. 13. But when pri-
ivate Christians speak the word of the Lord in their station,
the word from them layeth on only the latter obligation, not
the former; and it is false, That private men have as good
grounds to appoint what Ministers should believe and practice, as mi-
ners have to appoint what they should believe and practice; for
private Christians want the Ministeriall grounds which Minis-
ters called of God have, to teach and exhort in the Name of
the Lord.

4 It may be private men may see more truth then Minis-
ters, when night and darkness, in stead of vision, covereth the
Prophets, but hence it followeth not, that seeing and calling
watchmen should not ministerially appoint and hold forth by
their office, what private christians should believe and prac-
tice in matters of Religion.

5. Liberties aim at this, The truth is monopolized to no one
man, nor certain kind of men, ministers or others. What then? 
Ergo, It is truth what every man in his conscience believeth to
be truth, and he that believeth & practiseth what in conscience
he believeth to be truth, he believeth and practiseth according
to the word of God, and is not to be controlled nor contra-
dicted, nor compelled by word or censures, for let it be most
falsfe in it self, yet it is to him Truth, and if you persecute him,
be sufferest for the truth, for the Gospell, for righteousness sake, and
the Ministers have no more to doe to labour to recall and gain
him from his opinion to the Truth, then he hath to labour to
gain Ministers from their opinion.

Hence I argue, whatever opinion maketh every man's di-
state of his conscience the true word of God, and as many Bi-
bles, divers and contrary Gospels, and words of God, and con-
trary rules of faith and practises, as there be divers opinion,
sancies, dictates, and apprehensions of conscience, is a
Godlike and Atheisticall way. But such is this opinion of
Libertie of Conscience and Tolerance, Ergo, &c.
The Proposition is undoubtedly true, there being but one Gospel, one Faith, one truth, as there is but one Christ, and one Lord, Ephes. 4, 5. and the Scripture hath but one sense, that is true, and the ground of faith, otherwise this (There is but one God to us) should have one sense to the Treasurers, to wit, There be three Gods, because three persons, it should have a contrary sense to another: To us there is but one God in nature and essence, and yet both should be the same truth, to each man, as he apprehends.

The Assumption is manifest to those that will see, by the grounds of Libertines, because to every man, that is the word of God which he understandeth to be the Word of God; for otherwise, the truth should be monopolized to one, or some few persons, and this is the sense of the word of God, and so the very Gospel and truth which this man believeth, and if you punish him for it, the man suffers for the Truth and for the word of God; and if his neighbour believest the contrary, that is to him the Word of God, and if you punish him for it, the man suffers for the word of God also, and there bee two contrary Gospels, and sundry truths, and if there be two, there may be two and twentie Bibles, and contrary truths, and so we have not the Old and New Testament, but the letters of it, and as many senses, by this, there be of Scriptures, as many Bibles, and as many sundry heads and various opinions of men. Hence libertie of prophesying is lawfull, and so libertie of Faiths, of contrary Bibles; and from this it is, that which tendeth to unitie of faith, as one Confession of faith, or uniformity of beleev, is mocked by these men, and every one that suffereth for his supposed truth, is persecuted for the word of God, and so blessed, because persecuted for the Truth, and if blessed, as our Saviour meaneth, Matt. 5. v. 11. 12. They have a great reward in Heaven, for so they expound the place, Matt. 5. 11, 12. All men then are saved in their own Religion, and to be rooted and grounded in the truth, is common to all Sects and Hereticks, and it is to bee rooted and grounded in opinions such as every man shall fancie to be truth, and not to be moved from the truth, is not to bee moved from opinions, and not to be carried about with every winde of doctrine, is to adhere with pertinacie to opinions.
were it Arrianism, Manichisma, and if so, all Religions are alike safe, and all Sects, Saints, and all Hereticks because they follow their erroneous conceptions are innocent, godly, grounded on Truth.

Neither needeth Mr. Williams to prove that the place Rom. 13. is meant of the duties, not of the first, but of the second Table of the Law, which we grant with Calvin and Beza; but it followeth not, That the Magistrates punishing of ill-doers, and so of seducing Teachers, is excluded, for that punishing is a duty of the second Table of the Law, though the Object be spiritual, as forcerie is against the first Commandment, and punished as ill doing, Rom. 13: though forcerie be a fines formally against the first Table of the Law, and why should the Magistrate punish one sin against the first Table, and not all, in so far, as they are against the peace, and safety of humane Societies?

FINIS.
Errata.

Page 2. line 6. read ἄλλαν p. 12. l. 22. them r. these. p. 33. l. 5. but of all these r. all these. p. 23. l. 1. r. elicitae acts. p. 36. l. 13. And it is false that we are to believe, that what Socrates determine according to the Word of God must be fallible, liable to Error and an untruth, because they so determine. p. 56. in Margin r. thus, The Magistrate may with the Sword coerce. ibid. Five impediments that keep men from embracing the truth according to Augustine. l. 10. for Guidium r. Gaudium. p. 57. l. 19. Cyrillus. p. 59. l. penult. for worship r. Vortius. p. 62. for elest r. elicit. p. 74. l. 2. for or r. are. p. 82. l. 10. for this not r. this is not. p. 101. l. 7. for now r. not. p. 106. in margin, for indici r. iudicare p. 109. r. religio. p. 110. l. 28. for is r. are. p. 193. l. 26. for then r. that. p. 201. l. 19. for is r. its. p. 202. l. 12. for fessed r. professer. p. 206. l. 3. for abolish r. oblige. p. 215. l. 17. for and father r. and the father. p. 216. in margin r. confutatam p. 243. l. 2. for Quod non in r. Quod non est p. 23. marg. for no case r. in case p. 25. l. penult. r. implimentum. p. 254. l. 6. r. redarguis. p. 156. l. 13. r. Protestants, Papists, Arminians, Seekers, etc. bold and believe must be the Distance.