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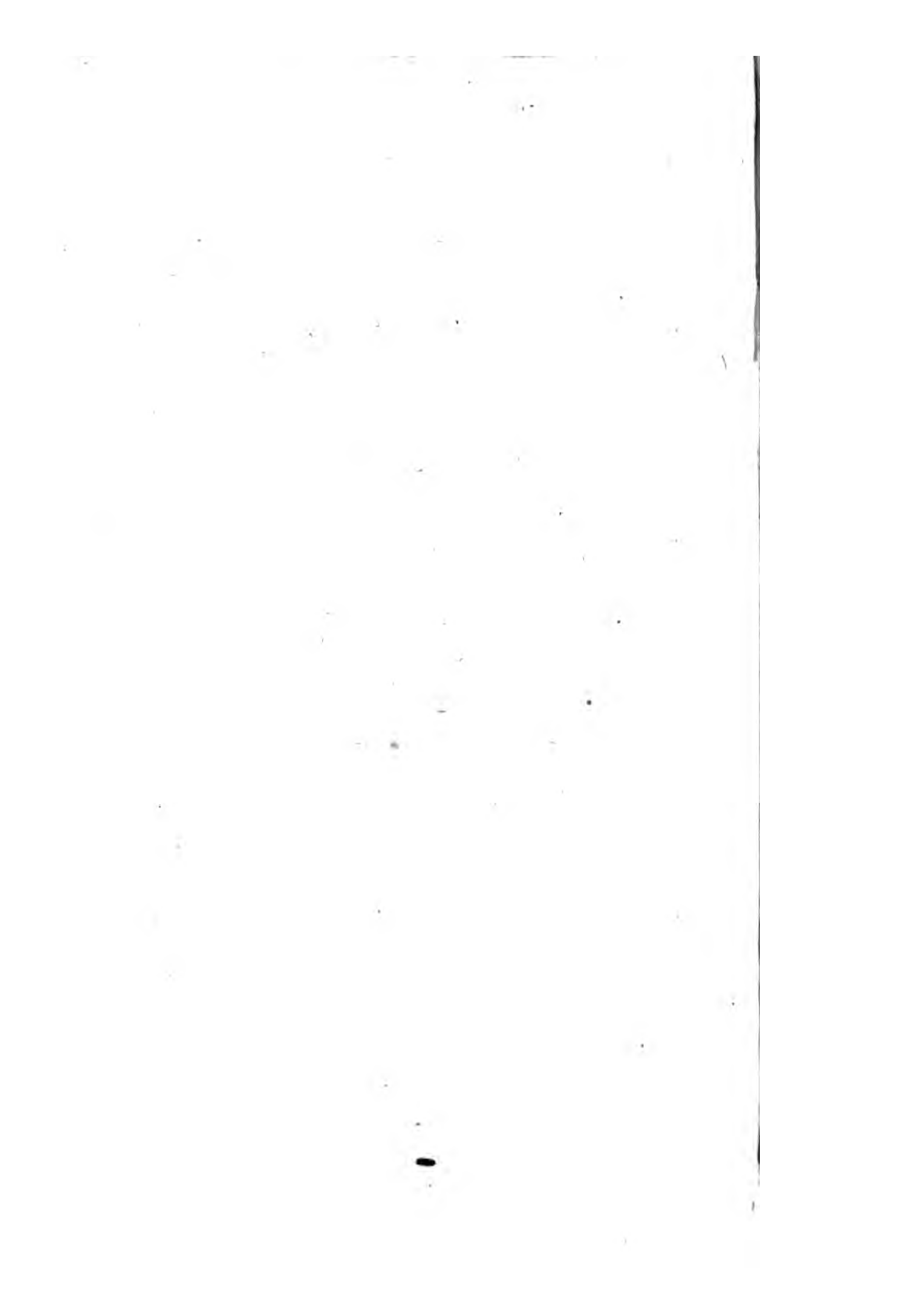


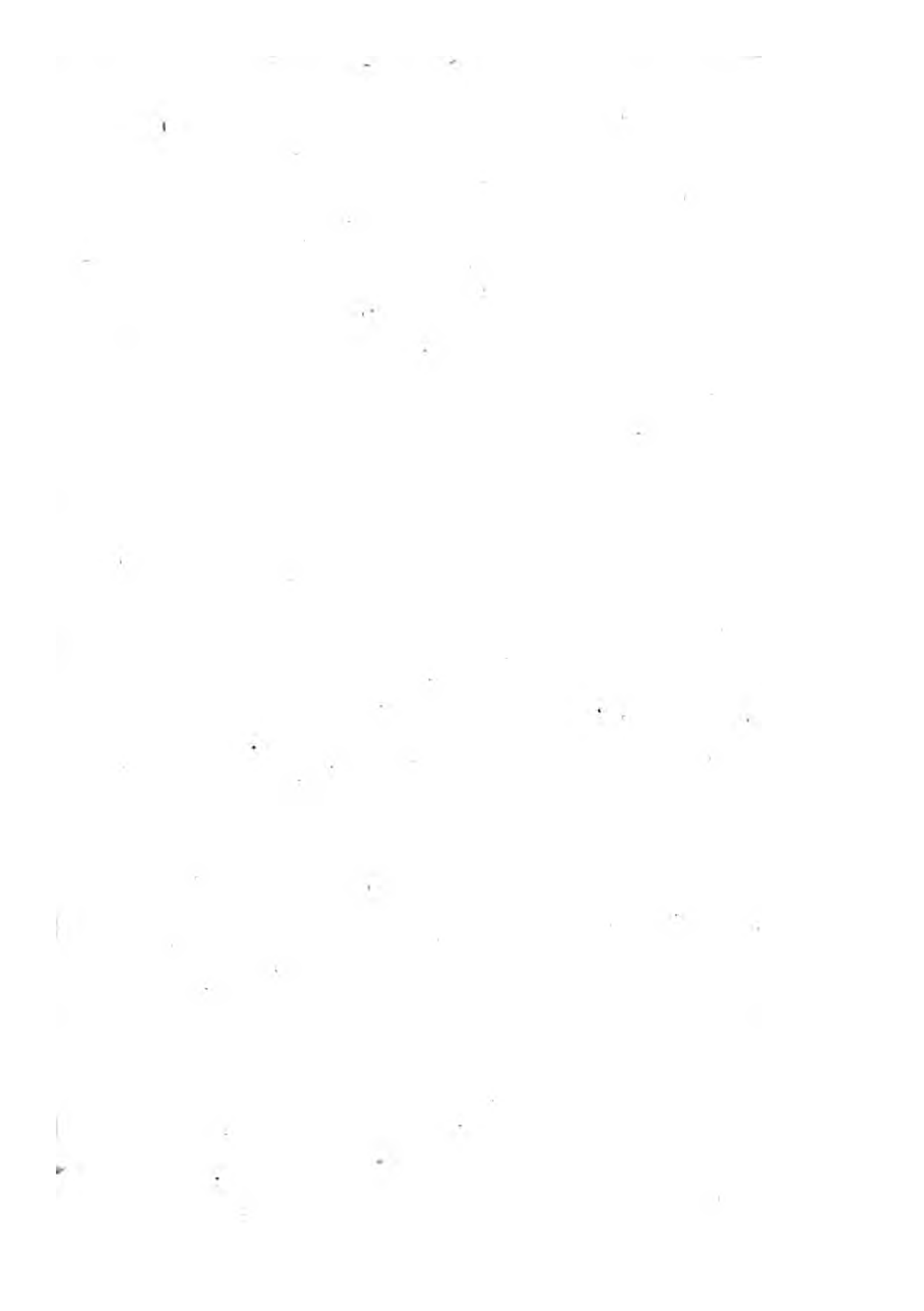
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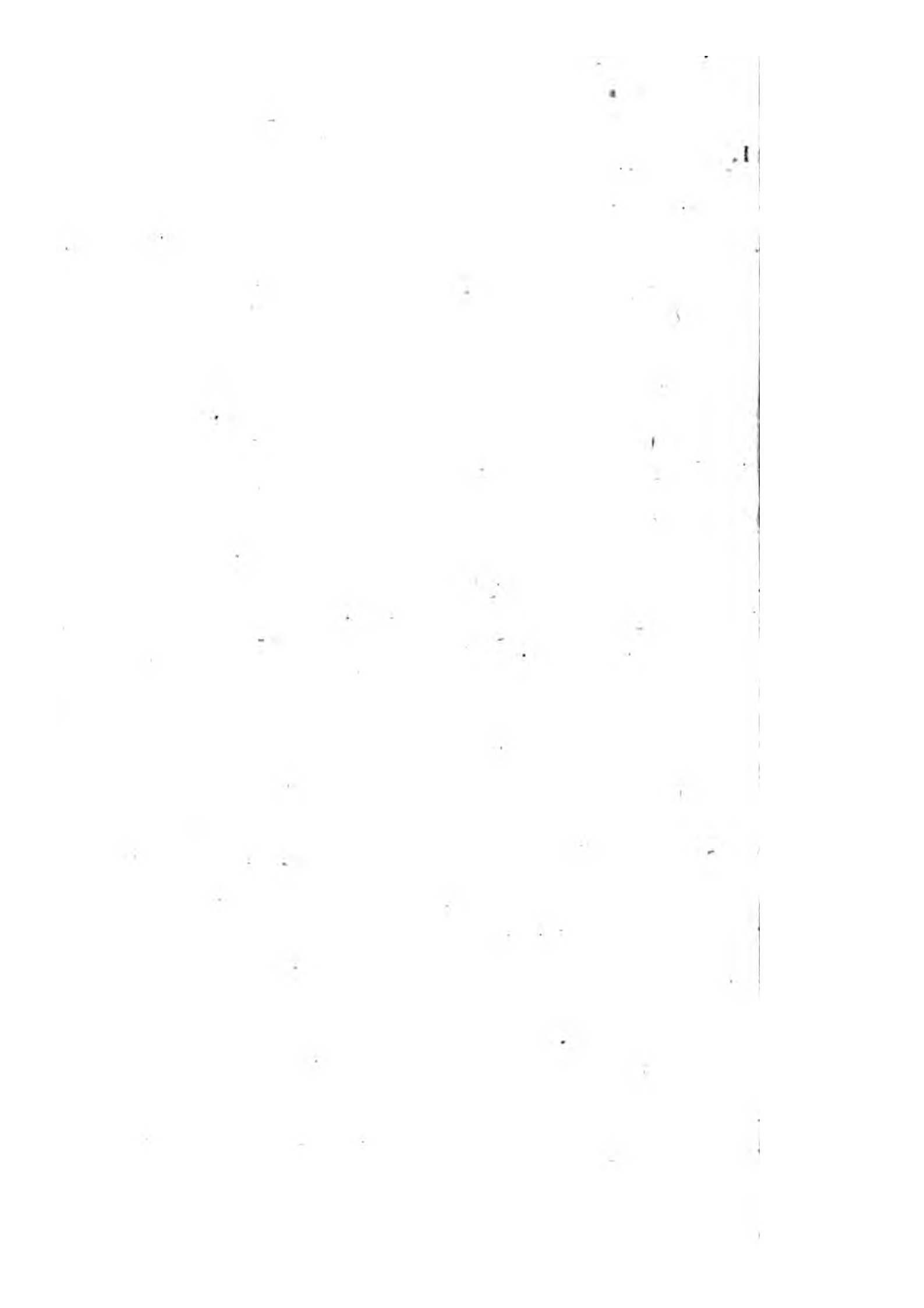
H. H. L.











GOLDEN APPLES.

OR

Seasonable and Serious
Counsel from the Sanctuary
to the Rulers of the earth, held
forth in the Resolution of sundry
Questions, and Cases of Consci-
ence about Divisions, Schisms,
Heresies, and the Tolleration
of them.

Collected out of the Writings of the
most Orthodox, and judicious Divines,
Both Presbyterians, and Independents.

Wall. Bernard p^t.

By *Sa. Clarke*, Pastor in Bennet Fink.

Qui non prohibet malum cum potest, facit.

*I have a few things against thee, because
thou sufferest that woman Jeshabel which
calleth her self a Prophetesse to teach, and
to seduce my servants, &c. Rev. 2.20.*

LONDON,
Printed by *Tho. Ratcliffe*, for *Tho. Underhill*
at the *Blue Anchor* in *Pauls Church-*
yard. 1659.

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To the Honourable
Sir Arthur Hesilrig,
Knight, and Baronet.

Sir Henry Mildmay, Knight,
And Collonel *George Thomp-*
son, Esq.

Noble Gentlemen,



*Know that time is very
precious with you by
reason of the multipli-
plicity of affairs that
lie upon your hands: you
are come to the Helm of
a much shaken, and almost sinking ship,
and the winds, and waves are still boi-*

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sterous: there are dangerous rocks, and shelves to be avoided, and therefore the greater Art, and Industry is required of those that are the steersmen. Yet my humble request to you is, that you will be pleased to spare so much time as to peruse this little Treatise: It will discover to you one of the most dangerous Rocks, which if not carefully shunned, will certainly split our ship, and endanger all the passengers that are embarked in it. You cannot but be sensible of the many Divisions, and subdivisions that are amongst us; and our Lord Christ hath told us in his word of Truth, That a Kingdom divided against it self cannot stand, Mar. 3. 24. You cannot but see what an inundation of Errors, Heresies, and Blasphemies is broken in upon us, and truly it is as evident, that Romes Emiffaries are both the Fathers, and Nurses of most of these Bastards, and that which they now hope for, and expect from you is, a Boundless Toleration of them, that so they may live,
and

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and prosper under the shadow of your wings: But if you please to cast your eyes over this book, you shall see how inconsistent such a Tolleration would be with the word of God: how destructive both to our Church and State: How dangerous to those that grant it, and pernicious to those that desire it. You are Political Shepherds, and will you not drive away those wolves that devour the Flock? Magistrates are not only Custodes, but Vindices utriusque Tabulæ, and should they not then take care of the Honor, and Concernments of God, as well as of their own? Is it not their duty to take those Foxes that destroy the vines of Christ? Can. 2. 15. Doth not Paul tell us, That they bear not the sword in vain, but are the Ministers of God, and Revengers to execute wrath upon them that do evil? Rom. 13. 4. And that Schisms, and Heresies are evil: The same Apostle makes it as clear, when he reckons them up amongst the works of the

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flesh,, and joines them with Idolatry,
Witchcraft, &c. Gal. 5. 20.

I know that Politicians give many
Rules, and Directions for up-
boulding, and conserving King-
doms and Common-wealths: but that
of Solomons is beyond all, Prov. 16.
12. The Throne is established by
Righteousness: and to take care of
Religion, as well as of Righteousness,
conduceth much to the prosperity, and
Peace of a Nation. Very memorable
is that of Asa: 2 Chron. 14. 2. &c.
He did that which was right in the
eyes of the Lord: for he took
away the Altars of the strange
gods, and the high places, and
brake down the Images, and cut
down the groves; and command-
ed Judah to seek the Lord God of
their Fathers, and to do the Law,
and the Commandment, &c. and
then the Kingdom was quiet before
him. And chap. 15. 3, 5. Israel
had been for a long season without
the true God, and without a teach-
ing

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ing Priest, and without Law ; and in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the Inhabitants of the Countries, and Nation was destroyed of Nation, and City of City : for God did vex them with all adversity. *The like we see: Judg 5. 8.* They chose new gods (*saieth Deborah*) then was War in their Gates. *It is said also of Jehosaphat ; 2 Chron. 17. 6, 10.* That his heart was lift up in the wayes of the Lord, and that he took away the high places, and groves out of *Judah*, and then the fear of the Lord fell upon all the Kingdomes of the Lands that were round about *Judah*, so that they made no war against *Jehosaphat*. *I know that common exception against these Scriptures is, that these are Old Testament Examples, and therefore not binding, or imitable under the Gospel ; which you shall see fully an-*

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swered, and refuted, if you please to peruse this Book. Neither indeed is the New Testament any more favourable to a Tolleration of Errors, Schisms, and Heresies, then the Old, God being as jealous of his honor now, as he was then, and corruptions in Religion being as detestable to him now, as they were then: Hence it is that our Saviour Christ, and his Apostles give so many Caveats to take heed of, and to shun false Doctrines, and Teachers of them: As Mat. 7. 14. Beware of false Prophets which come to you in sheeps cloathing. &c. Mat. 16. 6. Take heed, and beware of the leaven of the Pharisees, and of the Sadduces. Mat. 24. 4, 5. Take heed that no man deceive you: For many shall come in my name, saying, I am Christ, and shall deceive many. And verse 11. Many false Prophets shall arise, and shall deceive many. So verse 23, 24. and Rom. 16. 17, 18. I beseech you brethren, mark them which cause divisions,

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visions, and offences, contrary to the Doctrine that ye have learned, and avoid them; For such serve not the Lord Jesus Christ, but their own belly, and by good words, and fair speeches deceive the hearts of the simple. *And, 1 Cor. 1. 10. &c. how doth he reprove them for their Schisms, and exhorts them to Unity? And, 1 Cor. 5. 7. Purge out the old leaven that you may be a new lump. 2 Cor. 6. 14, 15. 16. What communion hath light with darkness? What concord hath Christ with Belial? &c. And what agreement hath the Temple of God with Idols? &c. Gal. 1. 8, 9. If an Angel from Heaven preach any other Gospel, then that which we have preached, let him be accursed, &c. Gal. 5. 12. I would they were even cut off that trouble you. Phil. 3. 2. Beware of Dogs, beware of evil-workers, beware of the concision. 2 Thes. 3. 6. We command you brethren,*

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brethren, in the name of our Lord
Jesus Christ, that ye with-draw
your selves from every brother that
walketh disorderly, and not after
the traditions which he received
of us. *2 Tim. 2, 16, 17.* Such pro-
phane, and vain babblings; for
they will increase to more ungod-
liness, and their word will eat as
doth a Canker, &c. *2 Tim. 4. 14, 15.*
Alexander the Copper-smith did
me much evil, &c. of whom be
thou ware also, &c. *Tit. 3. 10, 11.*
An Heretick after the first, and se-
cond admonition reject, knowing
that he that is such is subverted,
and sinneth, being condemned of
himself. *2 Pet. 3. 17.* Seeing ye
know these things before, beware,
lest being led aside with the Errors
of the wicked, you fall from your
own stedfastness. *2 Epist. of John*
10. 11. If there come any unto
you, and bring not this Doctrine,
receive him not into your house,
neither bid him God-speed: for he
that

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that bids him God-speed, is partaker of his evil deeds. *Rev. 2. 2.* *The Angel of the Church of Ephesus is commended, for that he could not bear with them which were evil: and had tried them which said they were Apostles, when they were not, and had found them lyars: As also for that verse 6. He hated the deeds of the Nicholaitans. Rev. 2. 14, 15. The Angel of the Church of Pergamos is reprov'd, and threatned for suffering them that held the Doctrine of Balaam, and of the Nicholaitans: And verse 20. The Angel of the Church of Thyatira is reprov'd, and threatned for permitting the woman Jesabel to teach, and to seduce gods servants, &c. Rev. 3. 15, 16. The Angel of Laodicea is reprov'd for being lukewarm, and neither hot, nor cold: and such are they, (saith a reverend Divine) who grant a Tolleration of divers Religions, whom God will spue out of his mouth.*

Mr. Gabri.
Powel.

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It were easie to bring Arguments against such a Tolleration out of the Canons of the first, and best Councils, and writings of the Fathers, as Tertullian, Athanasius, Augustine, Jerom, Gregory Nazianzene, Ambrose, Chrysoptom, Irenæus, Cyprian, &c. As also from the Laws, Constitutions, Decrees, and Edicts of the best Christian Emperors, as Constantine the great, Valentini-an, Gratian, Theodosius Maior, Arcadius and Honorius, Theodosius Minor, Martian, Justinian, &c. unto which might be added the Judgement of many forreign Divines that were godly, learned and judicious, besides our English Divines mentioned in this Book, and many others that concur with them therein, but that it would swell to too great a Volumn, and prove tedious to the Readers.

Let me only add this, That such Rulers as improve their power against such enemies of God, and his Church, shall (besides the Euge of a good conscience,

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science, which is far better then the worlds Plaudite) delight themselves in the Lord, and raigh in the hearts, and affections of all good men. As they do worthily in Ephrata, so they shall be famous in Bethlechem, *Ruth 4. 11.*

Honourable Sirs, May I not say to the same purpose to you, as Mordecai did to Hester, who can tell but that God hath reserved you for such a time as this? I hope you will improve all your abilities, and interests for the decrying of such an intollerable Toleration, and for the countenancing, and encouraging of the truth, and the Assertors of it, which will be your joy, and the rejoycing in that great, and approaching day, when you must give up your account to him that is no Respector of persons, but will render unto every one according to his works. My prayer for you is, That ye may be blameless, and harmeless, the sons of God, without Rebuke, in the
midst

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midst of a crooked, and perverse
Nation, amongst whom ye may
shine as lights in the world; *de-*
siring to be esteemed, as I am

Devoted to the ser-
vice of your Faith,

From my Study in
Thridneedle-street:
May 25. 1659.


S. A. CLARK.

A



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QUESTIONS,
AND
Cases of CONSCIENCE
About Divisions, Schisms,
Heresies, and a Tolera-
tion of them.

Qu. **W** Hence do Discords, and
Divisions arise?

An. **W** They are the fruits of the
flesh, whereas *love, peace,*
&c. are the fruits of the

Spirit: so that a man cannot more de-
monstrate himself to be in the flesh, and
devoide of Gods Spirit, then by a con-
tentious dividing spirit. Some, *Sala-*
mander-like, cannot live but only in the
fire of contention. These like *Marcion*,
with great boldness will cry out, *We will*
B *cast*

cast fire into the Church, and divide it, But hereby they shew of what temper they are, and who is their father, even the envious one, the devil, who delights to sow tares amongst the wheat. *Gal. 6. 20, &c.* there are two Principles of all mens actions, the Flesh, the works whereof are, *Hatred, Strife, Emulations, &c.* all tending to break Unity: And the Spirit, whose works are, *Love, Peace, Gentleness, &c.* all uniting. If thou wouldst then know who is a godly man, judge of the *Tree by its fruits.* Hence, *1 Cor. 3. 3.* *If there be Envyings, and Divisions amongst you, are you not carnal? &c.* So *James 3. 13, 14.* *Who is a wise man? Let him shew it by a good conversation with meekness:* And he devides *Wisdom* into that which is earthly and devillish, the mother of Envyings, and Strife; and the *Wisdom* which is from above, which is pure, peaceable, &c. therefore if any be given to Division, *Let not such glory,* saith the *Apostle,* *nor lie against the truth.* So then, though a man pretend to never such singular gifts, such extraordinary Teachings of Gods Spirit, if he be contentious, he is not to glory, yea, *He lies against the truth,* Such will say, *Its for the Truth they have*

have made these Divisions: But its false, the Truths of Christ are to be maintained by the Spirit of Christ: For the wrath of man works not the Righteousness of God; nor the perverseness of man, the Truth of God.

Quest. What doth the word Schism signifie?

Ans. First, A Rent, Division, Breach, or cutting off.

Secondly, A Rent in the Church, or a Division amongst Christians, 1 Cor. I. 10, 11, 12. That there be no Dissentions amongst you; The Original word, is Schism.

Quest. What is Schism?

Ans. Its a Dissention, or separation in the Church, when one, or more separate, and rend themselves from the outward fellowship of the faithful, cutting asunder the Peace, & Unity of the Church upon dislike of some Rites, and Orders therein lawfully received and observed: or else upon different opinions about their Teachers. For, As Heresie is a departing from the Communion of the Church in respect of Doctrine. So Schism is a cutting off ones self for external things. This St. Paul complains of, 1 Cor. I. 10. &c. Every one

Quest.

Ans. I.

2.

Quest.

Ans.

of you saith, *I am Paul's, &c.*

Schism is affirmed also of Division in Doctrine, *John 7. 43.*

Quest.

Quest. *Whence doth Schism proceed?*

Answ. 1.

First, It hath its beginning from *Satan*, that first Schismatick, *Jude 6.* who by his Tentations oft prevails with men to depart from God, as he did with *Adam* in Paradise.

2.

Secondly, From the members of *Satan*, who love to fish in troubled waters, though all proceed not from the same cause. For some make Rents in the Church through hatred, as the *Donatists* did. Some through Ambition, and desire of Rule: Thus the *Papacy* increased by great *Schisms*. Others separate out of ignorance, as the multitude did, *John 7. 43, 52.* Others out of a vain admiration of their own worth, and holiness, as the *Anabaptists*, Separatists, &c. of old.

3.

Thirdly, The true ground of all Love, and Peace, of all Concord & Agreement, can only be upon a motive of Godliness and Honesty. Only good men can truly love one another, because the motive of it is the Image of God, and the cause of it Gods Command, and the end of it to do good, remporal and spiritual, one

to another. Hence its called, *Love in Faith*, Tit. 3. 15. *And in the Spirit*, Col. 1. 8. Therefore if Gods people quarrel one with another, it shews that their love was not, because they were godly, but for other ends: And as for the wicked, the very Heathen could say, *Amicitia nisi inter bonos esse non potest*, Friendship can only be upon grounds of goodness, and Honesty: Therefore if you see men to agree upon evil grounds, because others are like themselves, or for matter of profit, or pleasure, here is no sure concord. *Herod* and *Pilate* cannot agree, unless it be against Christ. Wicked men never agree long together, except it be to oppose Godliness.

Quest. *How many sorts of striving, or Contentions are there?*

Quest.

Ans. First, Good, and laudable: Thus we are commanded to *contend for the faith*: To be in an Agony for it, *Ju'e 4*. And we must in our places ever zealously quarrel with wicked men, for the honor and glory of God. This some call quarrelling, and making tumults; as *Jer. 15. 10*. *Woe is me, because I am a man of Contention*: Why so? because he reproved them for their sins.

Ans. 1.

Secondly, Their is a sinfull and un-

2.

godly striving :and that about a two-fold Object.

1. In Civil, Worldly things, Quarrelling, and Wrangling about them.

2. In religious matters. Thus some desire to be cavelling against the truth, and to gain-say the Duties that are commanded: or needlessly striving about idle Disputes that make not for godliness, *Tit. 3.7.* A great disease of our times.

Quest.

Quest. What are the causes of these Contentions?

Ans. 1.

Ans. First, In general: The bitter, poisonous fountain of corruption within every man. Man by nature is a spider, a Toad; He can spit nothing but venom. He is a Bramble that tears every one that comes near him: Strife and Contentions are the works of the flesh, *Gal. 5.20.* They come from the lusts in our members, *Jam. 4.1.*

2.

Secondly, The particular lusts whence they proceed, Are,

1. Pride. *Where Pride is, there is Contention, Prov. 13. 10.* A proud man cannot but strive, as fire cannot but set all on a flame. All our Divisions, whether publique or private, come from Pride. Every man would have his Will

to be done, whereas lowliness of mind keeps all in peace.

2. Ambition, and vain-glory, which comes near to Pride. When men are ambitious for earthly Power, or High places in the Church: This makes many quarrels. As did *Absolons* ambition for the Kingdom. This like a great *Whale* soon swallows up all the good, and welfare of others.

3. Malicious froward Dispositions: Some are of such turbulent natures, that they cannot be quiet but in disturbing others: and have not only their tongues, but their hearts *set on fire by hell*, Jam. 3. 6. These are dangerous persons in a Kingdom; For they do to it, as the devil did to the possessed body, sometimes throw it into the water; sometimes into the fire: so they are also in Cities and Families. If Peace-makers are blessed, then strife-makers are cursed.

4. Covetous and sinfull love to the things of the world: As its said, Those two Pronouns, *Meum & Tuum*, make all the strife in the world. An unjust desire to have more then our own, or lusting after other mens, or discontent with our own present condition, fills the world with strife.

5. Impatience, when we cannot with godly wisdom and patience pass by wrongs and injuries. The Scripture bids us *To requite evil with good*: and if one *strike us on one cheek, to turn the other*, Luke 6.29. And to pray for those that persecute us, Luke 6.27, 28.

Quest.

Quest. *What are the sinfull effects of striving about worldly things, and how are they discovered?*

Ans. 1.

Ans. First, In passionate, and railing speeches; forbidden, Eph. 4. 31. Mat. 5. 22. Michael did not give the devil railing language, Jude 9. These foul mouths argue a foul heart: such black tongues will be punished with blackness of darkness in hell, if they repent not.

2.

Secondly, Its seen in back-biting, slander-ing, inventing of lies against others, whispering, and secretly reproaching others, when they are not present to answer for themselves: These sins should not be named among Christians. To be a *Back-biter* is an Heathenish sin, Rom. 1. 30. Its the Character of one that shall not *ascend into Gods holy hill*, Psal. 15. 3. Such have a devil in their tongue, and they which hear with approbation, have a devil in their ear. Such tongues are

are compared to coals of fire, *Psalm* 120.5. Fire is their sin, and fire will be their punishment.

Thirdly, In a delight to go to Law: Thus the *Corinthians* strifes break out, *1 Cor. 6.1. &c.* Thou wilt go to Law whatever it cost thee; but it may cost thee thy soul, and salvation for thy malice.

Fourthly, Its seen in procuring all the mischief that we can to others, either in name or state, whereas Gods Word commands us to do all the good we can.

Quest. What are the effects of sinfull strifes about religious matters?

Ans. They are seen two wayes.

First, When men cavil against, and contradict the truth, though never so evidently discovered, especially because of the purity of it; because it convinceth and arraigneth their lusts, and greatly condemns them. Thus the *Pharises* were frowardly bent to oppose Christ, so that when they were silenced, they did as the Devil to him, left him for a season, and afterwards returned to tempt him again; *Whereas Christs sheep hear his voice, and follow him.*

Secondly, When they dote about Questions and Disputes which have no
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Quest.

Ans.

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profit, or if profit, yet they attend not to them in their places : condemned by *St. Paul, Tit. 3. 9.* Such are like a field that bears nothing but briars and thorns ; when one asked Christ, whether *Many should be saved?* He answereth him not directly, but bids him, *strive to enter in at the straight gate,* *Luke 13. 23.* thereby rebuking his curiosity.

Quest.

Quest. *What are the aggravations of this sin of Discord and Contention?*

Ans. I.

Ans. First, This striving temper is directly opposite to many commands that earnestly press Love, Unity and Peaceableness : As *Rom. 12. 18.* *1 Pet. 3. 8.* We should imitate Christ, *who did not strive, nor lift up his voice in the street, but lived meekly and peaceably.*

2.

Secondly, These Strifes and Contentions make all our Prayers and Religion to be in vain. God hears not the prayers of such : *We pray to him to forgive us our sins as we forgive others.* Hence *Mat. 5. 24.* *We must leave our gift at the Altar, and go, and be reconciled? &c.*

3.

Thirdly, The Relation that we are in, commands Peace and Unity. There's one God, one Christ, one Spirit, one Baptism. *Ephe. 4. 5.* *Why fall ye out? ye are Brethren.* Christianity is reproached, when

when ye seek to devoure one another. Its an Argument that the faith of Christ never had any power over such.

Quest. How may Schisms be divided ?

Answ. They are either Civil, or Ecclesiastical.

First, Civil are those Rents and Ruptures that are made by the lusts of men in a Common-wealth: Thus *Jeroboam* rent ten Tribes from the other two, and made a distinct Kingdom of them, which breach was never made up again: These Civil Divisions are sad Prognosticks of the destruction of those places where they are. *Aristotle* gives several differences between *Monarchy* and *Tyranny*; whereof this is one, that *Tyranny* makes, and foments *Factions and divisions*, that so while people have a mutual hatred against, and diffidence one in another, the *Tyrants* may reign more securely, according to that true Maxim, *Divide & impera* But this is wicked Policy: Christ saith, *Blessed are the Peace-makers*, therefore cursed are the Division-makers. It was horrible wickedness in *Achitophel* to perswade *Absolon* to go into his Fathers Concubins that he might make the breach irreconcilable.

Secondly.

Quest.

Answ.

I.

2.

Secondly, Ecclesiastical, and they are of two sorts.

1. When different Doctrines and Opinions are maintained; and these are called *Heresies*.

2. When there is a soundness of Doctrine, yet men break the bonds of love, and live in malice and uncharitableness, and this is called *Schism*: Both these are very dangerous. When God speaks of the destruction of a people, *Zach. 10. 11, 13.* he breaks his two staves, the one called *Beauty*, the other *Bonds*, that is, their Unity and their order.

3.

Thirdly, Divisions are either personal between godly men particularly. Thus *Paul* and *Barnabas* were at bitter dissention, *Acts 15. 39.* about the choice of a companion. So *Paul* and *Peter*, *Gal. 2. 11.* Or more publique between Societies and Societies, Churches and Churches. Thus many believing Jews raised great Dissentions about Circumcision, and retaining the customs of the Law.

We read that *Epiphanius* and *Chryso- stom* were at great variance, though both Orthodox. Several days before the famous Council of *Nice* met together, those many *Bishops* did nothing but draw up Libels and Accusations one against another,

another, till *Constantine* took all their papers, and burnt them before their faces. I might add that other great Council of *Constantinople* against *Nestorius*, with what factions, carnal Policies, and sinfull animosities *Nestorius* and his party did strive against the Orthodox: But we need not look so far back for Examples: our present times have produced too many amongst ourselves, which can never be sufficiently lamented. Now all these Divisions come from sin, and tend to confusion.

Quest. What makes Division?

Ans. First, When men promote any false, or wicked way against Truth and Godliness. All parties use to brand one another with Division and Faction, the Papists call the Protestants *Sectaries*, and say, the leaving of their Church that had such Antiquity and Universality was a *Schism*: the *Metropolitan* makes all those guilty of Schism, whether Bishops or Presbyters that recede from Obedience to him, as appears by a late Book (*Hammond of Schism*) But it is not the branding of any with this name, that makes the thing so. If *Elijah*, and some few with him will not bow the knee to *Baal*, its no sinful *Schism*, or
Divi-

Quest.
Answ.

Division. When *Arianism*, like a Deluge overflowed the Church, the Orthodox had their private and secret meetings, not daring to communicate in the publick worship with the *Arians*, yet were they not *Schismaticks*. If Gods people come out of *Babylon*, and separate from her uncleanness, this is not *Schism*, but a duty commanded by God; therefore before we charge any with the crime of *Schism*, we must look to the cause, and the matter, who hath the truth and Gods cause, otherwise we may judge unjustly.

2. Secondly, Division is seen, when though the matter be true and good they strive for, yet they do it not in a good orderly way. *He that strives is not crowned, unless he strive lawfully*, 2 Tim. 2. 5. A good intention, even in a good matter, without good order, is not warrantable. The Disciples that would *have fire come down from Heaven*, knew not what spirit they were of. *Uzzahs* dreadfull punishment for touching the Ark, should make us look, not only to the Duty, but to the order of it. *We must not do evil that good may come of it*, Rom. 3. 8. The damnation of such is just.

Thirdly,

Thirdly, A third thing in Division is, when men do not keep in their proper places and offices. If the foot will be the eye, or the hand the head, this is monstrous. St. Paul teaches every member in the body to keep to its own office and calling: And, Oh! that our times would learn this lesson, we should not have such wofull confusions in Church and State as of late we have had: what a blessed Unity and comely Order would Church and State be in, if every member would do his proper work. What have private men to do in a Pulpit? What have souldiers to do in constituting a Civil Government, or Governors? Where is their Warrant? How will they answer it to God or man? They are commanded to *offer violence to no man, and to be content with their wages,* Luke 3.14.

3.

Fourthly, Ist Division, and Faction when the passions of men are sowed, and imbittered with any carnal distempers: This sin first affects the heart, and then breaks out into action. Though men be in a good way, and are for the Truth, and Glory of God, yet if they do it in passion, and with a froward heart, here is a sinful Division: Gods
Righte-

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Righteousness and Truth needs not our passions.

Quest.

Quest. Whence else proceed these Divisions?

Ans.

1.

Ans. First, From mens ignorance: for so long as we know but in part, there will be different opinions, and difference in opinions, breeds difference in affections. Ignorant persons like Children are easily seduced, and run into ways of Division.

2.

Secondly, From self-confidence and Arrogancy: When men think they have better abilities, and more worth in them than indeed they have: This makes them bold, and disturbers of the Churches peace: as we see in *Corah, Dathan and Abiram*, Num. 16. 3. They thought there was as much in every person, as in the Priests that God had set apart for that Office: *All the Congregation is holy*: Hence *Paul* commands us, not to mind high things, Rom. 12. 16. which are above our place or capacity: So was it with *David*, Psalm 131. 1. Hence, 1 Cor. 8. 2. *If any think that he knows any thing, &c.*

3.

Thirdly, From worldly hopes and desires of advantage. Earthly gain made *Judas* make such a sad breach. Men that

that judge gain to be godliness, soon make shipwreck of faith, and a good conscience, 1 Tim. 6. 5. Many of the Arch-Hereticks formerly made those Divisions, because they missed of that worldly Pomp and greatness which they expected.

4. Sometimes it proceeds from the Tyranny and scandalous lives of Church-Officers. One cause that Tertullian turned a Montanist, was the loose lives of the Roman Clergy.

Q. What are the effects of Division and Disunion in the Church, especially in the Ministry?

Ans. First, Its apt to beget Atheism and Irreligion in the people. It makes them think that Religion is a meer notion, or nothing, and therefore they will look after it no more, But woe to the world because of offences in this kind: It had been better for such that they had never been born.

Secondly, It much grieves, and unfettles the hearts even of the godly themselves; they know not what to pitch upon whilst one godly Minister saith, its a sin; others, that it is no sin: This cannot but exceedingly perplex tender Consciences, that would not sin for a world.

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Thirdly,

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Quest.

Ans. I.

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Thirdly, At such times, prophanness and ungodliness doth exceedingly increase, and godliness decaies in the power of it. For whereas Ministers should encourage godliness, and decry and reprove sin, they busie themselves in preaching up their opinions, and promoting their particular way, which edifieth not. Indeed the least Truths of God are not to be neglected, yea, all things are to be tried: but this is not the main business: the one thing necessary is, to seek the Kingdom of God, and his Righteousness.

4.

Fourthly, These Divisions amongst Protestants do exceedingly harden the Papists in their way.

Quest.

What then should people do, when Ministers, and Professors are thus divided?

Answ. I.

Answ. First, Do not thou by thy pragmatical meddling, widen the difference, and raise more dust: the hot indiscret carriages of the Disciples do sometimes make a greater distance amongst the Teachers. As Johns Disciples, out of envy, did what they could to stir up Johns spirit against Christ: but he by his humility soon quenched those sparks, John 3.30.

Secondly,

Secondly, Consider that those which are godly do agree in the fundamentals, which are necessary to salvation, and for other things we cannot expect Unity in this life, where some have more knowledge, and more grace, and self-denial than others.

2.

Thirdly, Labor thou to have thy faith informed, and settled out of Gods word. The Ministry is that by which we do believe; but we do not believe in it: the *Samaritans* believed Christ upon the womans report at the first, but afterwards they believed him for his own sake.

3.

Fourthly, Humble your selves under these differences, when you see them not to go the same way, or to preach the same things: acknowledg that it is for the barrenness, unteachableness, and other sins of the hearers that God hath raised such contentions amongst us.

4.

Quest. Why is Unity so necessary?

Quest.

Answ. Because all things in Religion are reduced to one: If therefore every thing in Religion tend to Unity, why should not the people of God embrace it? the several unities are made a notable argument to this purpose. *Eph. 4. 1.* where the Apostle having exhorted

Answ.

Christians to walk worthy of their Calling, he instanceth in such graces as procure unity, as *lowliness, meekness, and forbearing one another*; the end of which graces is set down, *verse 3. endeavouring to keep the unity of the spirit in the bond of peace*: then *verse 4.* he shews the Reason why there should be such Unity; *there is one body*: Christ hath not many bodies: All the people of God are one body, and its very destructive when one member of the body conspires against the welfare of another. Again, *There is one Spirit*: there is but one spirit that enlightens, and sanctifies the whole Church of God; why then should there be so many wayes, and opinions; yet all pretended to be of the same spirit. *Indeed there are diversity of gifts, and operations, yet the same spirit*: But he doth not say, Contrarieties, and the same spirit; for that is impossible. Again, *There is one hope of our Calling*: we are called to one inheritance, there is but one Heaven: why therefore should we be so different by the way, when one place of glory must hold all; and if one Church cannot now contain us, how shall we think that one heaven will? Again, *There is one Lord,*

Lord, i.e. Christ, who is to be served by us. Indeed if there were many Lords; as the *Papists* set up many Saints in heaven, all which have their peculiar worship, then no wonder if there were several faiths, and worships; But the Lord Christ is one; he is not divided. *1 Cor. 1. 13.* If Christ be not divided, there should be no division in the Church. Again, *There is one Faith*, i.e. One Systeme of Doctrine to be believed: Though there be many particulars, yet they make up one entire truth; Indeed, there be many called Religions, and called Churches, but in truth, there is but one true Church. Again, *There is one Baptism*, i.e. one Profession of the Doctrine of faith: so the Sacrament of the Lords Supper is made an Argument of Unity. *1 Cor. 10. 17.* The Sacraments manifest one body, one Spirit: why then are there so many Rents and Divisions about the Sacraments, which yet are the bodies, and seals of Unity, and Communion? Lastly, *There is one God, and Father of all*, therefore we ought to be at Unity. God being but one, cannot be divided in himself; he cannot command things to be done, or believed contrary to

himself: upon all these considerations we should endeavour after Unity. I might add, that there is Unity in hell, all the Devils agree against the Church: If there be Unity against us, shall there not be Unity amongst us?

Quest.

Seeing God hath promised one heart, and one way, and Christ hath prayed so earnestly, that they may be one. *John 17.21.* How is it that there are so many breaches amongst the godly?

Ans. 1.

First, Though Unity amongst the godly be so necessary, yet that necessarily infers Divisions, and Oppositions to the world: Its no marvel therefore if the Gospel, and powerful dispensing of it make Fractions, and troubles in the world: For the godly cannot have peace with themselves, but they must be at open opposition with the world. Hence Christ said, *That he came to send fire, and a sword in the earth, &c. Luke 12.49.* which is not from the nature of Christs Doctrine, which is the Gospel of Peace, but from the corrupt indisposition of the Subject, as the Sun offends soar eies, so then the godly, and the wicked can have no unity, *Proverbs, 29. 27.*

2.

Secondly, Seeing there can be no Unity

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Unity betwixt these, therefore in the Church of God, seeing there be so many that still retain their beastly nature though they are called Christians, hence it is that in the Church there are often such deadly oppositions. Its no marvel though even amongst those that pretend so highly to Christ there be sad divisions: for many of them are in the flesh still, and savour not experimentally the things of God. *Act. 20. 30. 2 Pet. 2. 1. There are false Prophets; and why? because they are men of corrupt minds, and 1 John 2. 19. They went out from us, because they were not of us, &c. and 1 Cor. 11. 19. There must be Heresies, that such as are sound may be esteemed.*

Thirdly, There is a Unity in Fundamentals, or Essentials, and a Unity in Circumstantials, or less Principals: Now Gods Children, though in many things they have not attained the same mind and judgement, yet they all agree in those things which are necessary to salvation, and this is called *All truth*, John 16. 13. and the *unction that teacheth them all things*, 1 John 2. 20. A godly man cannot live, and die in a fundamental error.

4.

Fourthly, Even in accessaries, and less Principals their Unity shall be consummate in heaven; then all the godly will lay aside all their bitterness one against another.

5.

Fifthly, God hath not given his Spirit in full measure to his Church in this life, therefore they know but in part; they love but in part: now all Divisions arise from ignorance in the mind, and corruption in the heart, as long therefore as there be such relicts, there will be Divisions.

6.

Sixthly, The Devil here puts forth his Power, and his work is to fill the Church with Divisions, and to raise up Instruments to foment the same; therefore so long as the Devil dies not, though some of his Incendiaries die, he will still be thrusting in his cloven foot, where God raiseth up any Church.

Quest.

Quest. What means may be used for preventing, and healing Divisions in the Church?

Answ.

Answ. There are two Remedies suggested, but they are both in extremes.

1.

First, The *Popish party*, say, that the way to prevent Division, is a rigid, and impe-

imperious commanding of uniformity in every *punctilio*; so that no dissent shall be allowed to a man, though humble, and peaceable, and earnestly desiring to finde out the truth. Thus *Victor* Bishop of *Rome*, made a great rent in the Church about the time of keeping *Easter*, whom *Irenaeus* gravely opposed. Its true, the least truth of Christ is precious, and we are not to deny it, yet may we not violently obtrude it, except the contrary be damnable, *Mat. 9. 17.* If new wine be put into old bottles, the bottles will break: So whilest men impose opinions, and practices of lesse consequence, upon a people not prepared, instead of promoting unity, they make factions: yet this way hath much infested the Church when some have been in power; they have pressed unity, not so much out of love to Christ, as to keep up their interest. *Aut subscribe, aut discede*, was a speech of old in the Church.

Secondly, there is another false way of unity, quite contrary to this, maintained by the *Socinians*, and that is a licentious, and unbounded toleration of all damnable Heresies, and opinions, and this *Fulian* the *Apostate* promoted

moted as the most probable way to overthrow the Christian Religion: and as the former was maintained by those that had power in their hands, so hath this by the oppressed party: But the Scripture prescribes a middle way between these two. For, *Rev. 2. 2, 6.* the Angels of the Churches are commended for not tollerating, nor bearing with such as taught false doctrines, and such as did suffer them are reproved, *Rev. 2. 14, 15, 20.* and the Apostles in their Epistles do oppose false doctrines, and false Teachers with as much earnestnesse, as false, and corrupt practices, *1 Tim. 1, 20.* *Paul* delivered up to Satan *Hymeneus,* and *Alexander* for their blasphemies and false doctrines: and commands, *Tit. 3. 10.* that we should reject an Heretick after the first and second admonition. Whence its clear, that Church-censures should be inflicted upon obstinate offenders in this kinde. This unbounded tolleration the *Remonstrants* themselves, who yet cried up a liberty of prophesying as their great *Diana*, did condemn, and professed that it was better living *ubi nulla licent*, then *ubi omnia*: where there was no
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latitude, then where all things were allowed; this licentiousness then doth not heal but encrease breaches: for it gives way to mens corruptions to vent themselves.

Quest. *What then are the true remedies?*

Quest.

Ans. As the breach of unity may be made three wayes. 1. Of the true doctrine by heresie. 2. Of godly order by Schisme. 3. Of Christian love, by contentions in outward matters; so there are peculiar remedies proper to each: As first for matters of Doctrine, these are uniting principles.

Ans.

First, so farre as there is an agreement in judgement, we should close heartily, and embrace one another in that: Its a mercy that the difference is not in fundamentals: Seeing therefore we agree in these, let that unity be nourished, and it will be a meanes to produce further union. So, *Phil. 3. 15, 16. wherein we have attained let us walk by the same rule, &c.*

1.

Secondly, let private Christians highly esteeme, and submit to those godly and faithful Pastors, that God sets hath over them. When men will not

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own those officers whom God hath set over them, then these runne into by paths. *Ephes. 4. 12, 13.* One end of the Ministry is to keep men from being *carried about as children, &c.* the other for our spiritual edification, *till we all come in the unity of faith, &c.*

3. Thirdly, get a pitiful and compassionate spirit to those that go astray: Indeed we must be zealous in the things of God: but it must be mixed with pity. *Of some have compassion making a difference, Jude 22.* Consider how prone we are to receive error for truth, and that we stand by Gods strength, this will move us to pity others.

4. Fourthly, we must candidly, and truly report the opinions of others that dissent from us. Nothing hath made the rents in the Church greater then a malevolent perverting the opinions of others, when we make them to hold such monstrous things as with all their hearts they do detest. How oft was Christ and his Apostles traduced for preaching such things as they never taught, which proceeded from the malice of those who laboured to make them odious, and to bring them into danger.

danger. Thus the *Papists* represent the *Protestants*, as if they were the greatest *Hereticks* that ever were: The end of such is not to bring dissenters to the knowledge of the truth, but to disgrace and defame them; therefore its necessary in all disputations to state the controversie aright, without which, men may write volumes, and bring multitude of arguments, and all to no purpose. To know therefore the true and proper distance is the best, and only way at last to unity.

Fifthly, we must not impose such conclusions and inferences upon the Doctrines maintained by Dissenters, that are not the proper and genuine effects thereof. To cast that upon them for their Doctrine, which is but our owne inference, is not fair, especially when they do with their soul abhor such conclusions. Because the Apostle had taught *where sinne abounded, there grace abounded much more*, some wicked persons forced this consequence upon the Apostles doctrine: *Let us sinne that grace may abound*, Rom. 6. 1. Thus the *Papists* charge this hideous calumny, & consequence upon the Doctrine of the *Protestants*, that *God is the Author of sinne*:

5.

ons, as the *Jesuite* of his *scientia media*: *Ego primus inveni*. But to be weary of known truths, is to be weary of the same God, and the same Christ.

Quest.

What will keep up unity in the Churches order, and prevent Schism there?

Ans. I.

First, if such be the corruptions of the Church, that thou canst not keep fellowship with her but by partaking of her finnes: yet before thou leavest her; be sure to take the way which Scripture commands: Let it not be for some lesser corruptions, but for such as eat up the very vitals of Religion: Leave not a Church till God leaves it. Unchurch it not till God doth.

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Secondly, let it be thy endeavour before thou departest, in thy place to informe and heale her. Plead with thy mother, as, *Hosea 2. 2.* and if thou must needs depart, yet do it unwillingly, being compelled to it by the enemies of all godlinesse, who will not suffer thee under their power. When those in *Israel*, that would not worship the Calves, departed from *Jeroboam*, and went to *Jerusalem* to worship, they did not make the Schisme, but *Jeroboam*.

roboam, 2 Chron. II. 13, 14, 15. the *Papists* call us *Schismaticks*, because we with-drew from obedience to the *Pope* as head of the Church, but ours was a secession from their errors, not a *Schisme*; they are the *Schismaticks*, who fell from the primitive order, and the institutions in the Church: so that the *Pope* is the greatest *Schismatick* that ever was in the Church, and drove us from his Church by fire and fagot.

3.

Thirdly, Though there be many corruptions in Government, and Administrations, yet we are not to make finfull Rents: For these, as *St. Austin* saith, do *Plus perturbare infirmos bonos, quam corrigere animosos malos.* Only these two things we have to do.

1. As our Calling, and Relation is, so to oppose, and reprove the Corruptions that do abound. Thus the Prophets of old, and Christ, and his Apostles did with zeal rebuke the prevailing Corruption of their times, but separated not.

2. When we have thus done our duties, if corruptions are still suffered, we must leave our Complaints with God, who hath promised at last to take all

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scandals out of the Church; and in the mean time we must sigh under this burden patiently.

4.

Fourthly, To prevent *Schism* in the Church, take heed of Pride, and Ambition, and seeking after preferments in the Church: Most of those that have made the greatest Rents in the Church were discontented, because with *Diotrephes*, they could not have the pre-eminence: Even Christs Disciples began to quarrel one with another *De primatu*, who should be the chiefest, which made Christ so often to press Humility.

Quest.

Quest. *How may Divisions amongst the godly in their particular, civil deportments be prevented, or healed?*

Answ. I.

Answ. First, Remove the cause; kill the Serpent in the egg: and that is the lust in the soul. *Jam. 4.1. From whence come jars, and fightings? Is it not from your lusts?* first we have warring within, and then one against another. Now any lust unmortified, is enough to set the Church on fire: so Covetousness is a great cause of Discord: as the *Philistins*, and *Isaac*, strove about the wells, *Gen. 26. 20, 21.* we fall out about earthly things, because the Creature is too scant

to give content to all : so envy causeth disunion, &c.

Secondly, Be importunate with God by prayer to give thee an humble, and peaceable heart. Peace is an excellent thing: Its called the *peace of God*: and God is called the *God of peace*: and Christ, *The Prince of Peace, and our Peace*: and he hath prayed for Unity, and peace amongst his members, *John 17.21.*

Mr. *Ant. Burges* on *John 17.* and *1 Cor. 3.*

Quest. *How may it be proved that Divisions in Church or State are so dangerous, and destructive?*

Ans. By the examples of all ages: As long as the *Jews* were at unity amongst themselves in *David's*, and *Solomons* time, they flourished exceedingly: but so soon as they were divided into ten Tribes, and two Tribes, they presently began to war one against another, whereby a door was opened to forraign invasions, and at last to their utter destruction. As long as *Alexander* the great lived, and kept the *Grecian* Empire in Unity, it greatly flourished: but after his death, when by his *Major Generals* it was divided into

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Quest.

Ans.

parts, their Divisions encreased till they had destroyed one another. Whilst the Empire of *Rome* continued entire, it encreased, and flourished exceedingly: but so soon as it was divided into the *Eastern*, and *western* Empire, it declined, till at last it came to utter destruction. When *Jerusalem* was besieged by *Titus Vespasianus*, there were three great factions in it under three chief Captains; *Jehochanan*, *Eleazar*, and *Simeon*, who killed more by their mutual quarrels, then the *Romans* without did, and this proved the ruine of that famous City. The like may be said by *Constantinople*, when it was taken by the *Turks*: But we need to look no further then to *England* to see how destructive Divisions in a State are: When *Cesar* first entred into *Britain*, he was called in by the faction of *Mandubratius*: And *Tacitus* acknowledges, that the Factions, and Divisions which were amongst the *Britains*, gave advantage to the *Roman* Victories. Afterwards *Vortigerne*, that had gotten the *British* Kingdom by a faction, called in the *Saxons*, who taking advantage of those Divisions amongst the *Britains*, made themselves Masters of all. So likewise

wise when the *Normans* conquered *England*, they were called in by Factions that were here, especially the faction of Earl *Goodwin*, and his son *Tostane*. But I need not mention the miseries of *England* in the factious times of the *Barons-wars*: nor in the woful Divisions between the two houses of *York*, and *Lancaster*. Our eyes have seen the sad effects of our late Divisions, and our hearts ake to think of the miseries that are coming upon us by reason of the continuance, and increase of Divisions amongst us.

Quest. But why are Divisions so destructive to Kingdoms, States, Cities, and Families?

Quest.

Ans. First, Because intestine divisions destroy all those things that are as walls, and Bulwarks to preserve a Nation from Ruine; As,

Ans. I.

1. Divisions destroy the peace of a Kingdom. Now there is nothing that preserves a Kingdom more then peace: The *Hebrews* comprehend all blessings under the name of *Peace*; Heaven it self is *Tranquillitas pacis*. Take away peace, and you destroy a Kingdom. Indeed, no outward Blessing is real where peace is wanting.

2. Divisions take away the Unity of a Kingdom. Now Unity is the great preserver of Church and State ; yea, of every thing : what preserves the Fa-
 brick of Heaven from falling in peeces, but the Union, and Conjunction of the parts of it. The Church of Christ at first, *Calente adhuc sanguine Christi*, as *Jerom* speaks, whilst the blood of Christ was yet warm, was at unity in it self, and flourished exceedingly. *Acts 2.46, 47.* The Church was then like a pure Virgin, attended with all the graces of Gods Spirit, as with so many hand-
 maids ; But when it fell into *Divisions*, it lost its Virginitie, and all her hand-
 maids forsook her. Unity is the glew and soder that cements a Kingdom, or Church together : and therefore *Paul* calls love *the bond of perfection*, *Col. 3.16.*

2.

Secondly, As Divisions take away all those things that are the butteresses to uphold a nation, so they open a door to all kind of misery : they are like *Pandora's* box, which being once opened, out-flew all kind of Sickneses, and Diseases ; As ,

1. Where are intestine Divisions, there dwells *Strife, and Envy*, and where these

these are, there is Confusion, & every evil work, *Jam. 3.16.*

2. They open a door to let in a forraign enemy.

3. They so weaken a Kingdom that they make it unable to resist a forraign enemy. *Unita vis fortior*, strength conjoined is much stronger ; but divided, is much weakened.

4. Divisions set a Kingdom against it self, and then it cannot stand, *Mat. 12.*

15. they bring in Civil wars, which of all others are most uncivil : For ,

1. There are no wars so unnatural as Civil wars : The Father fights against the Child : the Child against his Father. Friend against friend, &c.

2. There is no war so cruel, as Civil War. The *Hagarens*, and *Ammonites*, and *Moabites*, and *Edomites*, were the greatest enemies that *Israel* had, because they were nearly related to them. *Odia proximorum sunt acerrima.* the hatred of brethren is most bitter when they fall out. So *Jud. 20. 28.*

3. These wars are most treacherous : for there will alwayes

be false brethren, that will labor to betray their brethren into the hands of their enemies. Complain therefore as *Jer. 9. 2, 3, 4, 5.*

4. These of all wars are most uncomfortable, therefore when *Israel* had overcome *Benjamin*, instead of rejoycing, they all fell *La weeping, Judg. 21. 2.*

Quest.

Quest. What are the mischiefes which proceede from Church Divisions?

Answ. I.

First, Hereby Gods name is exceedingly dishonoured, and the true Religion ill spoken of. *Julian* railed against Religion in his days, because [as he said] Christians lived together as so many dogs and bears, rending, and tearing one another: who then (saith he) would be so simple as to become a Christian.

2.

Secondly, Its a mighty hinderance to all Reformation; as the building of *Babel* was hindred by the confusion of Tongues: so is the building of *Zion* also. For every one strives to promote his own private way of Reformation, and to hinder all others. *Epiphanius* tells a sad story of *Meletius*, and *Peter*, both Bishops, both Confessors of the Christian Faith: both of them condemned

to the mettles mines for their Profession, who upon a smal difference, fell into so great a *Schism*, that they drew a partition between each other, and would not hold Communion together in the same worship of Christ, for which notwithstanding, they joyntly suffered; which dissention of theirs caused such a *Schism* in the Church, as did it greater hurt then any open persecution.

Thirdly, Hereby our common enemy is much encouraged, whose hope of prevailing is built upon our Divisions.

3.

4. ly, Hereby the hearts of Gods people are mightily distracted: many are hindred from Conversion, and even the godly themselves have lost much of the power of godliness in their lives: and it cannot be otherwise whilst one Minister preacheth one thing as the truth, and another preacheth the quite contrary with as much confidence as the former, and many are hindred from Conversion: For who will venture into a ship that is tossed with contrary waves, and ready to sink? and the godly themselves are much hindred in the study, and practise of faith and Repentance, their time being taken up with unnecessary Dis-

4.

Dis-

Disputations, so that they have little leasure to repent, and prosecute the power of godliness.

5. Fifthly, By our Divisions godly Ministers are mightily discouraged, so that many grow weary of their standings in the Church, and are ready to leave their places, and retire to a private life.

6. Sixthly, Hereby a door is opened to all kind of *Atheism*: Do not some say, we know not of what kind of Religion to be, and therefore we will be of none.

7. Seventhly, These Divisions open a wide door to the utter ruine of our Nation. For they bring in deadly hatred, that breaketh all the bonds, even of nature it self; as Christ foretels, *John 16. 2.* *They shall kill you, and therein think they do God good service.*

Quest.

Quest. How many sorts of discontented persons are there amongst us which nourish these Divisions?

Answ.

An. First, such as are discontented out of *Pride*, and *Covetousness*, because they cannot get those places of profit, and honor that they expect; or because they have not the credit with the people that others have; hence they dislike

like the publick proceedings, and make parties and factions. These, Whatsoever their pretences are, *serve not our Lord Jesus Christ, but their own belly: and by good words, and fair speeches, deceive the hearts of the simple,* Romans 16.18.

2. Secondly, Such as are discontented out of a blind zeal, and because they think that if matters of Religion were once settled, their erroneous ways would be discountenanced, therefore they labor to put, and keep all things in a confusion, that thereby their party may encrease. For as Toads, and Serpents breed, and grows in dark, and dirty cellars; so do Sects, Errors, and Heresies grow in times of distraction, and division. These desire to fish in troubled water, because then they can catch most fish: These are like unto *Sanballat, and Tobiah*, who foreseeing that if the Temple were built, their way of worship upon Mount *Geresein* would be contemned, therefore they did all they could to disgrace, and discourage that business; so do these all settlement.

3. Thirdly, Such as being discontented persons, disturb our peace by way of revenge.

Quest.

Quest.

Quest. *What may move us to endeavour after unity?*

Ans^w. 1.

Ans^w. First, Consider how pathetically, and emphatically God by the Apostle Paul periwades us to it. As 1 Cor. 1. 10. *Now I beseech you brethren by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions amongst you, but that you be perfectly joined together in the same mind, and the same judgement*: and Again, Phil. 2. 1, 2. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels, and mercies, fulfill you my joy, that you be like minded, having the same love, being of one accord, of one mind, &c.*

2.

Secondly, Consider those excellent Arguments laid down, Eph. 4. 3, 4, 5, 6, of which before.

3.

3. ly, Consider what an horrible sin it is to divide one from another, and to live in hatred, and variance one with another. Its a work of the flesh, Gal. 5. 19, 20, 21. It excludes from the Kingdom of Heaven. So Rev, 22. 15. Such are dogs that intertear one another. It makes unfit to partake of the Sacrament, Mat. 5. 23. It makes God to abhor our fasting days.

days. *Isa. 58.4.* yea it turns our prayers into curses: For we pray to be forgiven as we forgive, therefore if we live in hatred, and variance, we pray not to be forgiven. *Pejus est scindere ecclesiam, quam sacrificare Idolo*, saith *Cyprian*; Schisme in the Church is a greater sin then idolatry. *Austin* saith, Its a greater sinne then Heresie: As God himself declared (saith he) when he punished *Schismatical Corah*, and his company, with a greater punishment then ever he punished *Idolaters*, or *Hereticks*.

Fourthly, consider the woful miseries and mischiefs that are brought into our Church and State by reason of our Divisions. If all the *Jesuites* in the Christian world, If all the devils in hel should joyne together to conspire our ruine, they could not finde out a more ready way then this which they have practised of late years, to keep up, and encrease our divisions: the woful effects whereof are so obvious that I need not mention them.

Fifthly, consider the great happiness that would accrue to Church and State, if our breaches were healed. If all the Saints on earth, and Angels in heaven should study to finde out a way

4.

5.

way to save *England* from ruine, they could not finde out a readier way then by uniting us together. *England* is an *Island* divided from all the world; and if it were not divided within it selfe, it need not feare all the world.

6.

Sixthly, the very Heathens were careful to maintaine unity and peace in times of publick danger. *Plutarch* tells us that *Aristides*, and *Themistocles* from their very child-hoods were oft squabbling, and could never agree together: But when a common enemy came against them, *Aristides* went to *Themistocles*, and said to him: *Si sapiamus, omissa tandem, &c.* If we be wise, let us now leave off our former contentions, and apply our selves unanimously to promote the publick good.

7.

Seventhly, consider that the very Devils in Hell agree to promote their own Kingdom: and if *Satan* were divided against *Satan*, his Kingdom could not stand.

Quest.

Quest. What other means may we use for procuring Unity, and Peace?

Answ.

Answ. First, Let us all labor to make our peace with God, and God will make

us at peace one with another. *Tranquillus Deus tranquillat omnia.* If God be at peace with us, he will make the very stones in the street to be at peace with us. If our wayes please the Lord, he will make our very enemies to be at peace with us, Prov. 16.7. But when by sin we provoke God, he hath threatned to dash us one against another, Jer. 13.13.

Secondly, Take heed of that Socinian opinion mentioned before, of an unbounded toleration of all Religions, which will certainly bring confusion; and at the same door that all Religions come in, the true Religion will go out.

2.

Thirdly, be cloathed with humility, and that

3.

1. With humility of judgement to think that others may know the truth as well as our selves, to have a low esteeme of our own understanding. For he that thinks he knowes any thing, knoweth nothing as he ought to know, 1 Cor. 8.2. and if any man teach otherwise, &c. he is proud, knowing nothing, &c. 1 Tim. 6.3,9. Let us not therefore be wise in our own eyes, nor lean to our own understanding, Prov. 3.5.

2. With humility of heart. An humble

ble

ble heart is a quiet peaceable heart, and it will not distract, or destroy the peace of a Nation by unnecessary disputations.

4. Fourthly, labour for contempt of the world, and all worldly things. Divisions oft arise out of base covetousness: the love of the world divided *Demas* from *Paul*.

5. Fifthly, pray for the spirit of meekness, patience, long-suffering, and for mortified affections. For *an angry mans stirreth up strife, &c.* Prov. 29. 22. Hence, *Mark 9. 50.* *Have salt in your selves, (i. e. the salt of mortification) and have peace one with another.*

6. Sixthly, let all thy private aimes be swallowed up in the publick good. Let the cause of Christ and his Church be dearer to thee than thy own life, and this frame of spirit will exceedingly incline thee to all lawful ways of peace and unity.

7. Seventhly, Nip divisions in the bud, and quench the fire of contention at the beginning.

8. Eighthly, yeeld one to another for peace sake. As *Abraham*, who yeelded his right up to *Lot* for peace-sake, *Gen.*

12. 9.

Ninthly,

Ninthly, take heed of groundless suspicions, and jealousies one of another. This is a great cause of many distempers amongst us.

9.

Tenthly, to heal our Divisions, we must make conscience to silence all our private opinions, and differences, *Rom. 14.22.* *Hast thou faith, have it to thy self before God*: Disturb not the Church with thy private faith. Indeed if it be absolutely necessary to salvation, its charity to acquaint the Church of God with it: but if we can be saved without it, this is not a fit time to broach any new opinions.

10.

Quest. Whether may Magistrates tyrannize over mens consciences?

Quest.

Answ. By no means: Yet its the duty of Magistrates to restraine men from infecting their subjects with soul-destroying errors. Magistrates are bound to keep such from spreading their infections to the undoing of the souls of their subjects: as appears, *2 Chron. 15.13.* and *34.32.* *Ezra. 10.8.* *Dent. 13.5,6.* *2 Kings 23.1.* they are Gods Ministers for this end, *Rom. 13.4.* *1 Pet. 2.19.* they are not onely keepers, but *vindices utriusque tabulae*, punishers of those that transgress either of the

Answ.

Tables. Indeed Magistrates are wisely to distinguish between persons, and persons, and between errors and errors. Some persons are pious, and peaceable; others turbulent, and furious. Some errors are such as subvert the Faith, and destroy the power of godlinesse: Others are of a lesser nature which may consist with godlinesse, and with an unity in the Faith, and if it be lawful for them to shut up a man that hath the plague on his body that he may not infect others: surely they may restrain a man that hath the plague of *Heretic* upon his soul, that he may not destroy the souls of thousands: For such *Heretics do eat as a Canker.*

Mr. *Calam. Parl. Ser. Decem. 25. 1644*

Quest.

Quest. *How may Schisme be distinguished?*

Ans^w.

1.

A. Cameron makes a twofold *Schism*.
First, negative, which consists in a personal forbearing of any thing which will undoubtedly pollute us: and this is a good separation.

2^d

Secondly, Positive, when there is not only a denying of communion with others: but a sudden consociating of themselves into distinct bodies, into little Independent Congregations by them-

themselves for the worship, and service of God, and this will not, so easily as some imagine, be justified to hold consistency with the peace, and order which is so desirable in the Churches of Christ.

Quest. *What conclusions may be laid down about separation?*

Quest.

Ans. First, that there must no separation be made from Fellowship with the Catholick Church: for this would rend the very body of Christ himselfe: He calls the Church *his body*, the *fulnesse of him that filleth all in all*, Eph. 1. 23. It would dis-joynt that sweete harmony, which is the beauty, and strength of that body, *Ephes. 4. 16*. In this our pilgrimage we must still be coming to this Church, but never separating from it, because in coming hither we come to *Jesus the authour of the New Covenant*, Hebr. 12. 22, 23, 24.

Ans. 1.

Secondly, we may not make a separation from a particular Church, because there are some defects found in it: For if defects binde us to separation, to what particular Church shall we associate our selves, wherein some defects will not be found? Only the

2.

Church triumphant is absolutely perfect: weeds will be springing up in all Gods gardens here upon earth.

Quest.

Quest. But what if some wicked persons continue in Church society, doth not that give occasion of separation to others?

Answ.

A. Tollerating of some wicked persons in a Church is not a sufficient ground for others presently to separate from it. For,

1. That tollerating may be only an error, and infirmity in the Church, wherein we are to bear with it, and not thereupon to separate from it. So Ames in his cases of conscience, l. 4. c. 24. Sect. 15.

2. Patience is to be used to a particular brother when he is overtaken with a fault, Gal. 6. 1. much more must we express it to a Church.

3. The sudden separating of the godly is not a likely way to cure a sick Church; but rather puts it into a more desperate condition.

Quest.

Quest. Doth not fellowship with wicked men in the Ordinances make them ineffectual?

Answ.

Answ. Their wickednesse makes them ineffectual to themselves; yet not

not to such others whom the Lord inviteth, and for whom he hath prepared these Gospel dainties. Will a loving Father deny his children bread, because some dogges are crept under the Table? Hence, *1 Corinth. 11. 28. Let a man examine himselfe*: He saith not, Let him examine all others that come.

Object. *But, 1 Cor. 5. 6. the Apostle saith, that a little leaven leaveneth the whole lump?*

Object.

Ans. Profane persons leaven a Church Physically, not by their presence simply because they are there; For then the presence of an hypocrite being in Church fellowship, would leaven all, if bare presence did it; but morally by his impurity, he being suffered without censure for so great an offence, doth embo'den and harden others in sin, whereby the whole Congregation might in time be soured with such leaven: The presence of an unclean person cannot hurt you, further then you make his uncleanness yours, by not doing your duty against it.

Ans.

Obj. *But the Apostle saith, 1 Cor. 10. 17. You being many are one bread?*

Object.

Answ.

Answ. If an unworthy person coming to Gods Ordinances, and enjoying communion with the Saints therein, doth obtain this advantage, so as by profession to seeme one bread, and one body with them, yet this doth not imply that the Saints are therefore made one with him in his wickednesse. If an unclean person challenge more then is due to him, this doth not de-vest the Saints of what is their due, and their priviledge, nor must it hinder them from performing that service that they owe to Christ being called to it; they must remember Christ and his death, though others forget him, and their duty towards him.

Object.

Obj. But I cannot do those duties expressed, Matth. 18. 15, &c. remaining in communion with such a particular Church; may I not then separate?

Answ. I.

Answ. First, in this case a man had need be clearly satisfied, that such duties of admonishing, &c. there mentioned, be his duty, *pro hic, & nunc*, in such, and such circumstances: Affirmative precepts, though they do binde *semper*, yet not *ad semper*; they do not binde me to act in every juncture of things.

Secondly, a man likewise before he separate from a Church, because he cannot do his duty therein, he had need be sure that his not being in a capacity to do his duty to the full, be a sufficient ground of separation; the order, *Mat.* 18. is to cast off an Offender if he heare not the Church, not to cast off the Church if she censure not him.

2.

Quest. But may we not desire communion with the purest Churches?

Quest.

Ans. You may: yet withal observe how it may be obtained with the peace, order, and edification of the Churches: Its possible to remove to another Church, without separation from your owne: only let such as think of separating remember these two things.

Ans.

First, try to promote purity in your own Church, and to separate all impurity from it, before you separate, or gather Churches out of Churches. Endeavour to separate the dross from amongst you, before you separate your selves from the true gold.

1.

Secondly, if at last you will needs separate, do not uncharitably condemne the true Church that you leave: when

2.

Saints do separate, let it be,

1. A prudent separation, from evil, not from good: from the vile, not from the precious, *Rom. 12.9.* *Abhor that which is evil, and cleave to that which is good.*

2. A pious separation, from evil unto good: not from one evil to another; not from *Tyranny* to *Anarchy*, not from prelatial usurpation to popular licentiousness.

3. A peaceable separation. Separate from the unclean without a *Schisme*, not rashly condemning all that come not up to your height: not as one affecting a proud singularity: but as one necessitated to withdraw out of pure tenderesse of conscience, and as one who labours to please his neighbour for good to edification, *Rom. 15.1,2.*

4. A loving separation: though thou canst not concur in some opinions and practices wherein the Scripture allows a latitude, yet continue united in affection, though in divers Churches, still striving together for the Faith of the Gospel, *Phil. 1.27.*

Dr. Hills good separation,

Quest. What is Schism?

Answ. The word imports a rent,

or

Quest.

Answ.

or division of things that were, or should be undivided : and as its taken in the matters of Religion, it signifies a rupture in the communion, or from the communion of the Church : upon unnecessary, and unwarrantable causes, and grounds. Society and communion are of great importance, and the evil of *Schism* is answerable to the good of *communion*; and if *Schisme* be made upon a cause not warranted by the word of God; its a sinne of an high nature; the formality of *Schism* consists in the rupture, or departing, though the coalition, or joyning in new bodies, which was called, setting up *Altar against Altar*, may make it more pernicious. So that *Schisme* simply, and nakedly, is a breaking off from the communion of the Church upon such grounds as are not warranted by Gods Word, as namely, when the same Faith and doctrine in the substantialis is held: yet through passions, or private ends, and fancies, there is offence taken at lesser matters of fact, or order, and so a divorce is made for such faults in the yoke-fellow as are far short of adultery: As if the members of any of those seven *Asian Churches* should have

have separated because of some drosse in those *golden Candlesticks*; the *Donatists* who separated upon that principle, that *there was no true Church where good and bad are mixed*, and that the chaffe in the floor made the wheat unclean, was an open *Schisme*: both in breaking off from the Churches of Christ, and in assuming liberty to erect new Churches, which they affirmed to be the only true Churches of Christ.

Mr. *Ri. Vines* Parl. Serm.

Quest.

May we, not separate from a visible Church for the corruptions in it, though they be not in fundamentals?

Answ.

No, we read not of any of the Prophets in the Old Testament that left the Church; but in most corrupt times continued in it, reprov- ing, and threaten- ing, praying, and mourning for them, but not separating from them. *St. Austine* observes, that *Ezek. 9. 4.* they were marked that *mourned for the sins of the times*, not that separated themselves from the Church. In the New Testament neither Christ, nor his Apostles forsook the Church, but continued in it, though marvellous corrupt, teaching, reprov- ing, and mourning for it.

The

The six *Asian* Churches are blamed for their corruptions, but none bid to separate for the n. To this purpose is that, *Heb. 10. 24, 25, 38, 39.*

Quest. *What reasons may be rendered for this?*

Quest.

Ans^w. First, None ought to separate from a true Church of Christ. Now such is an assembly professing the true faith, notwithstanding other corruptions.

Ans^w. I.

Secondly, Separation, and Excommunication from a true Church is the most heavy, and greatest censure of the Church, which as no man should incur by his evil behaviour: so no man ought to inflict upon himself for the corruptions of others, who happily deserve to be separated themselves. *St. Au^gin* told *Petilian*, that he did not well to leave Christs heap of corn, because some chaff was still in it, till the great winnowing day: and that he shewed himself to be lighter chaff, driven out by the wind of tentation, that flew out before the coming of Christ, the Winnower: Its folly to leave the Jewels, and Cold in the Gold-finers shop, because of the iron tongues, and black coals. *Noah* left not the Ark, because of the unclean beasts that were in it.

2.

Mr.

Mr. Stock on Mal.

Quest. How may we prevent seduction by Schismaticks?

Answ. I. First, Labor for Wisdom to discern between main Truths in Doctrine, and inferior in Discipline. *Jerusalem* was the holy City before *Nehemiah* built the walls of it.

2. Secondly, Labor to reform thine own heart first, and then thy Family, and if it be in thy power, go further to the house of God: but if it be not in thy Power, betake thy self to prayers, and tears.

3. Thirdly, Be low in thine own eyes, suspect thy own Judgement, condemn not, much less contemn those that are not every way as thy self.

4. Fourthly, Manifest thy self to be a sound Christian by the badge of Christ, which is love: By this shall all men know that you are my Disciples, if you love one another. Study to be quiet, (saith the Apostle) and follow things that concern peace. Love will make the best, even of bad things, and give a charitable construction of things doubtfull, and pity, and pray for such as err, especially if they do it out of Ignorance.

Dr. Thomas Tailor on the Tentations. Quest.

Quest. How doth the common enemy
instill poison into the people to make, and
foment our Divisions ?

Quest.

Ans^w. First, By crying up a boundless,
and universal liberty for every man to
teach, publish, and insinuate into others
whatsoever Doctrines he pleaseth, though
they tend never so much to the de-
struction of Peace, Truth and God-
liness.

Ans^w. I.

Secondly, By crying down the coer-
cive Power of the Magistrate in matters
of Religion, that so there may be no
hedge to keep the wolves out.

2.

Thirdly, By bringing into contempt
the able, and faithfull Ministers of
the Gospel, as Anti-Christian hirelings,
and Seducers, that so, whatsoever Ar-
guments they shall produce in defence
of the Truth, may be wholly slight-
ed by the prejudice against their per-
sons.

3.

Fourthly, By decrying Learning,
and the Universities, as things rather
dangerous than subservient to Religion,
that so there may be no smith in *Israel*,
lest the *Hebrews* make them swords, and
spears, 1 *Sam.* 13:19.

4.

Fifthly, By crying down the main-
tenance of the Ministry, that when that

5.

is

is taken away, no man may breed his child to a hungry, lean, starved Profession, and so *Emissaries* (who have an invisible maintenance from abroad) may the more freely spread their snares.

6.

Sixthly, By putting Doctrines, which in their own proper colors, would be despised, into a disguise, and giving them another name that they may not be known to be the thing which they are, that in the dark, and under a veil, *Leah* may go for *Rachel*, and in a mantle, the Devil may be taken for *Samuel*.

Quest. *How may these be prevented?*

Quest.
Answ.

Answer. Magistrates must be convinced that it is their duty to look after the interest of the Church of Christ, and to see that it be preserved from pernicious, and destructive evils: as will appear if they remember

1.

First, That the Lord hath expressly commanded that Idolators, and Enticers to Idolatry, Blasphemers, presumptuous, and prophane Despisers of Gods Laws, should be punished, *Exod.* 22.20. *Lev.* 24. 16. *Num.* 15. 30, 31. *Dut.* 13.5, &c. 16. which punishments could not be inflicted by any but by the Magistrate, and therefore they ought to have a care to preserve the Church from destructive evils. Se-

Secondly, That Princes are commanded to *kiss the Son*, which notes their love, duty, and care of him, and his interests, and not to suffer any to dishonour him, or prophane his Worship, *Psalms 2.12.* and for this reason the Law was put into the hand of the King, *Deut. 17.18.* not barely in order to his private Conversation, (for so it concerns all) but as a Keeper and Maintainer of it, that he might cause others to keep it too.

2.

Thirdly, That accordingly, godly Magistrates in Scripture have constantly bin zealous to keep the Church of God from all subversive and dangerous corruptions, and to command that all things should be done in the Church according to the direction of God in his Word, *Josh. 3.6.* *Joshuah* commanded the Priests to take up the Ark, and to bear it before the people, *2 Sam. 6.2.* *David* took special order for bringing home the Ark. And *1 Chron.* in diverse chapters we read of his singular care in setting in order the worship of God. *Asa* purged the Church from strange Gods, high places, Images, &c. and commanded the people to seek the Lord, and to do the Law, whereby the Kingdom was

3.

was quiet, not set in an uproar, 2 Chron. 14. 2, 5. And afterwards upon the persuasion of the Prophet, he took courage to do the like, and put down his mother from being Queen for her Idolatry, &c. 2 Chron. 11. 8, 16. and presently it follows, *There was no more war*, verse 19. The like *Jehosaphat* did, and found the same blessings, 2 Chron. 17. 6, &c. 10. *Hezekiah* began his good reign with reforming the Church, and restoring Gods Worship, 2 Chron. 29. 3. to 11. and so continued to do, chap. 3. 1, 2, 3, 12, 22. & 31. 1. & 11. 21. So did *Manasse* after his Repentance, 2 Chron. 33. 15, 16. See how highly *Josiah* is commended, 2 King. 23. 25. and that for his care to purge the Church of God, 2 Chron. 34. 35. The like care we find in holy *Nehemiah*, chap. 13. 9, 24. 22. and in *Zerubbabel* to build the Temple, *Zach.* 4. 7, 10. And when Idolatry crept into *Micha's* house, and the Tribe of *Dan*, its imputed to this, *At that time there was no King in Israel*, Judg. 17. 5, 6. & 18. 1.

Object.

Object. *But these are the Old Testament examples, and these Kings happily were Types of Christ herein, but now Gods people are a willing people, and therefore*

fore not under any coercion ?

Ans. First, Whatsoever is writren, is written for our learning: the examples of good Princes under the Old Testament are recorded for the instruction, and encouragement of Magistrates now: or else we might reject all the holy examples of good works done under the Old Testament.

Secondly, Though Christs people be a willing people, yet so far as they are Flesh, they are weak as well as willing; *Mat. 26. 41.* and being subject to sin, they must be under Government too. For wheresoever there is a body of men, who through sinfull weakness are subject to miscarriages; there is a necessity of Government to prevent, and heal them.

Thirdly, Where there are the same Reasons of a practise, the same practise ought to continue, except it be repealed: But the same Reasons remain still: the Truth, and Worship of God ought to be as dear to Magistrates now, as it was then. Leaven and Corruption creep into the Church as well now as then: God is as much dishonoured, the souls of men as much endangered, & Satan as busie an adversary now as then, therefore

Ans. 1.

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the same remedies should be used now as then.

4.

Fourthly, There are Hipocrites, and *Hereticks* in the Church, as well as a willing people, against whom we find severity used by Christ himself, and his Apostles. Christ scourged the buyers, and Sellers out of the Temple, *Joh. 2. 15.* Peter pronounced a doleful sentence upon *Ananias*, and *Saphira*, *Act. 5. 4, 5, 9.* which acts, though extraordinary, yet they teach us, that an Evangelical estate hath need as well of a Rod, as of a Spirit of meekness, *1 Cor. 4. 21.*

5.

Fifthly, Its prophesied of the times of the Gospel, that *Kings shall be nursing fathers to the Church. Isa. 49. 23.* and *Paul* tells us, that they are for a terror to evil doers, *Rom. 13. 3, 4.* which words respect good and evil in the first table as well as in the second. We are taught to pray for *Kings*, and for all that are in Authority, that we may under them lead quiet, and peaceable lives in all godliness, and honesty. Now that which is the end of our prayer, is likewise the end of their Authority; and if it be their duty to provide for quiet, peace, and honesty, it is to provide for godliness too, *1 Tim. 2, 1, 2.* *Constantine, Theodosius, Valentini-*

an, *Justinian*, &c. are highly commended for making Edicts, calling Councils, prohibiting, and punishing Heresies, as appears in all Authors.

Sixthly, Whatsoever things are in themselves dangerous, and destructive to the prosperity of States, and Nations, come under the proper cognizance of the Civil Magistrate to prevent: But Heresies, Blasphemies, Idolatries, and Impieties against God, do as much endanger a State, as sins against the second Table. And that,

6.

1. Because God is as much provoked by the one as by the other: yea, the great sin alledged for the captivity of *Juda* was, their despising Gods Messengers, *2 Chron. 36. 16.*

2. Secondly, Because such sins do more divide, and untie the bonds of love which Christian Truth doth preserve, then other civil differences, and so loosen the hearts of men more from one another.

Seventhly, Our Learned Writers have maintained this Doctrine against the *Papish* Doctors, who to maintain *Papal* Supremacy, and to keep all Ecclesiastical power within themselves, have excluded the civil Magistrate from it,

7.

whereby we may know what hands they be which sow such Doctrines amongst us, that so they may instill corrupt Doctrines into as many as they find to be fit tinder to catch that fire.

Object. Is not this to abridge, and annul that liberty which should be indulged to the Consciences of men?

Ans. I. First, God forbid that any should assume Dominion over the consciences of men. *We are not, (saith Paul) Lords over your faith, but helpers of your joy, 2 Cor. 1.24.* It would be an high, and withal a vain attempt.

1. An high attempt: for no man can give Law further then he can reward, and punish, accuse, and convince: But no man can either search, or reward, or punish the conscience: therefore none can give Law to it.

2 A vain Attempt: For none but a divine eye can see the conscience, & therefore none but a Divine Law can bind it. For Writings, & words, if they be blasphemous, and subversive to Church, or State, and highly derogatory to the honour of Christ, Civil restraint can reach them, but thoughts it cannot reach: they are unsearchable to a humane eye, and therefore unreducible to a humane power.

power. Again, God forbid we should straiten liberty which Christ hath purchased for us. *Let every man stand fast in that liberty wherewith Christ hath made him free*; and cursed be he that would entangle him in any such yoke of bondage as is contrary to that freedom.

Secondly, Where men agree in fundamental Doctrines of Truth, and godliness, in the substantials of Faith, Worship, and Obedience, there should be a mutual Love, Tolleration, and forbearance in differences which are not subversive to Faith, and Godliness: wherein we differ in such things, we are to wait upon God to reveal the same unto us, *Phil. 3. 15.*

Thirdly, Christ did never purchase for any man a liberty to subvert, or to endeavour to subvert the foundations of Faith, Worship, and holy obedience which he hath laid in his Church by blasphemous, heretical, Idolatrous, or wicked opinions. Gods great Truths, and the Gospels great Interests ought to be dearer to us, then the liberty of any blasphemous, or impious tongue, or pen.

Fourthly, Magistrates are wisely to distinguish between weak Brethren, and

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wicked malicious disturbers of the Doctrine of salvation, and peace of the Church. As *Paul* doth between the bewitched *Galatians*, and the Seducers of them, whom he wishes that they were even cut off, *Gal. 5. 12.* whom yet he would not have wished so ill to, if they had only made use of a lawfull liberty in sowing false Doctrines.

5. Fifthly, With the word, [such lenity, and moderation is to be used, as first to reprove, rebuke, exhort them with all long-suffering and Doctrine, *2 Tim. 4. 2.* To admonish them once, and again, and being found unreclaimable, then to reject them, *Tit. 3. 10.*

6. Sixthly, We are to distinguish between the conscience of the Seducer, and the spreading of his Doctrine: It belongs to the care of the Magistrate to endeavour the reclaiming of the Seducer, which if it cannot be effected, the next principal care must be to prevent the spreading of his infection. Thus the Apostle rejected *Hereticks*, and would have no Communion with them: they used effectual means to keep the leaven from the Lump: Shew lenity to the persons themselves, but be zealous for the purity, and peace of the Church, which

which by divisions is weakned, distracted, and betrayed.

Quest. What are the best means to be used by Magistrates in these seducing, and seduced times?

Quest.

Answ. First, They should encourage a godly, and learned Minister, and the Universities, vindicating, and protecting them from reproach, & contempt. When *Alexander* the great sent Ambassadors to *Athens*, requiring them to deliver up their Orators into his hands; *Demosthenes* speaking to the people about it, tells them a Fable, that the wolves being at war with the sheep, sent a message to them, that if they desired quietness, and to have a firm peace concluded, they should deliver up their dogs unto them, which as soon as they had done, they were devoured by the wolves. The like cunning use our Adversaries now: that they may make a prey of the people, they by all means seek to pull down our Ministry, and Schools of learning, that the watchmen being removed, the sheep may be exposed to ruine.

Answ. I.

Secondly, They should take care that all that own the Christian Religion amongst us be required to attend upon the publick Ministry, and that they may

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not presumptuously deprive themselves of the means of grace, and salvation, as very many do, who in these times of licentiouneffe have for divers yeares withdrawn themselves from Christian Assemblies where God is worshipped, and his name made known.

3.

Thirdly, they should endeavour to heale, and close up breaches amongst brethren, that men agreeing in Faith, Worship, and obedience, may no longer be strangers one to another, but joyne hand in hand against dangers threatened from a common enemy.

4.

Fourthly, they should secure and set bounds about fundamental doctrines; for which end they should take care, and promote the dutie of Catechising.

5.

Fifthly, they should provide that Ministers may be known to be Orthodox in the great and weighty Controversies between us and the *Hereticks* of our times, that wolves may not privily creep in under sheeps cloathing.

6.

Sixthly they should hinder the printing, and spreading of dangerous, and infectious books, either from Ports, or Presses: and all other ways of diffusing leaven

heaven into the people.

Dr. Reynolds Peace of Jerusalem.

A certain friend having sent to Mr. Cotton of Boston in New England sundry Arguments against persecution for cause of conscience, Mr. Cotton returned him this answer.

Quest. Your question (saith he) which you put is, *whether persecution for cause of conscience be not against the Doctrine of Christ, who is King of Kings?*

Quest.

Answ. By persecution for cause of conscience, I conceive you mean, either for professing some point of doctrine, which you believe in conscience to be truth, or for practising some work which in conscience you believe to be a religious duty.

Answ.

Now in points of Doctrine some are fundamental, without a right believe whereof a man cannot be saved: others are circumstantial, and less principal; wherein men may differ in judgement without endangering their salvation. So in points of practice, some concern the weightier duties of the Law, so as if it be right, fellowship with God is held: If corrupt, fellowship with him is lost.

Again,

Again, in points of doctrine, or worship less principal, they are either held forth in a meek, and peaceable way, or in so arrogant and violent a way as tendeth to the disturbance of civill peace.

Lastly, when we are persecuted for conscience sake, its either for conscience rightly informed, or for an erroneous and blinde conscience: These things premised, the answer is laid down in these conclusions.

1.

First, its not lawful to persecute any for conscience-sake rightly informed: for then Christ himself is persecuted in them. *Act. 9. 4. Why persecutest thou me?*

2.

Secondly, for an erroneous, and blind conscience (even in fundamentals) its not lawful to persecute any till after once or twice admonition, *Tit. 3. 10.* where the Apostle gives the direction, and the reason, *viz.* because in fundamental points of Doctrine and Worship; the Word of God is so clear that he cannot but be convinced in conscience of the dangerous error of his way, after one or two admonitions wisely and faithfully dispensed: and then if he persist, its not out of conscience, but against

gainst his conscience, as *ver. 11. He is subverted, and sinneth being condemned of himself*: If then such a man be punished, he is not persecuted for his conscience, but justly punished for sinning against his conscience.

Thirdly, in things of lesser moment, whether in doctrine or worship, if they be held forth in a spirit of meeknesse, and love, he is not to be persecuted, but tollerated till God shall please to manifest his truth unto him, *Phil. 3. 17. Rom. 14. 1, 2, 3, 4.*

Fourthly, but if a man hold forth any error or false way with a boisterous, and proud spirit to the disturbance of civil peace, he may be justly punished according to the quality of the disturbance made by him.

Obj. But Christ commands to let the tares, and wheat grow together till the harvest? Mat. 13. 30, &c.

Answ. Tares are not Briars and Thornes, but partly hypocrites, like unto the godly, as tares are like the wheat: or partly such corrupt doctrine or practises as are indeed unsound, but yet such as come nere the truth, and so neere, as good men may be taken with them, and so the persons in whom they grow cannot

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Object.

Answ.

cannot be rooted out, but the good will be rooted up with them, and in such a case Christ calls for a tolleration, not for a penal prosecution.

Object.

Obj. But Christ, Mat. 15. 14. would have the blinde let alone till they fall into the ditch, therefore he would have their punishment deferred till their final destruction?

Answ.

Answ. Christ speaks not there to publick Officers, whether in Church or State, but to his private Disciples, concerning the *Pharisees*, over whom they had no power: But this makes nothing to the matter in hand.

Object.

Obj. But, Luk. 19. 54. Christ blames his Disciples who would have fire to come down from heaven to consume the Samaritans, who refused to receive him?

Answ.

Answ. This directs Ministers of the Gospel how to deal (not with obstinate offenders who sinne within the Church against conscience, but) either with men without, as the *Samaritans* were, and many unconverted Christians in *Creet*, whose conversion *Titus* was to seek: or at best with some *Jews* and *Gentiles* within the Church, who, though carnal, yet were not convinced of the error

of their way; and so indeed it became not the spirit of the Gospel to convert aliens to the faith of Christ by fire, and brimstone, nor to deal harshly in their Ministry, or private conference with all contrary minded men, as either had not entred into Church fellowship, or if they had, did yet hitherto sin of ignorance, not against conscience: But neither of these do hinder Ministers from proceeding in a Church-way against Church-members, when they become scandalous either in life or doctrine; much lesse do they speak at all to the civil Magistrates.

Obj. But the Prophets foretold that carnal weapons should cease in the dayes of the Gospell: as, Isa. 2. 4. and 11. 9. Micha 4. 3, 4. and Paul saith, our weapons are not carnal, 2 Cor. 10. 4. and Christ bids his disciples not to persecute, but to pray for their persecutors, because they who are now persecutors may be converted?

Object.

Answ. The Prophets predictions do shew, First, with what kind of weapons God would subdue the Nations, not by fire, sword, but by the power of the word and spirit. 2. They shew what a meek and peaceable temper true Converts would be

Answ.

be of, not Lions, Leopards, &c. not biters one of another: but this forbids not to drive ravenous wolves from the sheepfold, and to restrain them from devouring Christs sheep; and when *Paul* saith, *our weapons are not carnal*, he denies not weapons of justice to the Civil Magistrate, but onely to Church-Officers, and yet he allows them such weapons as are *ready to take vengeance on all disobedience*, 2 Cor. 10. 6. which refers to the censures of the Church against scandalous Offenders. 3. When Christ commands his Disciples to *blesse them that cursed, and persecuted them*, he gives not a rule to publick Officers, either in Church or State, to suffer gross sinners, either in life or doctrine, to passe unpunished, but teaches private Christians to suffer persecution patiently, and to pray for their persecutors. 4. Christ indeed would have his Disciples far from persecuting (for that is a sinful oppression of men) but this hinders not, but that he would have them execute upon all disobedience the vengeance required in the word, 2 Cor. 10. 6. *Rom. 13. 4.* 5. Though wicked persons may by Gods grace become Disciples, yet *we may not do evil that good*

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may come thereof, but it would be evil to tollerate seducing Teachers, or scandalous Livers. Christ blames the Angel of *Pergamus* for tollerating them that held the Doctrine of *Balaam*: and the Angel of *Thiatira* for tollerating the woman *Jesabel* to teach and seduce, *Rev. 2. 14. 20.*

Object. *But some famous Princes have spoken against it, as Steven of Poland, the King of Bohemia, and our King James?*

Object.

Answ. First, We acknowledge that none should be persecuted for righteousness-sake.

Answ. 1.

Secondly, We say that none should be punished for his conscience, though mis-informed, unless his error be fundamental, or seditiously promoted, and that after due conviction of conscience that it may appear that he is not punished for his Conscience, but for sinning against conscience.

2.

Thirdly, None ought to be compelled to believe, or to profess the true Religion, till he be convinced in judgement of the truth of it: yet ought he to be restrained from blaspheming the truth, and from seducing any into pernicious errors.

3.

Fourthly,

4.

Fourthly, Its no sufficient rule what Princes profess, and practise, they many times tollerate that out of *State-policy*, which ought not to be tollerated in point of true Christianity : and sometimes they do it out of necessity, when the offenders are too many, or too mighty for them to punish. Thus *David* tollerated *Joab* in his murthers, but against his will.

5.

Fifthly, For those three Princes that are named, who allowed tolleration ; we can name more, and greater, who would not tollerate *Hereticks*, and *Schismaticks*, notwithstanding their pretence of conscience. *Constantine* the great, at the request of the council of *Nice*, banished *Arius*, with some of his followers. He also made a severe Law against the *Donatists* ; and the like did *Valentinian*, *Gratian*, and *Theodosius*, as *Saint Austin* reports in his *Epist. 166*. Only *Julian* the Apostate granted liberty to *Hereticks*, that by tollerating all weeds to grow, the vitals of Christianity might be choked, and destroyed. This also was the practise, and sin of *Valence*, the *Arian Emperor*.

Object.

Object. But many of the ancient Writers,

ters, yea, and the Papists themselves, have condemned persecution for conscience-sake.

Ans. Its true, The Church doth not persecute, but is persecuted: but to excommunicate an *Heretick*, is not to persecute, but its a just punishment upon a wicked, and damnable person, and that not for conscience, but for persisting in an error, against conscience after conviction.

Secondly, Its true, the Apostles did not propagate the Gospel by the sword amongst *Pagans* which could not be won by the Word; yet this hinders not; but that if they, or any other should blaspheme the true God, and his Religion, they ought to be severely punished, and no less do they deserve it who seduce from the truth to damnable *Heresie*, or *Idolatry*.

Thirdly, Whereas *Tertullian* saith, that another mans Religion cannot hurt any: he means it of private Religion, and Worship: But a false Religion professed by the members of a Church, or by such as have given their names to Christ, being tollerated, will be the ruine, and desolation of the Church, as appears by Christs threats to the Church of *Asia*, Rev. 2. G Fourth-

Ans. 1.

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4. Fourthly, Whereas *Jerom* saith, that *Heresie* must be cut down by the sword of the Spirit: This hinders not, but that being so cut down, if the *Heretick* will still persist in his *Heresie* to the seducing of others, he may be cut off by the civil sword to prevent the destruction of others: Therefore *Jeroms* note upon those words, [*A little leaven leaveneth the whole lump,*] is, that a spark so soon as it appears, is to be quenched: that the leaven is to be removed from the rest of the dough: that rotten pieces of flesh are to be cut off: and that a scabbed beast is to be driven from the sheep-fold, &c.

5. Fifthly, As for the testimony of *Brentius*, we willingly grant that no man hath power to make Laws to bind the conscience: yet this hinders not but that men may see that the Laws of God be observed, which do bind the Conscience.

6. Sixthly, Its well known that *St. Austin* retracted this opinion of tolleration, which he had held in his younger years, but in his riper years he recanted, and refuted it, and shews in his second Book of *Retractions*, and else where, that if the *Schismatical Donatists* were punished

punished with death, they were but justly punished? For, (saith he) They murder souls, and themselves are but afflicted in body; they put men to everlasting death, and yet complain, when themselves are put to suffer a temporal death.

Seventhly, *Optatus* in his third book justifies *Macarius*, who had put some Hereticks to death, saying, That he had done no more herein then *Moses*, *Phineas*, and *Elias* had done before him.

Eightly, *Bernard* in his sixty six Sermon on the Canticles, saith, out of doubt its better they should be restrained by the sword of him that beareth it not in vain, then that they should be suffered to draw many others into their errors; For he is the Minister of God for wrath to every evil doer, Rom. 13.4.

Ninthly. *Mr. Calvins* Judgement is well known, who procured the death of *Michael Servetus* for his pertinacy in Heresie, and defended the fact by a book written upon that argument.

Tenthly, *Beza* also wrote a book *De Hæreticis morte plectendis*, that Hereticks are to be punished with death. *Arelins* also took the same course about the death of *Valentius Gentilis*, and

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justified the Magistrates proceeding against him, in an history written on that Argument.

Object.

Object. Its no prejudice to the Common-wealth if liberty of conscience be granted to such as truly fear God.

Answ.

Answ. We readily grant that liberty of conscience is to be allowed to them that truly fear God, as knowing that they will not persist in *Heresse*, or turbulent *Schism*, when they are convinced of the sinfulness of it. But you see it sufficiently proved that an *Heretick* after once, or twice admonition, (and so after conviction) or any other scandalous hainous offender may be excommunicated out of the Church, and so exemplarily punished by the civil Magistrate, as that others may be preserved from their dangerous, and damnable infection.

Thus you see Mr. Cottons judgement about Tolleration.

Quest.

Quest. What other remedies may we use against infection by Seducers?

Answ.

Answ. 1. Get fundamental truths into your heart, and affect, and love them. For want hereof the *Eastern Churches* were given into the hands of *Mahumetans*; and *Anti-Christ* prevailed over many

ny in these western Churches, because they loved not the truth, 2 Thes. 2. 10. None are seduced but such as are cold in love. Secondly, Labor to practise what we know, and then God will give us a fuller measure of knowledge, whereby we shall learn to find out, and know Seducers. John 7. 17. If any man will do his will, he shall know.

Thirdly, Pray to God for Wisdom, to judg & discern of Schisms, and Heresies, and Seducers. God hath promised whatsoever is necessary for our strengthening, and bringing to heaven, therefore he will not denie us so necessary an aid as this is.

Fourthly, See that thou preserve in thee a holy fear, and reverence of God. Psalm 25. 12. What man is he that feareth the Lord, him shall he teach in the way he shall chuse.

Dr. Sibs on Phil.

Quest. How do Seducers bring in, and disperse their errors?

Ans. By creeping into houses, and secretly depraving, and corrupting that Doctrin, which is publicly taught, and acknowledged to be the truth of God. 2 Tim. 3. 6. They creep into houses, and imitating Satans subtilty, they set

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Quest.

Ans.

upon women who can least resist, and lead them captive, who yet are cunning enough to seduce their husbands: and thus not one, but many houses are subverted. *Tit. 1. 11.* Such were the *Pharisees*, *Mat. 23. 14.* So *2 Pet. 2. 2.* They *privily bring in damnable Doctrines.*

Quest.

Quest. *Why doth Christ suffer such Deceivers in his Church?*

Ans. 1.

Ans. First, To trie the faith of his, and their love to the truth, whether they will abide with him in temptation.

2.

Secondly, To rouse us out of security, that the more snares are laid for us, we might be the more circumspect, &c. For Error is of a very spreading, and infectious nature: hence its compared to Leaven, *Mat. 16. 22.* To a Gangrene, *2 Tim. 2. 17.* So also is error in manners, *Gal. 2. 12.* If *Peter* dissembles, a number will fall with him, and *Barnabas* also will be drawn into the dissimulation.

Quest.

Quest. *What motive do Seducers, usually make use of?*

Ans.

Ans. *Filthy lucre* usually is that which sets them on work: whilst the *Priests*, and the *Prophets* could bite with their teeth, i. e. while they are well fed,
all

all is peace to the feeders, *Mich. 3, 5, 11.* but if their greedy appetites are not satisfied, they prepare war against them, as if they were enemies to God and man. So *Eze. 13. 18, 19.* The false Prophets polluted the Lord amongst his people for an handful of barley, & pieces of bread, and would sew pillows under every arm-hole, promising them ease, and prosperity, and made vailles for every head, thereby promising Gods protection, and so preached peace where God had not spoken it, and all to feed their covetousness. Such Merchants the Apostle speaks of, *2 Pet. 2. 3.* Who through covetousness with fained words would adulterate the truth, and make merchandize of souls; so *2 Cor. 2. 17.* *Phil. 3. 18, 19.* Their belly is their God.

Quest. How else will it appear that Magistrates may punish an obstinate Heretic with death?

Quest.

Ans. 1. There is precept for it, as, *Deut. 13. 5.* *Deut. 17. 5.*

Ans. 1

Secondly, There is President, and Example for it, *Exod. 32. 25.* Moses commanded 3000 of the Levites to be slain for their Idolatry. And *1 Kin. 18. 40.* Elias caused 400 of Baals Priests to be slain, when there was no Magistrate to

do it. So of *Josias*, 2 *Kin.* 23.6. *Jehu.* 2 *Kin.* 10.25. Yea, even *Nebuchadnezzar* made a Decree, That whosoever blasphemed the God of *Shadrach*, &c. should be cut in peices, &c. *Dan.* 3.29. Its foretold that under the Gospel false Prophets should be punished with death, *Zach.* 13.3. &c.

Quest.

Quest. What danger is there in tolerating Heresie, and Hereticks?

Ans. 1.

Ans. First, Hereby the Command of God is broken, *Deut.* 29.18.

2.

Secondly, This mixture exposeth a Nation to Gods revenging hand, and its stil'd Rebellion, *Josh.* 22.17.

3.

Thirdly, Its dangerous to the sound, as afore.

4.

Fourthly, It threatens ruine both to Church, and State. By it publick justice is corrupted: peoples affections are distracted, and disempered, and way is made for tumults, and Massacres, as experience hath taught.

Dr. Taylor on Titus.

5.

Fifthly, Such allowance would prove destructive to holiness, both personal, and domestical: *Omnis Religio, & nulla Religio*: every Religion, and no Religion will soon be the same: suppose the husband is of one opinion, the wife

wife of another, children and servants embracing others: what shall the Master of the house do here? how shall he perform family duties? Diversity of opinions will interrupt their prayers, 1 *Pet.* 3. 7. New opinions suffered will devoure the old: and a *tolleration of every Religion will destroy all Religion.*

Sixthly, this liberty is inconsistent with civil tranquility, the woful condition of our own Nation is a living, nay, almost a dying witness of this, whilest every partie endeavours to support it selfe by the ruine of the rest.

6.

Seventhly, the late Bishops of *Irland* may shame, and silence such as plead for a general tolleration: For when a tolleration of *Poperie* in that Nation was proposed by the Lord Deputy, and his adherents, they gave in their unanimous judgement in writing, that it was a grievous sinne to tolerate *Poperie*, and would make all that granted it, accessory to all their abominations, and guilty of the destruction of seduced souls.

7.

Eighthly, this indeed is the Doctrine of the *Turks* to tolerate all religions; but

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5.

Fifthly, hath not the Magistrates connivance without any legal tolleration, so much multiplied Sects amongst them that for this one thing they have beene infamous in the Christian world, as men preferring Policy before Piety; the godly amongst them have been more grieved with this scandalous sin, then with any other: and those of them that are wise, do see their State in greater civil danger by this peice of impious policy, and from it apprehend greater hazards of commotion, and ruine to their State then from any other ground. However the connivance there at Sects, and the multiplication of Sects by connivance, is no wayes comparable to what is amongst us at this day.

Mr. Bailies Parl. Serm. July 30. 1645.

Quest.

Quest. How will it appeare that Schisms, Heresies, and Errors are so dangerous?

Answ. I.

Answ. First, because error destroys the truth, 2 Tim. 3. 8. as Jannes and Jambres withstood Moses, so do these also resist the truth, &c. 2 Tim. 2. 18. Hymeneus, and Philetus concerning the truth have erred, &c. Jer. 23. 30. the
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false prophets stole away the Word of God every one from his neighbour, 2 Cor. 4.2. False Teachers adulterate the word of God: As in nature, darknesse destroys light, and sickness removes health, so errors destroy, and remove the truth. *Hillarins* observes, that the *Arians* made various confessions of Faith, that they might have none. This is a sore mischief which our Church for the present labours under; there is scarce any one truth which by one opinion or other is not directly opposed or indirectly undermined. *Vincentius Lirinensis* observes, that when any branch of Divine truth is by any rejected, presently another, and another, and after that another, and another will be rejected, till at last none at all will be left remaining. So we see in the Church of *Rome*, whose errors at first were little, in comparison, and almost insensible, but by degrees she became the *Mistris*, and mother of all abominations, and a sink and sea of *Heresies*; the *Anabaptists*, who at first erred but in one particular, proceeded, some of them in other parts, to forty eight more, many of them dangerous, and racing the foundation. Hence the ancients

cients counted the least alterations in matters of faith, to be the extreamest blasphemy and ungodlinesse; and were willing to undergo all kindes of death rather then to desert one syllable of the truth: the least error entertained, prepares a way for greater, and disposeth the heart to reject all truth, as the pulling of one stone out of an Arch, disposeth the whole to ruine.

2.

Secondly, the Apostle speaks expressly that errors overthrow the faith of some, 2 Tim. 2. 18. Athanasius observes in his time, that new opinions made believers infidels, and infidels more adverse to the faith. We see it by woful experience amongst our selves, that multitudes being unsettled by unsound doctrine, have changed their faith either into *Sceptichisme*, to doubt of every thing, or into *Atheisme*, to believe nothing.

3.

Thirdly, *heresies*, and errors eat up peace, the Legacy of Christ, and love, the bond of perfection; they overthrow the peace of the Church; they disturb the peace of the Commonwealth: Hence come *envy*, *strife*, *reviling*, *evil surmisings*, &c. and where these are, what peace can there be?

A. B.

Act. 15. 2, 24. when that false Doctrine was broached at *Antioch*, there was no small dissention, and disputation, &c. the like befell the Churches of *Galatia*, *Gal. 5. 2, &c.* and its confirmed by the *Holland Arminians*, the *New England Familists*, besides our own woeful experience. *Judg. 5. 8.* when they served strange Gods then was warre in their gates; and, *2 Chron. 15. 5, 6.* Nation was destroyed of Nation, City of City, &c. and its righteous with God, that they which will not maintain peace with heaven, shall have trouble upon earth.

Obj. But a Toleration of all Religions would be a meanes to cure all Dissentions, &c.?

Answ. 1. Would they that so hotly plead for a toleration, if they had power in their hands, grant it unto others? The *Arians* at first seemed as earnest enemies to persecution as these men, but when they had authority on their side, they raised a more cruel persecution against the Orthodox then any of the Heathen Emperors did against the Christians; as may be seen in my *General Martyrology*: and *Athanasius* describes at large the more then

Object.

Answ. 1.

then beastly cruelty that was used by them against all sexes and ages, both living and dead, and concludes, that he had said lesse then their inhumanity deserved, because it exceeded all expressions.

The *Donatists* did ordinarily plead for tolleration, and seemed implacable enemies to all disturbances for conscience-sake: yet when under *Julian* the Apostate, they had gotten power, who can declare (saith *St. Austin*) what havock they made of the Orthodox? All *Africa* was filled with blood, and desolation by them: men were rent, matrons defiled, infants slaughtered, women with childe miscarried: none were secure in their houses, the ways were unsafe for travellers, and the letters of them that boasted to be the captaines of the Saints, were terrible to all.

2. Would such a tolleration establish peace in the Common-wealth? hath it ever done it? Indeed the equality of powers may possibly for a while perswade each party to suppress their discontents: but can tolleration prevent but that upon sensible advantages they will break out? Let the experience of former and later times

times determine this. What peace was there in the *Roman Empire* upon the tolleration of the *Donatists*? *Optatus* and *Austin* tell us, that all places were filled with confusion: the *Circumcellions*, or furious *Sectaries*, not waiting for a Law to authorize them, set the world on fire, so that *Macarius*, and others, with the forces of the Empire, were scarce sufficient to quench the burning: was it not so in *Germany*? in *France*? in *Ireland*? will a tolleration satisfie Hereticks if they have power in their hand? Error may tolerate error: but can darknesse agree with light? or wolves with sheep?

4.

Fourthly, *Heresies*, and *Schismes* eat up the power of godliness, *2 Tim. 2. 16.* they will encrease to more ungodlinesse, *2 Pet. 2. 2, &c.* *Jude 8.* where you have the *Hereticks* of those times described; and *Paul* tells us, *Rom. 16. 18.* that they that cause divisions, cause scandals, and serve not the Lord *Jesus Christ*, but their own bellies. A good conscience and true faith, like *Hippocrates* twins, live and die together. *Epiphanius* observes concerning the *Gnosticks* of old, that having corrupted the judgements of their *Profelites*, they drew them into

fornication, uncleanness, and such like abominations, &c.

Quest.

Quest. Whence comes this to pass?

Ans. I.

Ans. I. Because that time which should be employed in the examination of conscience, is laid out in the examination of opinions: they employ all their care about notions of the brain, which should have been exercised for the bettering of their hearts. As in children that have the Rickets, their heads grow bigg, but their bodies crooked, their chests narrow, and their inferior parts pine away: So erroneous persons, (for errors are the Rickets of children in understanding) may perhaps have great heads, much brain-knowledge; but their hearts are crooked, their affections to goodnesse straitened, and themselves so enfeebled, that they are not able to go in the paths of righteousness.

2. Usually in times of such differences, men are esteemed, not according to their godliness, but their Faction: men enquire
not

not of their precise walking, but of their opinion: not how lives? but how holds such and such a man? *Optatus* declares the strange partiality of the *Donatists* in this kinde. All were *Pagans* unto them that were not of their way of separation: but if any one embraced their way, he was presently a Christian, though he knew not what belonged to Christianity. *Athanasius* concerning the *Arians* to their followers tells us, that they said in effect to them, oppose Christ, and take no care to thy manners: Thy opinion sufficeth to thy commendation.

Quest. Whence comes it to passe that heresies and errors are of so spreading a nature?

Quest.

Answ. First, it may be ascribed to the subtilty of seducers. Hence, *Ephes. 4.14.* Children are carried about with every winde of doctrine through the sleight of men, and cunning craftinesse of those that lie in wait to deceive. Where the Apostle useth three words to expresse deceitfulnesse. First,

Answ. I.

Sleight, *κυβεία* ; they are cunning gamsters, they know how to cog a die, to pervert Scripture to their sinister purposes. 2. Cunning craftiness, *πανουργία*, they turn every stone, watch all advantages. 3. Lying in waite to deceive : *μεθοδεΐα πλάνης*: they have all the Arts of coufenage, 2 Pet. 2. 1. *They bring in damnable Heresies privily.* 2 Cor. 11. 3. *I am afraid (saith Paul) lest as the Serpent beguiled Eve through his subtilty, so your mindes should be corrupted, &c.* Satan arms his instruments with his own Arts of fraud, and coufenage, and by these introduceth errors, and cheats men of their faith, peace and piety. *Isidore Pelensiota compares Hereticks to fishermen that convey their deadly hooks into the most pleasing baits. For which end*

1. They use sophistical arguments, knotty and crooked questions, by which they puzzle and ensnare the simple: Therefore *Paul* warnes us, *Take heed that no man deceive you (or make a prey of you) through Philosophy or vain deceit.* *Tertullian* saith, that *Phylosophers* were the *Patriarchs of Hereticks*, and *Sophistry* their great engine.

2. They

2. They use new and strange expressions, not to be understood but by their owne Disciples. These *Paul* calls *καινοφωνίας*, new language, *2 Tim. 2. 16.* and warns *Timothy* against it, *2 Tim. 1. 13.* *Keep the forme of sound words which thou hast heard, &c.* *Hillary* tells us of the *Arians*, that by their indistinct and confused expressions they eluded the truth, and ensnared their unwary auditors by the ambiguity of their phrases, and this practice is notably described by *Calvin* as the practice of the *Libertines* of his time, and as they use old words in new senses, so they coine new words, and expressions of their own, which simple ones admire, but understand not, *2 Pet. 2. 18.* they speak *great swelling words of vanity*; and by such sublime notions bring in some old *Heresie* often confuted, and which, were it in plain *English* expressed, would be abhorred. This *Epiphanius* tells us was the Practice of the *Valentinians*, who introduced old heathenish Fables as matters of faith, onely shadowed under new expressions. Thus *Cyrii* of the *Nestorians* in his time.

3. They use faire pretences, and glo-

rious speeches, *Rom. 16. 18.* By good words and faire speeches they deceive the hearts of the simple; and *2 Pet. 2. 3.* with fained words, *παλαιοις λογοις*, forged, and plaistered speeches; they parget over the nakedness, and deformity of their opinions, sometimes representing them as the onely wayes of God: Sometimes representing themselves as the onely men of God: For,

1. They represent their opinions as the wayes of God; the secrets and Mysteries of Christ: but Saint *John* calls them, the profound depths of Satan, *Rev. 2. 24.* the *Collosians* were drawn into errors with such faire pretences, *Col. 2. 18.* with *23.* the whores cup is of gold, *Rev. 17. 4.* but the porion is of rank poison: Hence *Cyril* saith, that as strumpets paint their faces, and adorne their bodies to hide their filthinesse, and to ensnare with their neatness: So *Hereticks* shadow their destructive opinions with the beautiful vaile of godliness, and their errors with the flowers of truth.

2. They represent themselves and their followers as the most godly, holy, humble Saints, &c. the well affected party, &c. a strong argument to draw simple, and well-meaning people into an approbation of their opinions; but *Rev. 2.2.* there were some that called themselves Apostles, who upon trial were found liars, *1 Cor. 9.* and *2 Cor. 11.* the Ministers of Satan boasted that they were Apostles of Christ, that they would have no pay, but would preach freely, &c. Surely these wanted not many followers, but *Paul* assures us that they were deceitful workers, and their end would be according to their works. No age afforded Hereticks, whose ring-leaders have not pretended to extraordinary godliness. *Optatus* of the *Donatists* saith, that they covered themselves in sheeps clothing, and were not knowne till their fangs were felt.

4. They use vain-glorious boastings, proclaiming the excellency of their

knowledge, and abilities above others, as if with them wisdom began to live, and should die with them: the affecting of wisdom above what is written, *Col. 2. 18.* and a bold intrusion into things they have not seene, have caused many to fall from the truth to error; and *Corah, Dathan, and Abira* died not alone in their transgression, they were Princes, and leaders of others.

5. They use subtilty in concealing their opinions from all but their profelytes, to whom they discover them in part, and with a reserve of changing upon further enquiry, or more advantage: So *Basilides* concealed his opinions from such as were able to examine them, but made them known to his seduced followers, yet charging them to conceal them amongst themselves, that they should labour to know all things, all men, but that no man should knowe them, nor what they held.

2.

Secondly, it may be ascribed to their industry and diligence: These (with the *Pharisees*) will compass sea, and land to make one *Profelyte*. They Creep into houses to lead captive silly women: there is a strange activity in these men to spread their errours; nay in women

men also: the woman *Jesabel* taught, and seduced many. *Tertullian* tells us, that their women were audacious, even to admiration, they dared to preach, to dispute, &c. Satan having long since found the usefulness of that sex for seduction, uses their help upon all occasions. *Apelles* dispersed his *Heresie* by the help of a woman [*Philumene*]. *Montanus* his by *Maxilla*, and *Priscilla*, &c.

Thirdly, It may be ascribed to the persons that are seduced, who are exposed to seduction.

1. Through their Simplicity, Ignorance, and Ungroundedness: when the foundation is not well laid, the building cannot stand long. A people ungrounded in the principles of Religion become an easie prey to Seducers, being like *Children*, &c. *Eph. 4. 14.* *The simple believe every word, Prov. 4. 15.* *Silly women are led captive, that are ever learning, but come not to the knowledge of the truth. 2 Tim. 3. 6.* Seducers are furnished with subtilty to deceive, and people prepared through simplicity to be deceived.

2. Through Curiosity, men are not content with sound Doctrine, and old Truths: but *Athenian-like*, spend their
time

time to tell, and hear some new thing, *Act. 17. 21.* They have itching ears, and therefore heap to themselves teachers after their own lusts, &c. *2 Tim. 4. 3, 4.*

4.

Fourthly, It may be ascribed to Gods Providence, justly permitting it to be so. And that,

1. As a Punishment for Luke-warmness, and want of love to the truth: when the light is undervalued, darkness is sent in stead thereof. *The Gentiles that held the truth in unrighteousness, and delighted not to have God in their knowledge, God gave them over to a reprobate sense, Rom. 1. 28.* They became fooles; their foolish hearts were darkened. *Ahab hated Michaiah for speaking the truth, and therefore a lying spirit was sent into his Prophets to seduce him to his destruction, 2 Kin. 22.* So *Mich. 2. 7, 12.* *Prophecie not, say they, They shall not prophesie, saith the Lord, but if a man walk in the Spirit, and lie, he shall be a Prophet to this people.*

2. As a trial of those that are sound. *1 Cor. 11. 19.* *There must be Heresies amongst you, that the approved may be made manifest. If they had been of us, they would have continued with us. The house*

house founded on the rock, falls not. The rising of Heresie is a great trial. *Deut. 13. 1, 2. &c.* The Lord your God trieth you, saith Moses: and the prevailing of Heresie is a greater: Its hard to swim against the stream. If Peter dissemble, Barnabas is carried away with it.

Quest. How then may we prevent being ensnared by them.

Quest.

Ans. First, Cleave to your own Ministry, (if godly) and wait upon those whom God hath set over you. God gives us pastors for this end, that we should be no longer Children in knowledge, tossed to, and fro with every wind of Doctrine, *Eph. 4. 14.* God will bless, and make effectual his own Ordinance. Why should we wander abroad to seek, when we have food at home? Why should we withdraw our selves, seeing the mothers milk is most natural for the Infant? The sheep that wanders, is in most danger of the wolfe. Change of diet is not wholesome for the body, much less for the soul. Another man may have more gifts then thy Pastor, but he hath not more love to, nor care of thy soul, then he that must give an account of it. Children that

Ans.

that oft change their Masters, seldom prove good Scholars, nor they solid, and understanding Christians that oft change their Ministers. How doth this suit with the Apostles Precept? *Heb. 13.17. Obey them that have the rule over you, &c.*

2.

Secondly, *Try all things*: believe not every spirit; but try the spirits whether they be of God or no: for many false Prophets are come into the world, *1 Joh. 4.1. 1 Thes. 5.17.* Shall I (saith *Athanasius*) believe unreasonably? Shall I not search what is possible, or profitable, or comely, or pleasing to God, agreeable to nature, and consonant to the truth, &c. But many will not take the pains to do it: we (say they) hear such as are honest, and godly, &c. but will you not tell money after them, and weigh gold after them? And will you take their Doctrine upon trust without trial? Others pretend want of skill, they cannot do it. But the most silly Creature, from the instinct of nature, knows wholesome food from unwholesome, and art thou a man, a Christian, a Professor, and canst thou not distinguish between light, and darkness? To what purpose serves the anointing that

we have of God, 1 *John* 2.27, but to inform, and teach us about those that would seduce us? wariness is required in nothing so much as in matters of Religion, the rather because some errors are so like the truth that they can hardly be distinguished: bring them therefore to the touch-stone of the Scripture, and errors will be known from truth.

3.
Thirdly, Avoid the personal Converse with, and the congregational meetings of corrupt, and heretical persons. In times of infection we not only use Antidotes, but shun infected persons, and places. Hence *Rom.* 16. 17. *I beseech you (Brethren) mark those that cause divisions, and offences contrary to the Doctrine that you have received, and avoid them.* and 2 *John* 10, *Bid not such God speed, &c.* St. John would not be in the bath with *Cerintus* the Heretic. *Polycarp* abhorred conference with *Martian*, as the first born of the devil. *Antonius* detested communion with all such as had corrupted the faith, and divided the Church. Can a man touch pitch, and not be defiled? May not Satan seise upon thee, finding thee amongst his own, as he did upon that woman in the Theatre. He that would
not

not be drawn away by the workers of iniquity, *must hate the congregation of evil doers*, Psalm 26.4.

Mr. Cranfords *Mischief of Heresies*.

Quest.

Seeing the *Angel of the Church of Ephesus* is commended for that he could not bear with them which were evil, Rev 2.2. *who are those evil ones that must not be born?*

Ans^w.

Ans^w. We must distinguish of evill men.

1.

First, Some are private, and close offenders; others are publick and scandalous..

2.

Secondly, Some are weak, and scrupulous; others are obstinate and pertinacious.

3.

Thirdly, Some are evil-doers, and evil practisers only; others are evil Promoters and evil Plotters.

4.

Fourthly, Some are seduced, and misled, others are Seducers and Leaders into mischief.

5.

Fifthly, Some are curable, and willing to be reformed, others are incurable, and hate to be reformed.

Now such as are publick, and scandalous: such as are obstinate, and pertinacious; such as are evil-plotters, and evil-promoters; such as are Seducers, and

and Misleaders; such as are incurable, and hate to be reformed, these, and such like ought not to be born. As for the others which are private offenders, weak, and scrupulous, or seduced, they being willing to be reformed, in some cases (I say in some cases) Justice may bear with them.

Quest, What doth not bearing with them import?

Ans. First, *Not to bear*, is not to like, or consent to them.

Secondly, *Not to countenance*, or upho'd them.

Thirdly, *Not to allow*, or grant them a toleration.

Fourthly, *Not to hide*, or conceal them.

Fifthly, *Not to pity*, or compassionate them.

Affirmatively, *Not to bear*, is,

1. To admonish, and reprove them.

2. To oppose, and resist them.

3. To censure, and punish them.

4. To remove, and cast them out.

5. In some cases, to destroy, and cut them off, either by the sword of the Law, or by the Law of the sword. Thus we have it in the case of
Enti-

Quest.

Ans. I

2.

3.

4.

5.

Enticers to Idolatry. *Deut. 13.* If thy brother, &c. entice thee secretly, saying, Let us go, and serve other Gods, &c. thou shalt not consent to him, nor hearken to him, neither shalt thine eye pity him, neither shalt thou spare, or conceal him, but thou shalt surely kill him, i. e. after publick judgement: Thine hand shall be first upon him, &c. Thus David resolves, *Psal. 101. 8.* I will early destroy all the wicked of the land, &c. And Solomon directs as high. *Prov. 25. 4. 5.* Take away the dross from the silver, &c. Saint Paul reproves the Church of Corinth for holding Communion with the incestuous person, charges them to excommunicate him. *verse 13.* himself could not bear false brethren; *Gal. 2. 5.* To whom we gave place by subjection, no not for an hour. He wishes such were cut off, *Gal. 5. 12.*

Quest.

Quest. What reasons are there why such persons should be dealt with so severely?

Answ. I.

Answ. First, Such evill persons will not be long evill alone: unsound persons endanger the sound, as infected houses do the Neighbour-hood. *Nemo errat sibi ipsi, sed dementiam spargit in proximos:* No man erreth to himself alone,

alone, but disperſeth his madneſs amongſt others: therefore the Apoſtle compares ſuch to Leaven. 1 Cor. 5. 6. and exhorts Timothy to ſhun prophane, and vain bablings, i. e. prophane and vain bablers, For they will encrease to more ungodlineſs; and their words will eate, as a Gangrene, 2 Tim. 2. 16, 17. This is oft urged as a reaſon why the Jews ſhould not mingle with the Canaanites. Exod. 23. 32, 33. leſt they ſhould make them ſin againſt God: and when they did live with them, they ſerved their Idols, and were a ſnare unto them, Pſal. 106. 34, 35, 36. Thoſe opinions, and innovations which at firſt, are begun by a few, and are hiſt at by many, grow ſuddenly into credit with moſt, and in time invade all.

Secondly, If we bear with ſuch, though we could eſcape their infection, yet we ſhall fall under the guilt of their ſins. We ſin in others while we ſuffer them to ſin; we commit all the evil which is in our power to hinder, if we hinder it not. *Vitia aliorum ſi feras, facis tua.* We become guilty of other mens ſins by not ſtoping, and reſtraining them; as we ſee in the caſe of Eli, 1 Sam. 3. 13. He gave them fatherly adviſe, but he
I should

should have used his Authority. When God calls his people out of *Babylon*, this is added as a reason, *That ye be not partakers of her sins*, Rev. 18.4. which as it denotes danger of infection, so also danger of contracting guilt by not opposing, and protesting against the *Idolatry* practised, and *Heresies* there maintained.

3.

Thirdly, If either of these ways we partake of their sins, we shall also partake of their punishments: which is a further reason added for coming out of *Babylon*. Rev. 18. 4. *That ye receive not of her plagues*: There is no safety of being near them that are under the curse of God. Gen. 19. 17. Num. 16. 26. *Depart from the tents of these wicked men, touch nothing of their's, lest yee be consumed in all their sins*. Prov. 13. 20. *A companion of fools shall be destroyed*.

4.

Fourthly, If God doth not punish them with such wicked persons, he usually punisheth them by them: If they be not scourged with them, they usually become their scourges: especially when for their multitude, or for fear of them, we bear with them. God to confute our policies, makes them both

both our burden, and our trouble. Josh. 23. 11, 12, 13. If ye cleave to the remnant of those Nations, &c. the Lord will not drive them out, but they shall be a snare unto you, and scourges in your sides, and thorns in your eyes, untill you perish from off the land. Its better for us to take an example by the calamities which others have suffered for this sin, then to make one.

Fifthly, Not to bear with such evil ones is a mercy, not only to the good, but to the evil: you cannot be more cruel to them, then by sparing them. If Magistrates would be friends to such, they must not let them alone, but wound them. Its the greatest stroke, when God strikes not, *Isa. 1. 5. Hos. 5. 11.* Favours, and Compliance emboldens, and hardens sinners, whereas reproof, and punishments may possibly reform, & heal them. It was *Davids* wish, *Let the righteous smite me, &c. Psal. 141. 5.* There is no stop in sin; if they be let alone, they will grow worse, and when they are at worst, its worst for themselves. Is it not then a kindness to smite them? Its always a kindness offered, though often it be not a kindness not received. *Paul* is express in a Prophetick Threat,

2 Tim. 3. 16. *Evil men, and Seducers* (that is, evil men who are Seducers, or amongst all evil men, Seducers especially) *shall wax worse, and worse, deceiving, and being deceived*: they cozen others, and the Devil cozens them. But if these men will not receive this kindnesse of smiting to their amendment, it will be a kindnesse to smite them even unto death, if they deserve it. Seeing such, as through the patience of God, so through the patience of the Magistrate in bearing, and forbearing them, *do but treasure up wrath against the day of wrath, &c.* Rom. 2. 5.

Object.

Object. But, 1 Cor. 13. 6. *Love beareth all things?*

Answ. 1.

Answ. First, Love indeed is the Badge of Christs Disciples: It hath broad shoulders, and can bear much, yea, all things which consists with love, but sin doth not so: For love is the fulfilling of the Law: but sin is the transgressing of the Law. Love can bear any thing that concerns the fulfilling of the Law, Gal. 6. 2. but if any thing be a breaking of the Law, it cannot bear with that. It can bear wrongs, and injuries against it self, but it cannot bear wrongs, and injuries done to God. Secondly,

Secondly, Charity is not contrary to Justice : we may love the person, while we punish the offender : God punisheth where he loves. *Psalm 99. 8. Thou wast a God that forgavest them, though thou tookest vengeance on their inventions.* So a Magistrate may forgive where he takes vengeance.

2.

Thirdly, Christ is all love, as well as all lovely : He is but love incarnate, and his love is made the pattern of ours : *Walk in love, as Christ hath loved us, Eph. 5. 2.* Now Christ, though he came into the world to manifest his love to us by suffering, and dying for sinners, yet could he not bear with so much as any one sin of any one man, so as to countenance, or comply with it, much less to grant a tolleration to it. As full of love as he was, he would not bear with the *Scribes, and Pharisees* : He would not bear with *Buyers, and Sellers* in his Temple, but whipt them out. He would not bear with *Peter* himself in his folly, but rebukes him with, *Get thee behind me Satan, Mat. 16. 26.* Christ in love bore all our sins, but he will not bear with any : Let Magistrates not out-love their rule, and then bear as much evil as they can.

3.

4.

Fourthly, The love of our selves is the measure of our love to others: *Mat. 19. 19. Thou shalt love thy Neighbour as thy self:* But no man ought so to love himself as to bear with his own sins: Holy self-love casts the first stone at a mans own sin, therefore it cannot be love to others to bear them in evil: yea, indeed it is hatred in Gods account. *Lev. 19. 27. Thou shalt not hate thy brother in thy heart, but rebuke him, and not suffer sin upon him.*

Object.

Object. *But. Mat. 13. 30. Christ saith, Let both grow together untill the harvest.*

Answ. 1.

Answ. First, We may not argue from every particular in a Parable, but only from the general scope of it: Now the scope of the Parable is only this, to shew that good, and bad will be mixed together to the end of the world. It holds forth Gods good pleasure to us, to which we must submit, not a pattern, or rule by which we must walk, This is no warrant for us to let tares, and wheat to grow together, which are in our power to pluck up.

Secondly, Christ only forbids such a plucking up, as by which the wheat must be rooted up also, i. e. a total ex-

tir-

irruption. For should God in an instant destroy all the wicked, the bands of humane society would be dissolved; but we know that the plucking up of many sorts of wicked men, is a great advantage to the growth of them that are good. So then such acts of justice as will not hinder, but promote the growth of the wheat, are not at all forbidden in this Text.

Thirdly, Seeing the Command of God: the practise of all good Kings, Magistrates, Ministers, and people, in their several places, that are recorded in Scripture, are clear for this, *That evil persons, and Hereticks must not be born with,* as is before explained. This, or the like Texts may not be interpreted against them, but by them. One Scripture often expounds, but never contradicts another.

Thus you hear Mr. Caryls Judgement about tolleration in his Parliament Sermon, upon Rev. 2. 2, 3.

Quest. Upon what account may a man be judged to be a false Prophet, or a false Teacher?

Ans. He may be so denominated in a two-fold respect.

First, As he teacheth, and venteth

3.

Quest.

Ans.

I.

lies, and falshood, which is the most common acceptation of the Word.

2. Secondly, As he teacheth without a commission, or calling.

In the first notion he is a false Prophet that teaches lies, or delivers forth the *Divisions, and Deceits of his own heart*, which he covers over with, *Thus saith the Lord, Eze. 13. 6. Jer. 28. 2.* and so fathers his false dreams upon God, and his chiefest care is not to sting his hearers, but to feed his deluded followers with pleasing things, and rather to tickle them, to prick them: saying to *Ahab, Go up, and prosper, 2 Kin. 22. 12.* Or *God hath broken the yoke of Babylon, Jer. 28. 2.* And this Character God gives them, *Lam. 2. 14. They have not discovered thine iniquity to turn away thy captivity: and they think to cause my people to forget my name, Jer. 22. 27.* Hence it is that they are applauded, and spoken well of by all. *Luke 6. 26.* They will not mar their own markets by a sharp reproof. So false teachers are *lying Masters, speaking perverse things to draw Disciples after them, Act. 20. 30.* speaking lies in *Hypocrisie*, with they palliate over, with, *It is written*, or the name of the spirit, and therefore
are

are called *spirits of error*, 1 *Tim.* 4. 1. and we are forbidden to *believe ev ry spirit*, 1 *John* 4. 1. i.e. every Doctrine, though pretended to be from the spirit: they bait also their hook with sweet and pleasing baits: *They allure*, as with a bait *through the lusts of the flesh, and wantonness*, 2 *Pet.* 2. 18. and *they promise liberty*, verse 19. which are taking things, and therefore its no marvel, though they have many followers, *verse 2.*

In the second notion, he is a false Prophet, that *runs* indeed, but is not *sent*, *Jer.* 23. 22. *I have not sent these Prophets, yet they ran*; they say, *I have dreamed, I have dreamed*, *verie* 25. but they have no mission, and such an one is to be accounted a *false Prophet*: *sive vera predicet, sive falsa*; whether he preach true or false: These are *self-called*, so that we need not question what such teach, but by what warrant; **As Cyprian** answered one that enquired what Doctrine *Novatian* did teach; we need not (saith he) be carefull to know *quid ille docet, cum foris doceat*, what he teacheth, when he hath no warrant to teach. But of this under another head.

Quest.

Quest. *What may be considered about Heresies?*

Answ. 1.

Answ. First, That *Heresies* are damnable, 2 Pet. 2. 1. called *there Heresies of destruction*, by way of eminency; *Judas* is called the *son of destruction*, John 17. 12. and *Anti-christ*, the *man of sin, the son of destruction*, 2 Thes. 2. 3. because under Christs name he fights against him, and therefore shall fall under more eminent destruction: so *Hereticks* who profess Christs name, and yet deny him, or adulterate his truth for their own ends, and lusts, shall come under sorer damnation: *swift destruction*, 2 Pet. 2. 1. *their damnation sleepeth not*, verse 3. *They were of old ordained to this condemnation*, Jude 4. and this mark is set upon *Heresie*, that we may all hear, and fear, and do no such thing.

2.

Secondly, *Damnable Heresies* are brought in *privily*: these tares are sown while men sleep, in a close, and subtil way which men are not aware of, as Gal. 2. 4. *False brethren at unawares privily crept in*. And Jude 4. *Certain are crept in privily*, meaning *Heresie-Masters*. *Heresie* is modest at the first, and insinuates as the *Serpent* into *Eve*, by cunning

cunning fetches, and quæries, Gen. 3. 1. or by sweet phrases, ye shall not surely die, but shall be as Gods, &c. verse 4, 5. they make merchandize of you with fine forms of speech, 2 Pet. 2. 3. which words composed for the nonce. There is a misterie in this trade of corrupting mens minds from the simplicity that is in Christ, 2 Cor. 11. 2. Eph. 4. 14. They draw men, as Juglers do a piece of moneey with a fine invisible hair, and mix their dross with good silver, that it may pass for currant.

Quest. How manifold is Heresie?

Answ. Heresie is twofold; Simple, and Complicate.

Quest. What is simple Heresie?

Answ. Its an opinion or assertion holden, and maintained contrary to, and subersive of the faith by one that professeth the Christian Religion.

Quest. What is complicate Heresie?

Answ. Its that which is attended with Schisme, sedition, and blasphemy. For,

1. The Schismaticall Heretick upon his opinion, breaks off from the Communion of the Church, and runs out into separation, setting up his new light (as he calls it) in a new candlestick.

2. The

Quest.

Answ. 1.

Quest.

Answ.

Quest.

Answ.

2. The blasphemous *Heretick* strikes through the name of the great and glorious God, or his Truth, with despiteful reproaches, not fit to be named.

3. The seditious *Heretick* troubles the peace of the Church and State, as an Army is troubled by Mutineers.

4. The seducing *Heretick* enticeth to his bed all he can, and goes up and down to vent his poyson, to the infection of others, privily bringing in *damnable heresies*.

Quest.

Quest. *Whether may any of these be capitally punished by the Civil Magistrate?*

Ans. I.

Ans. First, the *Lutherans* generally do deny that simple *Heresie* is to be punished with death, and *Calvin* saith of *Servetus*, *vel sola modestia potuisset vitam redimere*, that he might have saved his life had he been but modest: and to such indeed we rather wish light than fire: Let the bloody *Papists* only have this brand of cruelty upon them, to confute errors by fire and fagot.

2.

Secondly, for blasphemous and seditious *Hereticks*, all the Protestant Churches do agree that they may be punished with death. Neither indeed
can

can Magistrates answer it to God to be so severe in punishing sedition, and treason, which is against their own name and dignity, and stand still, and look on with their hands in their pocket, whilst the name, honour, and truths of God are openly blasphemed, and traduced.

Thirdly, for the seducing *heretick*, he is to be prohibited, and restrained. Magistrates will shut up such as have plague-sores running upon them; not to punish them for having the sore, but to prevent the infection: when a mans house is on fire, they will command it to be pulled down to prevent burning the whole Town. One way to put out the fire in the Oven is to shut it up. Many *heresies*, and errors would die of themselves, if they had not free vent. False teachers (saith *Calvin*) *sunt Satanae lenones*, are the devils *Panders*. Would you suffer *Panders* to come into your houses to solicit the chastity of your wives, and children? Would you suffer Mountebanks to sell poison upon a stage to destroy the bodies of your Subjects? so you that are Christian Magistrates should not neglect the safety of the souls

3.

souls of those that live under your shadow. Damnable *heresies* can never be prevented, if false teachers may have liberty to bring them in, and vent them. *Thou hast them that hold the Doctrine of the Nicholaitans, Rev. 2. 15. Thou sufferest that Woman Jesabel, that calls herself a Prophetesse, to teach, and to seduce my people, was a sore charge laid by Christ against those Churches.*

Mr. Vines his Parl. Sermon, March 10, 1646.

Quest.

Quest. How will it appear that there is so much danger in tollerating Hereticks?

Answ. I.

Answ. First, In regard of the Church: Every one that is versed in Ecclesiastical Historie, cannot but know how notoriously destructive Heresies have been to the Church in every Century, robbing her, not only of her tender grapes, but of many choice, and learned members that might have been very serviceable to her, as Demas, Hymenæus, and Philetus, Phygellus, and Hermogines, Nicholas, Ebion, Cerinthus, Menander, Saturninus, &c. yea, what Commotions, and confusions have proceeded from them; witness that fiery contest of Alexandria between the Arians, and Orthodox;

thodox, where they fought together, and killed each other like swarms of Gnats in the air. How have they defiled the Churches purity with foul pollutions in Doctrine and manners? witness those *filthy dreamers*. Jude 8. *Who defiled the flesh, despised Dominions, &c.*

Secondly, In regard of the Commonwealth, damnable errors destroys its peace by tumultuous insurrections, and horrid out-rages; witness that terrible tempest raised by the *Donatists*, and *Circumcellions*, mentioned before. How have *Errors*, and *Heresies* overturned the very foundations of flourishing States? Some of them in their very natures having been so opposite to the being, or binding of love, and to the Authority of Magistrates, that where they have taken place, the sinews of States have been so miserably broken asunder under a pretense of liberty, that had not their extirpation been more speedy, they had certainly buried those people where they reigned in utter desolation. They tend also to the ruine of States, as they engage him who is the God of order, and truth, to be their **enemie: and to execute his vengeance**
upon

2.

upon them : sometimes by a more immediate hand, as *Antioch* a nursery of *Heresies*, was first defaced by Earth-quake, and after consumed with fire from Heaven. And *Nicomedia*, a place where the *Arians* were appointed to meet, was swallowed up of an Earth-quake, and often mediately by the sword of the Magistrate, whom God stirs up to take vengeance on his behalf, as we heard before in the examples of *Constantine*, *Theodosius*, &c.

3.

3ly. In regard of particular persons to whom they are no lesse pernicious whether ring-leaders, or such as have been perverted by them. Often it tends to the ruine of their bodies, whilst their erroneous opinions either make them by excess, and riot, to overthrow their health (as the *Libertines* of former and latter times : 2. *Pet.* 2. 10, 12, 13.) Or by too much austeritie to destroy their bodies, and bring them to Death. But if not so, yet God is often so far provoked, especially against the founders, and chiefe maintainers of *Heresies*, that where man hath neglected to doe it he hath taken the sword into his owne hand, and destroyed them by some signal

nal judgement or other. Thus *Arius* in the midst of his pomp, and pride, voided his Guts in a Common Jakes: *Nestorius* his tongue was eaten with wormes. *Cerinthus* was slaine by an house falling on his head. *Montanus* hanged himself. See many more the like examples in my *Mirror* p. 246. &c. But how ever their bodys speed, without doubt, they are dangerous, and destructive to their soules, be-nighting their mindes, 1 *Tim.* 5. 6. turning their light into darknesse, and leaving them to innumerable by-ways of ruine 2 *Tim.* 3. 8. they are men of corrupt mindes, reprobate concerning the faith. Heresies corrupt mens minds, destroy a good Conscience, pollute their lives, rob them of beauty, peace, piety, yea of all real, spirituall growth, and exclude from heaven, if not repented of, *Gal.* 5. 20, 21. 2. *Thess.* 2. 10, 11. 2 *Pet.* 2. 17. *Jude* 13.

Quest. What then is incumbent upon Magistrates to doe against them.

Quest.

Answ. First, they must not hearken to those which plead for, and seek a Tolleration of Heresies, or that would tye their hands from executing judgement upon Hereticall seducers, or from preventing the growth or extirpating of so

Answ. 1.

banefull, and pernicious a weed as *Heresie* is. Such would engage them in the guilt of foules : the ruine of Church and State: would have them lose their reputation, and leave their names a curse, and by-word to posterity.

2. Secondly they must not suffer the Church, for any by respect whatsoever, to be pestred with unsound or illiterate persons, who have not the *tongue of the learned*, *Isa. 50. 4.* are not wel taught to the *Kingdome of Heaven*, *Mat. 13. 52.* want *Judgement*, *Mich. 3. 8.* and are not able to divide the word aright, *1 Tim. 4. 16.*

3. Thirdly, they must take heed of scandalous maintenance. It is the way to breed a corrupt and scandalous Ministry, Like *Feroboams Priests* *1 Kin. 12. 31.* Or *Micha's ten shekels Levite*. *Jud. 17. 5. 10.*

4. Fourthly, they must encourage such as are Orthodox, and discountenance erroneous persons and opinions; cherish truths Champions, but discourage erroneous husters. Stop seducers mouths, but command the truth to be taught. By their punishments to let all the world know that they are sensible of Gods dishonor, and that they affect nothing more then

to do him service in so necessary a business.

Object. But would you have us punish them, when many of them are honest, and pious men?

Answ. First, 2 Tim. 3. 5. Many have a form of godliness, and yet deny the power of it. The wolf in the Fable, that he might the easier deceive, and make a prey of the sheep, put on a sheeps-skin, and did much mischief: the shepherd discovered the guile, and hangs him up in his disguise: His fellow-shepherds blame him for cruelty in hanging up a sheep: he to undeceive them, wishes them to open his skin, which when they had done, they found the fraud, and justified the fact: I need not make application.

Secondly, You will not allow the Plea, He is an honest, and godly man, in the abuse of Coin, Theft, Treason, &c. why then should it be of force in this greater, and more horrid mischief?

Quest. Seeing Heresies are so wasting, dangerous, and destructive, how come they to be so prevalent, and to infect so many?

Answ. First, Because of the quality, and condition of those that broach them; either they are persons of

Object.

Answ. 1.

22

Quest.

Answ. 1.

learning, and parts, as were *Valentinus*, *Socinus*, *Simachus*, &c. Or such as are of Repute for piety: They have a form of godliness, and in their words, and deportments are transformed into *Angels of light*, 2 Cor. II. 14. As were *Montanus*, *Novatus*, *Arius*, and the *Munster-Anabaptists* who at first, exceedingly prevailed by their discourses, which were of nothing but mortification, fasting, praying, &c. they pretended to more then ordinary piety, which made them to be indulged in some petty differences by those that were in Authority; pitied by the Reforming Ministers, and followed by many pious, but inconsiderate persons, who were so gulled by their specious shews, that they little dreamed of the mischief that some of their Ring-leaders aimed at. Or such as have been sufferers for Religion, whereby they have grown into esteem with well meaning pious people. Thus *David Georg*, at first was cast into prison, and bored through the tongue for speaking against *Popish Idolatry*, which made him highly esteemed amongst the godly, yet afterwards he became a most blasphemous *Heretick*, affirming that the Scriptures, even those
of

of the Apostles, were lame, childish and, ineffectual for the understanding of the things of God, that he was greater then Christ in the flesh, &c. and by reason of his former sufferings he drew many Disciples after him.

Secondly, Because of their manner in dispersing their *Errors*, they have their guiles, and Arts to insnare poor souls, *Eph. 4. 14.* They study the persons, and wait their opportunities to deceive, *Rom. 16. 18.* *They use fair speeches to beguile the hearts of the simple;* they profess Love, and Charity, to be eies to the blind, feet to the lame, guides to the erring, &c. and yet they are *ravening wolves*, *Mat. 7. 15.* They seek to gain credit, by laying open, and rebuking the faults of others, which they curiously pry into, and like flesh-flies, passing over what is sound, and right, light only upon what is sore, and putrid in them: They are vehement, bold, confident, and resolute, being men of seared consciences, and brazen faces, that cannot blush; like *Simon Magus*, they cry up themselves to be *some body*, yea, the *mighty power of God*, *Act. 8. 9, 10.* *They use swelling words of vanity*, *2 Pet. 2. 18.* whereby they gain upon the simple that

understand them not, and have their persons in admiration. They pretend to high Mysteries, being vainly puffed up in their fleshly minds, intruding themselves into things they understand not, Col. 2. 18. They blasphemously father their Errors on the Spirit of Truth, wracking, and wresting his Word to their purpose, 2 Pet. 3. 16. or if they cannot do that, then they boast that they have their direction from immediate Revelation, &c.

3.

Thirdly, Because of the matter which they broach, which perhaps is something new, and men naturally have itching ears, 2 Tim. 4. 3. and Athenian-like, are greedy of new things: they are weary of old truths, being they never saw their beauty, nor tasted their sweetness, which if they had, they could never have fledged; yet many times it is not so much new matter, as a new dress in hard, and unintelligible words, which Paul counsels Timothy to shun, 1 Tim. 6. 20. and hereby they conceal their meaning, lest if it come to light, it should appear what adulterate ware they obtrude upon the people for the truths of God.

4.

Fourthly, Because of the negligence

of those servants whom Christ hath im-
ployed about his Vineyard to take care
that the seed of Truth be sown, and
every plant of the envious mans plant-
ing be plucked up: and these are,

1. Ministers, who should preach fre-
quently, hold forth the whole truth
clearly, confute gain-sayers solidly. *Tit.*
1.9. If after one or two admonitions
they refuse to be gained, avoiding their
perverse Disputes, and company, and
warning others to beware of them,
2 Tim. 2. 16, 17. using gentleness to
them that are Seduced. *2 Tim. 2. 24.*
&c. proving if at any time God will
give them Repentance, &c.

2. Magistrates, who ought to sup-
press, and punish Heresies, and Hereticks;
as afore was shewed. But if the *foun-*
dations be removed, what can the righte-
ous do? *Psalms 11.3.* O how sad was it
with the Church, when *Arianism* had
invaded the Throne it self: for then
the people conforming to the Princes
Judgement, were easily infected with it:
Or, suppose Magistrates are not tainted
themselves, yet if they sleight differen-
ces in Religion, as *Festus* did the business
of *Paul*, *Act. 25. 19, 20.* Or if they
be afraid to displease, of a low spirit,

backward to enact, and execute according to the demerit of the Error, or *Herese*, how can it be expected that either the truth should be righted, or the madness of *Hereticks* repressed?

5.

Fifthly, Because peoples hearts like a prepared soil, are ready to intertain these damnable Errors: their minds are filled with darkness, and therefore they are unable to judge of the things of God; *For they are spiritually discerned, 1 Cor. 2. 14.* Neither is this only natural, but adventitious also, frequently, because their frozen hearts are void of the love of the truth. But in some are the beginnings of knowledge, yet do they hang too equally poised between Truth, and Error, being full of doubts, which makes them a prey to Seducers: they are very credulous, like *Solomons fool, Prov. 14. 25.* perhaps through sluggishness, being rather willing to take things on trust, then to take pains to try what conformity they hold with the truth. Sometimes they have corrupt consciences which must be bolstered, *Ezek. 13. 18, 20.* corrupt affections which must be humoured, *2 Tim. 4. 3.* and corrupt practises which must be concealed, which makes them

(like

(like the Elephant) to muddy the pure waters of Truth, that their uggliness may not appear, as the *Pharisees* did the Law by their foolish glosses, *Mat. 5. 21, &c. They love darkness more then light, because their works are evil, John 3. 19.* They make their lusts their Law, and therefore lie open to be seduced by such, who bait their hook with what is proportionable to those lusts in them, *2 Pet. 2. 18.*

Sixthly, Because the time, and season much conduceth to help forward this evil. Its a time of liberty wherein the reins of Government are laid too loosely upon the peoples neck. Nay, perhaps the garb, and fashion that is in most request, is *Heresie*, which finding patronage from persons of no mean rank, and power, no marvel though it spread apace, and flourish; weeds appears not till the Summers-Sun revive them. So errors, if they receive not some gleams of countenance from some in a superior orb, would soon wither, and quickly vanish.

6.

Mr. Tho. Hodges Parl. Sermon Mar. 10. 1646.

Quest. How will Errors, and Heresies, further appear to be so dangerous?

Quest

Ans^w. 1.

Ans^w. First, Because the Scripture doth flatly charge sin, and perniciousness, and damnation upon them. *Heresie* is made a *work of the flesh* that excludes men from the *kingdom of Heaven*, Gal. 5. 20, 21. Peter calls them *pernicious*, and *damnable*, that bring *swift destruction*: and saith of the Authors of them, that their damnation *slumbers not*, 2 Pet. 2. 1, 2, 3.

2.

Secondly, Let us consider unto what dangerous things *Heresies*, and *Errors* are compared in Scripture, by what dangerous Creatures, *Hereticks*, and false Teachers are expressed. As,

1. *Heresies* are compared to a *Gangrene*, or *Canker*, 2 Tim. 2. 17. which corrupts one part after another, till at length it eats out the very heart, and life. Sometimes to a *Shipwrack*, 1 Tim. 1. 19, 20. In what a miserable condition are passengers, when their ship is split under them? Christ calls them *Leaven*. Paul calls them a *bewitching*. Learned Writers call them a *Leprose*, *Poison*, *Fire*, a *Tempest*, a *flood*, &c.

2. *Hereticks* are sometimes stiled *Foxes*, Cant. 2. 15. *Dogs*, rending *Dogs*, Phil. 3. 2. *Wolves*, grievous *Wolves* which devour the flock, Act. 20. 29.

Sometimes in effect they are called *Mountebanks, Cheaters, and such as be- guile unstable souls.*

3. Christ and his Apostles give special charges, and caveats against them, which they would not have done, had they not been very dangerous. *Mar. 8. 15. Beware of the leaven of the Pharisees. Mat. 7. 15. Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many. Phil. 3. 2. Beware of dogs, &c. 2 Pet. 3. 17. Beware lest being led aside by the error of the wicked ye fall from your own stedfastness.*

3.

Thirdly, The danger of them is very great. *Heresies* are the greatest, and highest of dangers to the Church of Christ, worse then the sword, prison, exile, spoiling, torments, yea, and the cruellest death. For the Church alwayes gained by these, grew more in Purity, in Unity, in Zeal, and Courage: not so by *Heresies*: which are a flood cast out of the mouth of the *Serpent*, *Rev. 12. 15.* For,

1. They are a corrupting, and defiling flood, they defile the pure waters, spoil the ground, leave filth, and mud behind them; and coming out of the mouth
of

of the Serpent, they are poisonous waters; and there are four precious things; which *Heresies corrupt*, and defile.

1. Souls of men, which is the noblest, and choiest thing in man, of more value then all the world. *Damnable Heresies makes us deny the Lord that bought us, 2 Pet. 2. 1.*
2. The leading faculty of the soul. It casts poison into the spring. *Heresies corrupt the Judgement which moves all the other faculties of the soul. If the light which is in you be darkness, how great is that darkness? If the Judgement be infected, how dangerous is that infection? In how desperate a condition is the whole soul of such an one? If it recover not out of its Errors, it dies for it.*
3. The most active faculty of the soul: they defile, and corrupt the Conscience: Now this is amazingly dangerous. A wicked *Error* is blinding when it is in the Judgement only: but its binding also when it is in the Con-

Conscience ; For whatsoever engages Conscience, the same engageth all, and the utmost of our all. If Conscience be made a party against the Truth, now all that a man hath, all that he can do, will be made out against the truth too. Such an one (with *Paul*) will grow *mad*, and desperate against Christ. *Pauls* erroneous conscience made him consent to *Stevens* death ; yea, could he, in that condition, have met with Christ himself ; he would have done the like against him.

4. The Conversations of men.

Heretic is seldom, or never divided from impiety. Such make *Shipwrack* of a good conscience, 1 Tim. 1. 19. whom *Paul* calls *Dogs*, he calls also *Evil-workers*, Phil. 3. 2. and Tit. 1. 15, 16. speaking of some whose minds were defiled, he adds that they were *reprobate to every good work* : And Christ speaking of false Prophets, saith, *You may know them by their fruits*. The Doctrine of faith is a Do-
ctrine

ctrine of holiness ; and a Doctrine of lies, is a Doctrine of prophaness too. He that falls from truth to falsehood, will quickly fall from piety to wickedness. *Sleiden* in his story of the *Anabaptists*, writes, that *Errors* began in their Judgements, but ended with wicked practises. *Cyprian* writing of *Novatus*, saith, that he was one who itched after new notions, and was beyond measure covetous, intolerably proud: no man so prying, no man so treacherous : he would commend you to your face, and cut your throat behind your back: as false a person as lived ; a very firebrand ; and turned the world up side down that he might carry on his opinion, &c.

2. *Heresies* are a drowning, and overflowing flood : Now there are three things that *Heresies* overwhelm.

1. The glory of all glories ; the glorious name of God, the glorious name of Christ, the glorious name of the Holy Spirit, the glorious name of divine truths

Here-

Heresie turns the glory into a lie; It gives God, Christ, and the Holy Ghost the lye: Truth the lye, the Scripture the lye: and he that makes the word of God a Lyer, makes God himself a Lyer.

2. The Glory of Religion. Religion is darkened: It grows base, and beggerly when its patched with *Errors*. All Religion is by so much the more excellent, by how much the more of truth it hath, but when once its adulterated, and leavened with damnable *Errors*, now the silver is become dross; &c.

3. Not only the dignity, but the very vital entity of a Church. Truth is the soul of that body, and *Error* is the death of it. *Schism* doth much hurt: but false Doctrines more. *Schisms* doth rent the coat, but *Heresies* do rent the heart: those pluck up the fence, but these pluck down the building; those do scratch, but these do kill.

Thirdly,

3. Thirdly, *Heresies* are a suddenly rising flood: and herein lies the greatness of the danger unto a Church by *Heresies*, they are quickly conceived, and brought forth. Though truth gets on very slowly, because of the incapacity of mans Judgment for supernaturalls, because of that naturall opposition in man to the things of God, because of the subtile interposition of the Prince of darkenesse, who blindes the minds of men, *Lest the light of the Gospel should shine into them*, yet errors break out easily, and spread swiftly. There needs no preparation of the ground for nettles: If the seeds do but drop downe, you may soone have a full crop. How soone doth a litle leaven, *leaven the whole lump*. Paul wondered that the *Galatians* were so soone turned to another Gospel. Gal. 1.6. The good man slept but one night, and the field was sown all over with tares. How quickly did the world turne *Arian*? How suddenly did the *Anabaptists* indanger *Germany*.
4. Fourthly, *Heresies* are an encreasing, and swelling flood. False Doctrines at first, seem to be modest: they will be but scruples, and *quere's*: and then they become

become to be probabilities, and then to be tollerable conclusions, and then they rise to be unquestionable tenents: then first, to be made publick Articles; and then necessary to be held: and then the contrary not to be mantained, and held, nay to be disdained, and reproached; yea they do not only rise thus to be greater, and greater, but they multiply also, like circles in a pond: one *Heresie* begets another: a lesser begets a greater. If you consult *Historicall Antiquity*, its a wonder to behold the great flames that were kindled out of small sparks: what monstrous opinions have been built upon errors, which seemed but little at first, &c.

Fifthly, *Heresies* are more dangerous than any other floud by reason of their diverse qualities in them. Other flouds are quickly up, and quickly down: these are quickly up, but abate very slowly: they are like diseases, they come upon us flying, but goe from us creeping. For one *Heretick*, who hath been poysoned in his judicials; you may finde a thousand converted who have been only stained in their morals: *Heresie* is shored up by all the parts, arguments, shifts, and

5.

and learning of carnall reason: and its born up by an haughty, and proud spirit: & its so fallacious that when you come to handle it, its so rammed in with obstinatenesse, that its almost a miracle to work effectually upon an Heretick.

Quest.

Quest. Why, what dangerous errors, and Heresies are now divulged amongst us?

Answ.

Answ. Take a brief Catalogue of some of them.

1. that God is the Authour of sin, yea of the very sinfulness of the sinfull action.

2. That the Saints in this life are fully perfect: as omniscient as God.

3. That the fulnesse of the God-head doth dwell bodily in every Saint, in the same measure as it did in Christ, whilest he dwelt here on earth

4. Then when the fulnesse of the God-head shall be manifested in the Saints, they shall have more power then Christ had, and doe greater works then he did, & that then they shall have Divine honour.

5. One was complained of for saying that Christ was a Bastard.

6. Others, that themselves were *Iesus Christ the Messias.*

7. That Jesus Christ is not God essentially, but nominally.

8. That his humane nature was defiled with originall sin as well as ours.

9. That he is not of an holier nature then men.

10. That it is as possible for Jesus Christ to sin, as it is for a Child of God to sinne.

11. That there is no such thing as a *Trinity* of persons.

12. That the Scriptures are but a humane invention, a meer shadow, a false History, and ought not to be the foundation of any mans Faith, more then the *Apocrypha*, and other Books.

13. That the Scriptures of the Old Testament doe not bind us Christians, nor those of the New neither, any further then the spirit for the present reveales to us that such a place is the Word of God.

14. That God never loved one man more then another before the world; and that the Decrees are all conditionall.

15. That there is no Originall sin.

16. That the will of man is still free, even to supernaturals.

17. That the Saints may fall totally, and

finally from grace.

18. That Christ dyed alike for all; yea that the salvificall virtue of his death extends to all Reprobates as well as to the Elect : yea to the very Devills as well as unto men .

19. That Christ came into the world , not for satisfaction , but for publication; Not to procure for us , and unto us the love of God, but only to be a glorious publisher of the Gospell to us.

20. That God is not displeased at all, if his children doe sin : and that its no less then Blasphemy for a child of God to ask pardon for his sins.

21. That sanctification is a dirty and dungie qualification.

22. That the Doctrine of Repentance, is a soule-destroying Doctrine.

23. That fastings and humblings are Legall , and abominable.

24. That the soules of men are mortal.

25. That there is no heaven for the godly , nor hell for the ungodly.

26. That Civill Magistracy is *Antichristian* , and but a usurpation.

27. That the whole Ministry of the land , as to their ordination , and standing is *Antichristian*.

28. Tab

28. That its as lawfull to Baptize Dogs, and Cats, and Horses, as Infants of Believers.

29. That there is noe true Ministry &c. This day in the world: nor was since the generall *Apostacy*, which (they say) began at the Death of the last Apostle.

30. That there will be none til some Apostles be raised up and sent, and when those Apostles come, then there will be true Evangelists also, and Pastors, and not till then.

Quest. *What must Magistrates doe in such cases as these?*

Quest.

Ans^w. They must doe their uttermost to restraine, and repress them. It was a scornfull speech of *Tiberius*, that the Gods alone must remedy the injuries offered unto them. O no, Magistrates are made keepers of both Tables: Are designed to be nursing Fathers: they receive the sword to be a terror to the evil; Learned and pious *Amesius* handling the question, whether *Hereticks* are to be punished by the civill Magistrate? Answers, that it is his place, and duty, to repress and restraine them, and if they be noxious, and turbulent, & if they be manifestly blasphemous, and pertinacious, they

Ans^w.

may (saith he) be punished with death as *Lev. 24. 15, 16.*

Now that which is required of our Magistrates at this time is?

1. First, A peremptory abhorring, and crushing that abominable *maxime viz: a Catholicke liberty, and tolleration of all opinions*: If men may be suffered to step from one Religion to another, they will loone fall from all Religion to none.

2. Secondly, A publick declaration against all *Heresies, and Blasphemies* known to be spoken and printed. When *Ostrodinus, and Vaidovius* declared their *Sociarian Heterodoxies* in the *Low Countries*, the *States Generall* banished those seducers, and burnt their Books.

3. Thirdly, Making some standing Lawes against such oppinions as can be proved to be *Hereticall, and Blasthemous*.

4. Fourthly, A setting up of *Church Discipline* in its full power, that so it may reach these *Heresies* and *Blasphemies*. Were this done, you should not have an *Heresie, or Blasthemie*, shew its head, but there would be a timely discovery of it, and a spirituall remedy to recover erring persons, & to prevent their further growth.

5. Fifthly An encouraging, and heart-
ning

ning the godly Orthodox, and painfull Ministers of the Gospell in their assertings, and vindicating the truths of Christ, and in their oppugning of wicked, dangerous, and damnable opinions. Not suffering them to be abused for opposing the adversaries of the truth. Why should the shepherd be discouraged, because he keeps off Wolves from the sheep?

Sixthly, Using their Authority in a timely causing to be sent forth more faithfull, and able Ministers, such as are thorowly tried, & approved to be found in the faith, and skilful to convince gain-sayers and seducers.

Seventhly, Using their Coercive power with such Methods, and proportions as the reall safety of truth, and soules doth require, and the repression of dangerous errors doth need. Not under the pretence of sanctity, to favour the growth of Heresie.

Quest. What must private Christians doe to prevent infection in these times.

Answ. First, be not light, or proud Christians. Errors are most apt to breed in a proud braine, and a gracelesse heart. Proud, and Blasphemers are joined toge-

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Quest.

Answ. I.

ther, 2 Tim. 3. 2. Its the proud man that consents not to the *wholesome words of Christ, but dotes about questions,* 1 Tim. 6. 3, 4.

2. Secondly, Be not loose Christians. If ungodliness be in the heart, error will easily get into the head. A loose heart can best comply with loose principles.

3. Thirdly, Be not weak Christians. He whose faith is implicit, and leaning on man, doth often trust out his Judgment, and soul. The weaker light you have of truth, the more easily may you be cheated with error instead of truth.

4. Fourthly, Be not low Christians. A wordly heart is a very low heart. It will be bought and sold upon every turn to serve its own turn. If thou beest the servant of truth for gain, thou wilt be a slave to error for more gain.

5. Fifthly, Be not rotten, and hypocritical Christians: *Such are given up to believe lyes, who receive not the truth in the love of it.* Its just with God that such should fall into real error, whose hearts did never love real truth. The deceitfull heart proves at lenth a deceived heart.

6. Sixthly, Be not tottering, and unstable

stable Christians. *Halt not between two opinions.* He whose mind is but indifferent about a truth, is more then half on his way to *Error*.

Seventhly, Be not venturous, and soul-tempting Christians. *Julian* sipt in his *Apostacy* by going to hear *Libanus*. Satan is ready enough to tempt you, be not forward to tempt him. *Eve* lost all by hearing one Sermon from the mouth of the Serpent. That man that will expose himself to hear new truths, doth oft come back with old *Errors* newly dressed.

Mr. *Obad. Sedgwick's* Parl. Sermon, Jan. 27. 1646.

Dr. *Amias* in his *Cases of Conscience* propounds these Questions.

Quest. *Whether are Anabaptists to be accounted Hereticks?*

Ans. They are not properly to be accounted *Hereticks* which only deny *Infant-Baptism*; yet is this such an *Error* as is not to be tollerated in the Church. But those of them which deny original sin, and the humane nature of *Christ* born of the blessed *Virgin*, &c. are *Hereticks*.

Quest. *Whether are the Arminians Hereticks?*

Ans.

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Quest.

Ans.

Quest.

Answ.

Answ. The opinions of the *Arminians*, as they are received, and held by the common people, are not properly *Heresies*, though they are grievous *Errors* tending to *Heresie*: but as they are defended by some of them, so they are the *Pelagian Heresie*, because they deny the efficacious operation of internal grace to be necessary to Conversion, and begetting faith in us.

Quest.

Quest. Whether are the Lutherans *Hereticks*?

Answ.

Answ. Such amongst them as pertinaciously hold the *Ubiquity of Christs humane nature*, cannot be excused from *Heresie*, because that opinion doth directly overthrow the humane nature of Christ: But because many amongst them do disown that opinion, and others of them defend it, rather in the heat of contention, then because they believe it to be so, therefore they are rather to be accused for stupidity, or madness, or *Schism*, then for *Heresie*.

Quest.

Quest. Whether are *Hereticks* to be punished by the civil *Magistrate*?

Answ. I.

Answ. First, Its an undoubted truth, that *Hereticks* are to be suppressed by all godly persons according to their calling, and that power which they have received

received from God, and the reason is, because all the godly are called to the Christian Warfare, that in their several stations they should oppose themselves to the kingdom of Darknes.

Secondly, The place, and office of a Magistrate is, that he should, as there is need, suppress all wicked disturbers of the peace of Church, or State, by his Authority, *and the sword, which he bears not in vain*, Rom. 13.4. 1 Tim. 2..2.

2.

Thirdly, *Hereticks* therefore that are manifest, and publick disturbers of the peace, ought to be restrained by the publick Authority of the Magistrate.

3.

Fourthly, Such of them as proceed to Blasphemy, and are pertinacious, and obstinate therein, may be cut off by death, according to that Law, *Lev. 24.*

4.

15, 15. He that curseth his God, or he that blasphemeth the name of the Lord, shall surely be put to death, &c. For though this doth not bind Christians as it was a Law given to the *Jews*, yet as it was the Command of God himself, it serves for direction to Christians what to do in the like cases. When therefore the glory of God, and the Well-fare of the Church do require that such exemplary punishments should be inflicted, the

Magi-

Magistrates may, ye ought to make use of this, when other means will not prevail to amend them. *Ameſii Caſ.*

Conſc.l.4.c.4.

Queſt.

Queſt. Why are Hereticks, and false Teachers called the tail? Iſa.9.15.

Anſw. I.

Anſw. Firſt, For baſeneis, and contempt. Let them pride themſelves never ſo much in their wit, learning, and others admiration of them, yet God accounts them baſe.

2.

Secondly, For their baſe flattery, and playing the Paraſites, fawning on Princes, and Patrons, as dogs do on their Maſters for a bone, or cruſt.

3.

Thirdly, For their inconstancy, as Dogs move their tails eaſily every way: ſo they in their Doctrine, and Converſation are here, and there, and buzzing every where for advantage.

4.

Fourthly, Eſpecially for their poiſonfull, and hurtfull diſpoſition, and effects. For as Serpents hide their venom in their tails, by which they do much hurt, and miſchief: ſo false-Teachers by their Eloquence, Sophiſtry, and baſe ſhifts hide the poiſon of their false Doctrines, whereby they infect, and corrupt the Church of God. Hence

faſſe

False-Doctrine is compared to Cockatrice eggs, Isa. 59. 5. which if eaten, cause present death. Such Doctrines are pernicious *Authoribus*, to the inventers of them, and *Auditoribus* to the hearers, and receivers of them.

Quest. *What is Mr. Jer. Burroughs his Judgement about Tolleration?*

Ans. His Judgement is, that nothing makes more stir amongst us this day then this principle of absolute liberty in matters of Religion. The wantonness (saith he) of mens spirits, their extream boldness about the matters of God, and Christ, is such as should cause our hearts to tremble. Such horrid Blasphemous opinions are amongst us, owned, and professed with so much impudence, that our Duty to God, our love to, and care of the preservation of Religion, calls every consciencious person to set himself against such a false, sinful, and dangerous Principle as this is.

Quest. *Why? what is the danger of this principle?*

Ans. First, its an abhorring thing to any mans heart in the world, that men should suffer that God to be blasphemed whom they honour; and that nothing

Quest.

Ans.

Quest.

Ans. I

nothing should be done for their restraint, but ask them, *why they do so,* and to perswade them to doe otherwise.

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Secondly, its against the light of Scripture, Deut. 13. 16. *If thy brother, or thy sonne, or thy daughter, &c. shall secretly entice thee saying, Let us go and serve other gods, &c. Thou shalt not consent nor hearken to him, nor pity, nor spare, nor conceale him, but thou shalt surely kill him. &c.*

Object.

Obj. *This is the Old Testament, and we finde no such thing in the Gospell?*

Answ.

Answ. We finde the same thing, and almo^t in the same words, used in a Prophecie of the times of the Gospel, Zach. 13. 3. In the latter end of the 12. chap. its prophesied that those which pierced Christ should look upon him and mourn, &c. and then ch. 13. 1. *There shall now a fountaine be opened for sin and for uncleannesse; and ver. 3. It shall come to pass that he that takes upon him to prophesie, his Father, and mother that beget 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 beget him*

him shall thrust him thorow when he prophesieth, the meaning is, that though they begat him, yet they should be the means to bring him to condigne punishment, even to the taking away of his life.

Thirdly, by this principle, the reins are let loose to all kindes of wantonness and spirits of opposition in matters of Religion; and then the pride of mens hearts will carry them forth to infinite jarrings and divisions.

Obj. *But Christ hath left spiritual means to prevent this?*

Answ. Christs spiritual meanes are to work in a spiritual way upon the heart to change it, and then upon the outward man: But whilest Christs means are thus working, externall means may keepe evil from breaking forth in the outward man. Christ hath not left the outward man to do what it will, till spiritual means work upon the heart, especially considering that if you grant this liberty, men may choose whether any of those spiritual means should at all come at them.

Object. *But Magistrates have nothing to do in matters of Religion.*

Answ. Its granted that a Magistrate

3.

Object

Answ.

Object.

Answ.

is not an Officer of Christ in his Mediatorial Kingdom: For Christs Government is two-fold.

I.

First, As he is God equal with the Father, and together with the Father ruling Heaven, and Earth.

Secondly, As he is God, and Man, Mediator in a peculiar Kingdom of his that he hath by way of dispensation from the Father. Now the Magistrate is an Officer of God the Father, and Son in the general government of the world: but not an Officer of Christ, in his Mediatorial Kingdom.

Quest.

Quest. But doth not this then exclude him from exercising any power in matters of Religion?

Answ.

Answ. No, For God in the exercise of his Power in Governing the world, hath a special aim at promoting the Kingdom of Christ the Mediator, therefore Magistrates exercising this power of God, ought to aim at the same ends that God himself aims at in the exercise of his own Power, i.e. to be usefull to Christs Government in his Church, and for the good of his Church. God from the beginning of the world aimed at the setting of his Son to be King upon his holy hill, at the promoting of the Glory of him

him who is God-man: And if Magistrates make not use of their Power to this end, he will require it at their hands.

Quest. Its granted that Magistrates under the Old Testament had power: but they in the exercise of such power were Types of the Kingly Power of Christ.

Quest.

Answ. Were there nothing but meer examples, and Laws from the Old Testament to confute this general tolleration, they would hardly be cogent, and binding, only so far as there is equity in them, and so the *Judicials* bind now as well as they did then: But,

Answ.

There is common Reason, and Equity from one civil Ordinance to prove another, though it be conversant about spiritual things: For,

1. Its the Dictate of nature that Magistrates should have some power in matters of Religion: all people have ever thought it equal. The Heathens would never suffer their Gods to be blasphemed, but punished such as were guilty thereof by their Magistrates.

2. Sure there is a common equity; for there is a necessity for it as well now as then: In natural, and civil things its

a good Argument, there is need of such an help, therefore we should seek to have it.

Quest.

Quest. How will it appear that there is need of it.

Answ.

Answ. Because we were in a most miserable condition if we had no external civil power to restrain from blasphemies, and Seducements: then the condition of the *Jews* was far more happy then ours. For if any of theirs blasphemed God, and sought to seduce any from him, they were to put him to death: But now if such do seduce our nearest, and dearest relations into such ways, as we judge will turn to the everlasting damnation of their souls, yet we must only desire them to forbear, admonish, or reprove them, but restrain them we may not. If our deliverance from the Pedagogy of the Law hath brought us into this condition, our burden is herein greater then any that the Law hath laid upon our Forefathers. Hath Christ delivered us from one burden to lay a greater upon us? Must we now stand, and see those which are dearest to us, drawn away into damnable wayes, and stand, and look on, but no way help them? surely then

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our condition is very sad : and have we not cause to say, *Lord, let any burden of the Ceremonial Law be laid upon us rather then this?* If mad-men were running up and down the streets with knives, and swords in their hands, and we might only speak to them, but not restrain them, what a mischievous thing were this ? The case is the same, when those who are mad with damnable *Heresies* may run from place to place, and draw all they can from the truth , and we may only admonish them : surely God hath not put his Children into so sad a condition, but hath provided better for them.

Thirdly, We find it recorded in Scripture , that heathen Magistrates which had only the light of nature to walk by ; yet interressing themselves in matters of Religion ; and the Holy Ghost relates it as matter of commendations in them. As *Ezra 7.26. Artaxerxes* interposes his power in matters of Religion, and *Ezra* blesses God for it. So *Nebuchadnezzar, Dan.3.29. I make a decree, that whosoever speaks against the God of Shadrach, &c. shall be cut in pieces, and his house be made a Dung-hill, &c.* This is recorded as a

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work of the Kings Repentance. So, *Jona* 3. The King of *Nimiveh* proclaims a Fast, and commands all to observe it.

Quest.

But doth not the holy Ghost justify this power of the Magistrate in the times of the Gospel?

Answ.

Yea; and that,

1.

First, In the Prophecies of the times of the Gospel: for Prophecies: the afore-named place; *Zach.* 13. 3. cannot be put off: and *Isa.* 49. 23. Kings shall be thy nursing Fathers, &c. But their Protection of the civil peace cannot be sufficient to give them the title of Nursing fathers. So *Isa.* 60. 10. The sons of the strangers shall build up thy walls, and their Kings shall minister unto thee, to wit, by their power. So *Rev.* 21. 24. The Kings of the earth shall bring their glory, and honor to the Church: and surely this is more then meerly to protect their outward peace.

2.

Secondly, In the New Testament. *Rom.* 13. 4. He is thy Minister for thy good. And *1 Pet.* 2. 13, 14. Magistrates are sent for the punishment of evil-doers, &c. Now therefore why should we distinguish where the Scripture doth not. *Non distinguendum ubi Scriptura non distinguit.*

Object.

Object. But the nature of the thing requires that it be restrained to those things that belong to his cognizance.

Answer. Its true, the Magistrate cannot command every good thing, nor punish every evil. The abstruse controversies in Religion come not under his cognizance, as a Magistrate: only he is to punish such things as are against the rules of Justice, and Equity, and the common light of Christianity.

Object. But those forenamed Scriptures speaking of civil Magistrates, speak only of their power in civil things?

Answer. The Magistrate is called civil, because the power that he executes is *Civil*. He cannot do the works of a Church-Officer, as to administer the Sacraments, preach, &c. by all the power he hath: but this hinders not the use of his Civil power, and the doing of external acts upon the outward man, which are subservient to a spiritual good. Though he cannot work in a spiritual way upon mans soul by his power, yet he may by the exercise of it upon the outward man, restrain it from the external act of evil, or bring it to an external good. For what Commandment soever requires any duty,

Object.

Answer.

Object.

Answer.

requires us to make use of all helps that may further the performance of it; and if there be civil, natural, or spiritual helps, we are bound to make use of all.

Object. Its granted that *Magistracy* is Gods Ordinance for our civil good, by those Texts of Scripture; but how will it appear that he intended it for our spiritual good?

Answer. What naturalness there is in any thing, it hath it from God: For Nature is Gods work: So then if there be a Naturalness in it, to work upon the outward man for the furtherance of its spiritual good, this is from God.

Quest. How can natural, and external things be helps to things spiritual, and divine?

Answer. Reason, yea, sense tells us, that the taking away of external hinderances, and the putting men upon the external use of divers things, may keep from much evil, and further much spiritual good. Seeing therefore that the New Testament sets out the power of Magistrates, and requires submission to them in general terms; we may thence conclude, that the Lord intended to leave Christians for their subjection

on to Magistrates, to the light of nature, and to the equity of the general rules which were in the Scripture aforetime: so that we may boldly say to God himself, *Lord, We found in thy Word that once thou didst make use of the power of the Magistrate in matters of Religion, and its no where forbidden in the new Testament, nay its there said, that they are appointed for our good, and to be a terror to evil workers, whence we gathered that it was thy will that we should submit to them according to those general rules. We found also that it was thy mind that we should make use of all natural helps for our spiritual advantage, and we found in thy Word that thou didst allow the Exercise of the Magistrates power in matters of Religion even to those that had but the light of nature to guide them: and seeing the use reached only to the outward man, we did not see it necessary to have a special institution for it, & therefore we made use of it; and without question God will accept of this plea. Consider also further.*

First, That when the Apostles were convented before Magistrates about matters of Religion, they never pleaded, *You have no power in things of this*

nature: they belong only to Christ, who is our King, and to the Government he hath set in his Church: but they only pleaded the justness of their cause, and that which they preached was the truth of God, and that they did it in obedience to him.

2. If all men are bound to improve all their gifts, and talents for the propagation of the Gospel: then the Magistrate that hath more power than others, must improve that likewise, not only by countenancing the truth, but by all other means according to the Dictates of reason, not forbidden by Scripture.

Object.

Object. But Conscience is a tender thing, and therefore must not be meddled with?

Answer.

Answer. For all this the devil must not be let alone when he gets into mens consciences. God hath appointed no City of refuge for him. If he be got into the Conscience, he must be fetched from thence, as Joab was from the horns of the Altar, or fallen upon there.

Quest.

Quest. What then may be done to a man in such a case?

Answer, I.

Answer. First, A man that pleades Conscience, may be required to give an account

account of his conscience, and the grounds upon which he goes. Its against the light of nature for men that live in a society that they should do such things whereof they need give no account to any whatsoever.

Secondly, Enquire, whether the devil indeed be in the conscience: it may be he is in some other room in the soul, only he pretends to this as to his sanctuary. If he should be found in a mans will, he thinks he should be hunted thence with violence: but he hopes men will deal more tenderly with conscience, and will let him alone there.

2.

Quest. But how shall we know whether the devil be in the conscience, yea, or no?

Quest.

Ans. First, If you see a mans private Interest is much engaged in what he pretends Conscience for, you may then justly suspect him.

Ans. I.

Secondly, If in other things it appears that the man is not much under the command of conscience, but he can take liberty as he pleaseth, you may justly suspect him.

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Thirdly, When the account a man gives, cannot in a rational way be judged such as should probably mislead him

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so grossly; as is apparent he is misled.

Fourthly, If a man be proud, and turbulent in his carriage, then the devil is rather in the will than in the conscience: when a man by reason of his conscience differs from his brethren, he should carry himself with all humility, and meekness, and self-denial in all other things that thereby he may manifest, that its not from wilfulness, but meerly from tenderness of conscience that he cannot do as others do.

5.

Fifthly, If a man be not willing to use means for the informing of his conscience, no not of those means which are not against his own principles, but goes on peremptorily, and stoutly.

6.

Sixthly, When a man by reason, or Scripture is so put to it, that he must either renounce his *Error*, or fly from some of his own principles; he will rather deny his principles than yield himself convinced of his *Error*: This is such an one as the man spoken of. *Tit. 3. 11.* that is *self-condemned*; and therefore ought to be rejected.

Quest.

But what may be done to such as persist in an Error under the pretence of conscience.

Answ. i.

Answ. First, After other means used,

used, if he persist in such an *Error* as cannot stand with the Power of godliness, notwithstanding his conscience he is to be cast out of the society of the Saints.

Secondly, If his Error with the profession of it, be dangerous to the state, and he cannot be reclaimed, he may be cut of from it also, notwithstanding his plea of Conscience.

Thirdly, Pretence of conscience cannot excuse a man in matters of apparent injustice done to another, either in his state, or goods.

Fourthly, A man may bring himself both under the *Civil*, and *Ecclesiastical* sword, not only for sins injurious to our brother, but for sins against God, as Blasphemy, gross Idolatry, &c. Yea, the heathens cannot by violence be compelled to profess the Christian Religion, yet notwithstanding any plea of conscience they may be restrained, and that by violence from blaspheming Christ, the Scriptures, or doing acts of any open dishonour to them.

Fifthly, Notwithstanding any mans conscience, he may be kept from seduceing, and endangering the salvation of others. The light of nature teaches us,

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us, that such may be cut off as strengthen others in soul-damning principles.

6.

Sixthly, In some cases, a private man himselfe may use violence to restraine men from evill. If a man should come to seduce my wife, or child in a matter which I know would endanger their souls, if I could have no help by the Magistrate, I may, if I have power keep him off. Now what I may do by my owne strength, I may call in the help of the Magistrate to do for me, when there is a Magistrate, and he is bound to use his Authority therein.

Quest.

Quest. But what if errors be of less moment, can there be nothing done to men to restraine them from such?

Answ.

Answ. Yea, such may be troubled for such ways of evill that their Consciences put them upon so far as to take off the wantonness of their spirits, & their neglect of means. In times of Liberty there is a great wantonness upon mens spirits: they are equally ballanced to receive truth or error: and every little thing casts the ballance, as interest in a friend, esteem from such men of repute, &c. Now to help against such tentations, if an erro-

neous person shall see that there is something to be suffered in that way, it may be a meanes to restraine him from embracing it.

Quest. Suppose a man be not wanton, but serious, and neglects no meanes to inform his Conscience, and yet he cannot yeild, what may be done to such a man?

Answ. He should be dealt with in much tenderesse and love, yet in such things as by his weakness he makes himselfes less serviceable to the Commonwealth, or Church, then other men, he may be denyed some benefits, and priviledges which are granted unto others.

Quest. But by fomenting Divisions, those which are in authority may rule the people best? the divisions of the times are their advantages, and their ends are best served when Church and State are most divided.

Answ. But let men that for such ends love division, consider that,

1. To maintaine that which is evil.

2. To aime at their owne ends, not regarding what publick mischiefes follow, so their private advantages might be served.

3. Not

Quest.

Answ.

Quest.

Answ.

3. Not caring what the divisions are, if so be their turne may be served, this is abominable, and cursed is that man that wishes for, or rejoyceth in, or seeks the continuance of divisions for such base ends: yea, he is not worthy to breath in so good an air as *Englands* is, that would not willingly lay down his life to cure the present divisions that are amongst us. Just it were that such a man should be separated to evil, and that his name should be blotted out from under Heaven.

Mr. Burroughes his Irenicum.

Quest.

Quest. How else may the wickedness of a tolleration of Heresies, Blasphemies, &c. be made out?

Ans. 1.

Ans. First, The Scriptures of the Old and New Testament do oft command us to ask for, follow after, and to walk in that one good way, and to contend earnestly for that one Faith, to hold fast the truth, &c. and reproves, and condemns turning aside to any false way, or halting between two, or more Religions, or Worships, So 1 King 18.21. 2 Kin. 17.33,41. Zeph. 1.5.

2.

Secondly, God fore-tels, and promises, especially in the days of the Gospel to give one heart, and one way to his people:

ple : and that as there is but one Lord, so his name shall be one, and that all shall call upon, and serve him with one consent, Jer. 32. 39. Ezek. 11. 19. Zac. 14. 9. And there are many exhortations to Christians to be of one mind, and that there be no Schisms amongst them, &c. 2 Cor. 13. 11. Phil. 2. 2. & 4. 2. 1 Cor. 1. 10. Eph. 4. 3. therefore the toleration of all, or many ways is contrary hereunto.

Thirdly, A tolleration of false ways fights directly against many places of Scripture, as 2 Cor. 13. 8. *We can do nothing against the truth, but for the truth,* Pro. 23. 23. *Buy the truth, and sell it not. So, Be valiant for the truth: Strive for the faith of the Gospel. They that keep the Law contend with the wicked.* Paul would not give place to false brethren, no not for an hour : and many other places named before.

Fourthly, The sum of the Scripture is faith, and a good life, and the end of all Estates both Political, Ecclesiastical, and Oeconomical are to maintain, and continue these. But a general tolleration is against all these, in that it allows a liberty of denying the Scriptures to be the Word of God, and sets

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3.

4.

up the conscience above the Scriptures: making every mans conscience, even the polluted, and seared conscience the rule of faith, and holiness, before the pure, and unerring Word of God: whilst they cry out, *Men must go according to their consciences*; but never speak of going according to the Word of God.

5. Fifthly, What God in his Word commands, or forbids single persons for themselves, and their own practise, he commands, or forbids the same, not only for themselves, but to them, for all under their command, and they must see to it to use their power, Authority, and interest to cause all under them to do so likewise, and not to suffer them to go on in any false ways, as these Texts amongst many others prove, *Gen. 18. 19. Exod. 20. 28. Deut. 6. 4, 5, 6, 7. Eph. 6. 4.*

6. Sixthly, The Patriarchs, godly Judges, & Kings, and other good Magistrates did make use of their Authority to suppress false Doctrine, false Worship, false Prophets, and Seducers, and to bring those under them to the true Worship, and fear of God, as *Abraham, Jacob, Moses, Joshua, Gideon, Jehosaphat, Asa, Hezekiah, Josiah, Nehemiah.* &c.

Seventhly,

Seventhly, Yea, They did not only do it; but therein did their duty, as is clear from the approbations, special Testimonies, Promises, Rewards, and Blessings given by God of them, made to them, and bestowed upon them by God for so doing. Its said, that therein they did that *which was right in the sight of God*, 2Chr. 14. 2, 3, 4. and many other places.

7.

Eighthly, such Magistrates as were dear to God, yet if out of carnal respects to Wives, Children, or other Interests, they tollerated Idolatry, and other evils, and used not their power to restrain, and punish them, have been sharply reprov'd, and severely punished by God for it, as *Solomon*, 1 King. 11. 4, &c. *Eli*, &c.

8.

Object. But Idolatry, and Idolaters were the adequate Object of the coercive power of the Kings of Judah, and that Idolatry not meant of those that worshiped the true God in a false manner, but of such as left the God of Israel to worship false gods, and those neither, simply as such, but as seducing others; but this power extended not to Hereticks, Schismaticks, &c. though there were amongst them Pharisees, Saduces, Herodians, &c.

Object.

Ans. First, Idolaters, and Idolatry

Ans. 1

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only

only were not the adequate object of the Magistrates coercive power, but generally the matter of the Covenant, the whole worship, and truth of God: For *Josiah, Hezekiah, Aſa, and Jehoaſaphat*, ſuppreſſed other evils beſides Idolatry, as Wil-worſhip, things abuted to Idolatry, and prophanation of the Sabbaths, marrying of ſtrange wives, &c. as appears, *2 Chron. 34. 31, &c. 2 Kin. 23. 8, 9.* with *2 Chron. 14. 3, 5. & 15. 17. & 33. 17. Neh. 13. 7, 8, 15, 16, 17, 28, 30. Ezra 10. 3, 5. 2 Kings 23. 24, 25.*

2.

Secondly, The Idolatry which theſe godly Kings puniſhed, and reformed, was as well the worſhiping of the true God after a falſe manner, as the worſhiping of falſe Gods, as appears in the *Golden Calf, Exod. 32. 4, 5, 6.* and *Jeroboams Calves, 1 King. 12. 27, 28.* they did not believe theſe Calves to be Gods, but worſhiped *Jehovah* by them. And *Joth. 22. 11, 12.* All *Iſrael* gathered together to war againſt *Reuben, &c.* not for making an Altar to a ſtrange god, but for making an Altar to offer upon to the true God, beſides the Altar which was in his Tabernacle, *verſe 21. 26, 28, 29.*

3.

Thirdly, They did not only puniſh groſs Idolaters which were Seducers, but

but such as were seduced. *Moses* punished 3000 with death for their Calf-worship. So 2 *Chron.* 15. 13. they that would not seek the Lord, whether small, or great were to be punished, *Deut.* 13. all a City that was drawn to serve other gods, was to be slain.

Fourthly, The *Pharisees, Saduces, Herodians, &c.* were not punished:

4.

1. Because Religion was then mightily corrupted, and all things were out of order in Church, and State, which hastened their destruction.
2. The *Jews* were not then a free people, nor had the civil power absolutely in their hands.
3. God permitted those times to abound with *Sects*, because he had a purpose to destroy their Common-wealth, and the Toleration of those *Sects* made way for, & hastened their ruine, as it hath done many others.
4. There is a great agreement between the false Prophets under the Old Testament, and the false-Teachers under the New, as is evident in many Scriptures of the New Testament, which

lively resemble these each to other, so that it cannot be imagined that the first sort should be punished with death, and the later not punished at all.

9. Ninthly, we have the full concurrent testimony, and judgement of the most Godly and learned Protestant Divines, as *Calvin, Zanchy, Melancthon, Beza, P. Martyr, Bullinger, Musculus, Chemnitius, Gerard, Bucanus, Bilson, Cartwright, the Leiden Professors, Voetius, Triglandus, &c.* that the care of Religion and Gods worship belongs to the Magistrate, and that God hath given him power objective, and external in Ecclesiastical causes to look to Religion as well as to civil Justice.

10. Tenthly, there are many commands in Scripture given to Magistrates to punish offenders against the first Table, as idolaters, blasphemers, false Prophets, seducers, witches, wizards: profaners of the Sabbath, &c. as *Exod. 22. 20. Deut. 13. 1, 2, 5. and 17. 2, 3, 4, 5, 12, 13. Lev. 24. 16, 23. and 20. 2, 3, 4, 27. Deut. 18. 20, 22.*

Object.

Object. *But these are Old Testament examples.*

Answ.

Answ. First, its evident that some of these

these commands, as against offering their children to *Molech*, and dealing with familiar spirits, deserve, and are punished now under the Gospel as well as under the Law, why not then those other of blasphemy, false prophets, idolatry, &c.

Secondly, these precepts for the Magistrates punishing idolaters, blasphemers, &c. extended not to the punishment of *Jews* only, but of all strangers in the land, both *Profelytes* that dwelt amongst them, and passengers that travelled thorow, and came into their countrey for traffique. So *Lev. 20. 2. Lev. 24. 16. He that blasphemeth the Name of the Lord shall surely be put to death, as well the stranger, as he that is born in the land.*

Thirdly, the reasons, and grounds of these Laws, with the use, and end of them are of common equity, and concern us Christians as well as they did the *Jews*.

Fourthly, even before *Moses* his time, in other Countreys Idolatry deserved punishment by the Magistrate, as *Job* tells us, *Job 31. 26, 27, 28.* and *Artaxerxes, Nebuchadnezzar, &c.* made Laws for punishing those that blasphem-

2.

3.

4.

med the Lord, and transgressed his Laws, as we heard before. Master *Prin* in his *Sword of the Christian Magistrate supported*, doth largely and excellently shew, that by the Light of Nature in all ages, even Heathen Magistrates have made Lawes against, and punished such as they esteemed to be Atheists, Hereticks, Blasphemers of their gods, or oppugners of their established Religion.

5. Fifthly, this coercive power of the Magistrate is every way as useful, and necessary now for the glory of God, salvation of mens souls, and peace of the Church and State as it was then, yea, & in some respects more necessary, there being in our dayes, not onely the same reasons, and causes for the power of the Magistrate, but many others also, as was shewed by Master *Burroughs* before.

Quest.

Mr. Tho. Edw. against tolleration.

Quest. How may it further appeare that corruption in Religion, outwardly breaking forth, and expressed, may, yea, and must be restrained and punished by the civil Magistrate?

Answ.

Answ. From the example of Christ, John 1. 13, &c. who whipped out of the Temple those that sold Oxen and Sheep, &c.

Object.

Object. *But Christ did this as God, or at least as the Messias, therefore its not imitable?* Object.

Ans^w. I First, Civil Rulers are Christs vice-gerents, as he was God, and therefore they are called *Gods*, P^{sa}l. 82. 1, 6 and said to *judge for God*, 2 Chron. 19. 6. and are called the *Ministers of God*, Rom. 13. 4. who are to take vengeance in Gods stead; they are also Christs vice-gerents as Mediator, as one that hath *all power committed to him in earth as well as in heaven*, Mat. 28. 18. From him therefore as political head of his people, Magistrates power on earth must come, *Prov. 8. 15, 16.* Hence he is called *King of Kings*, 1 Tim. 1. 16, 17. *Rev. 19. 16.* yea, he makes them *nursing fathers to his Church*, and so commits his Church which is his house, into their hands, as to those who by their civil authority are every way to further its welfare; and therefore what Christ did when on earth, to purge corruptions out of his Church, he now doth by the hands of his vice-gerents. Ans^w. I

Secondly, he that was God man, who acted here, did it in a mixt way, not only as God, but partly as man also, as

man he made the whip of cords, and smote them therewith: his example therefore herein is imitable by men of place, and the reason whereby Christs act was justified, was the zeal of Gods house, John 2. 17. which must needs be yeilded to be an apt, and just reason futable to the act, and imitable by others which are called thereunto.

Object.

Object. It was an extraordinary act in Christ as man to punish abuses in Religion in a Corporal way?

Ans. 1.

Ans. First, admit that, yet at least the act it self of such punishment of the abuses in religion, must needs be in it self, that whereon the image of Christs zeal was enstamped, and that which in it self is good, or else Christ could not have done it without sin: and if in its nature it was good, its imitable by such as are called thereunto to do that in an ordinary way, which he did in an extraordinary,

2.

Secondly, be it that it was extraordinary in Christ as man to act thus: So was Phineas his act in killing Zimri, and Coxbi, Numb. 25. 7, 8. and Samuels in hewing Agag in pieces, 1 Sam. 15. 33, and Elijahs slaying of Baals Priests

Priests, 1 King. 18. 40. yet it must be yielded that there must be some who by office might and should in an ordinary way have punished such sins, the Lord not using to stirre up any in an extraordinary way to do any such acts, but in a defect of ordinary power. So by these extraordinary acts, was a supply made of the defect of Magistratical power, which in an ordinary way makes use of the sword, or whip for the corporal punishment, as *Rom. 13. 4.* rather then such abuses in Religion shal not be in an external coercive way, curbed and punished, therefore Christ thought it fit to put forth his hand to so good and blessed a work, when those whose duty it was to do it, would not discharge their trust.

Quest. What corruptions in religion are thus to be punished by the Civil Magistrate?

Quest

Answ. We must distinguish of corruptions in Religion, and they are,

Answ.

First, either *Dogmatical* or *Practical*: and these again are either such as are more grosse, and strike at the fundamentals or vitals of Religion, whether directly or collaterally: or such as are of a more circumstantial, and lighter nature.

1.

Se-

2.

Secondly, corruptions in religion are either such as are secretly taken up, and embraced; or such as come under mans view, being outwardly expressed by word, writing, &c. and these again are either such as are held forth with meeknesse, and real expressions of a cordial readinesse to lay them aside upon better information: or such as are carried on in a turbulent way, and with contempt of Civil, or Church order.

Againe, restraint, and punishment of these is either that which is meerly and immediately divine: or that which is partly Divine, and partly humane, in respect either of the agent, or manner of acting: or that which is properly in the nature of the act, person, and manner of acting, *humane*; and this againe is, either *Political*, which is carried on in a Civil way, and by Political means: or *Ecclesiastical*, which is carried on in a Church-way, and by Church meanes.

3.

Thirdly, a call of God to restraine, and punish abuses is, either immediately Divine, as when by Divine vision, revelation, prophesie, inspiration, instinct, &c. or that which is mediately di-

divine, in respect of God the author, but immediately humane, in respect of man designing and inviting.

Quest. What conclusions may be laid down upon these premises?

Quest.

Ans. We shall shew, 1. Negatively, what may not be done. 2. Affirmatively, what may, and must.

Ans.

First, Negatively, we say, that

1.

1. No private person in these dayes under any pretence whatsoever may take upon him to restraine and punish corruptions in religion in those who are not under their personal charge. It's rash zeal, zeal without knowledge to do any thing this way, without the bounds of ones particular calling, in the limits whereof every one should abide with God, 1 Cor. 7. 20, 24. It tends to confusion, and God is no authour of that, 1 Cor. 14. 33.

2. No civil authority, nor persons thereunto called, may (as such) punish abuses in Religion in any Ecclesiastical way, as excommunication, &c. Christ never gave the power of the keys to Civil Magistrates, but to his Church-Officers, Mat. 16. 18, 19. and 18. 17, 18. 1 Cor. 5. 4. neither may Church-Officers punish in an external way, as
by

by imprisonment, fines, stripes, sword, &c. *Mat. 20. 25, 26.*

3. Neither Civil, nor Church power may punish a meer supposed corruption in Religion, but that which doth manifestly appear to be so by the Word of God, they must not make men offenders for a word rightly uttered by the just, *Isa. 29. 21.* that's blind zeal, as *Joh. 16. 2, 3.*

4. Neither of them may censure, or punish corruptions in Religion till they break forth in outward expressions: For then, and not till then they are of legal proof, scandalous, and infectious. Hence, *Deut. 13. 13, 14.* and *17. 2, 3, 4, 5.* the text saith, *If it be told thee, and if thou hast heard it, &c.*

5. Though such as are in authority should be in a holy manner jealous, and carry a watchful eye in case of hints given of such corruptions, as the Heads of the Tribes were, when they heard of the new Altar, *Josh. 22. 11, &c.* and *Paul* of the Church of *Corinth*, *2 Cor. 11. 2, 3.* yet they may not by external violence, as by Oaths *ex officio*, imprisonment, wrack, &c. bring that under censure, which Gods providence ripeneth not for it. The Heathen Ro-

mans would not do so, *Act.* 22.30. and 23.28, &c. 35. and 24.22, 23. and 25. 5, 7, 8.

6. Though the corruptions in Religion be manifest to the Civil or Church-Officers, yet they are not punishable till sufficient means of conviction be used. So we see in the example of the heads of the Tribes, *Josh.* 22. 11, to 20. An *Heretick* must not be rejected by the Church till *after once, or twice admonition.*

7. Though neither Civil, nor Church-Officers may impose upon Aliens from the true Religion, any of the wayes of it: yet the Civil Magistrate may not suffer such openly to vilifie, or blaspheme the true Religion, or to abuse the Ministers and professors of it, or any wayes to disturb them in the holy exercise of it.

8. Neither powers may equally censure, or punish all sorts of corruptions in religion which come into publick view; but as the corruptions are more grosse, or the persons more turbulent in their way, so they are to punish them more severely.

Secondly, Positively, we affirme that
both

both Church and Civil Officers, the one in a Church-way, the other in a Political way, may, yea, must reſtraine, and ſeaſonably and ſutably puniſh all groſſe corruptions in Religion, manifeſtly croſſe to the Word, when they are outwardly, and openly expreſſed, to the juſt offence of the Saints, and the hurt of others. We ſay, they may, and muſt do it; for its not left to their liberty to do, or not to do it, but its their duty, which they may not diſpenſe with.

Queſt.

Queſt. How can this be proved to be the Civil Magiſtrates duty?

Anſw. I.

*Anſw. First, becauſe ſuch reſtraint, and puniſhment is a choice piece of ſervice to the Lord from them, and no uſurpation, but their duty, and wel-becoming them. When Moſes would call forth ſome to puniſh with the temporal ſword, the open corruptions in Religion, *Exod. 42. 4, &c. 26.* He asks, *who was on the Lords ſide? or who is for the Lord? viz. to puniſh ſuch corruptions in ſuch offenders, and ver. 29.* ſpeaking of the ſame work, he bids them, *Conſecrate your ſelves to the Lord, every one upon his ſonne, and upon his brother, that he may beſtow a bleſſing upon you**

you to day. Acts of justice against the Churches enemies, are a choice service, and sacrifice to God. Hence, when God by mans sword punisheth the Churches enemies, *Isa. 34. 6.* he calls it *his sword that is filled with blood.* So, *Rev. 19. 17,* &c. when the overthrow of the supporters of the *Man of sinne,* is spoken of, its called, *the Supper of the great God:* so delightful and pleasing to the great God are such acts of justice by the Civil sword upon such as are grossly corrupt in matters of Religion. Its to him as a *sacrifice,* as a *Supper.*

Obj. *But still these are Old Testament examples?*

Object.

Ans^w. Surely this is New Testament doctrine, and that which Christ commanded Saint *John* to communicate to his Churches. Would not underminers of the Magistrates power, have godly Magistrates to be *for the Lord, and on his side,* as well now as formerly? would they not have them do him such choice service, which may be to him as a *Sacrifice* as well now as then? Again, such as are zealous in doing acts of Civil Justice upon corrupters of Religion, they also are said to be *with*
the

Ans^w.

the Lamb, and on his side, Rev. 17. 14.
 and they that are with him, are called,
and chosen, and faithful; and Chap. 19.
 19. they are called *Armies in Heaven,*
 i. e. persons of heavenly spirits, aims,
 and conversations, *arrayed in white.*
 Neither can this be evaded by saying
 that they fought against Antichrists ad-
 herents by the sword of the Spirit, the
 Word of God, or by the sword of ex-
 communication: but its meant by the
 temporal sword of Christ, as he is *King*
of Kings, and Lord of Lords, by which
 he bids his Magistrates from him to a-
 venge his quarrel upon the *Beast of*
Rome, and his adherents: and the
 judgment so executed is called *the*
Lords, Deut. 1. 17. and this punish-
 ment upon persons so corrupt in Reli-
 gion, is in the dayes of the Gospel set
 out to be a renowned, and acceptable
 service to the Lord, as is foretold, *Isa.*
 66. 19, 20, 21, &c. *The Lord will judge*
with his sword all flesh, and his slain shall
be many, ver. 16. to wit, of those as pu-
 rifie themselves in gardens, eating un-
 clean things, &c. these shall be con-
 sumed together, even these that are
 corrupt in matters of Religion by *Gods*
sword, verse 16. not alone immediate-
 ly,

ly, but mediately, even by the Civil Magistrate, who beares Gods sword for this end, as *v.24.*

Again, *Cant.2.15. Take us the Foxes, &c.* they are the words of Christ; and the word *Take*, in the most usual and proper sence, signifies a taking by external force. So, *2 Sam.1.10. David took the Amalekite*, and slew him. So, *Judg.12.6. and 16. 21.* and such externall forcible taking is proper for Foxes that destroy the Vines, and therefore this text must be referred to an act in an external forcible way of taking and punishing such *Foxes*, which spoile the Churches of Christ. So false prophets are compared to *Foxes*, *Ezek.13.4.* so then this is cleare from that in *Canticles.*

1. That this is a charge of Christ, as Mediatour, to all such as being in place and office under him, are to restrain and punish, even by the temporal sword, as our Civil Rulers, who in a Politicall way are herein enjoined forcibly to take such corrupters, and disturbers of Religion; as well as of good manners.

2. That such taking of *Foxes* is a service

vice very acceptable to Christ, as Mediator, and Political head of the Church: yea, and to the blessed Father, and Spirit, in whose name its done, and to the Church, in whose behalf it is done. So *Num. 25. 11.* with 1, 2, 6, 7, 8, God saith, that *Phineas* his act of zeal, was for his sake, *Verse 11.* So *Psal. 2. 10, 11, 12.* *The Kings, and Judges of the earth are required to serve the Lords anointed,* verse 6. which being spoken to Kings, cannot be restrained to service which other godly persons performe, but extends to authoritative service, as Civil Rulers: and this was no *Mosaical* injunction that concerned only *Judahs Kings*: but the *Psalme* being Prophetical in Gospel-times, shews that its a command lying upon *Gentile-Rulers*, to serve Christ with their Authority in restraining, and punishing corruptions in Religion.

2.

Secondly, A second Reason is taken from the end to which the civil Magistrate is appointed by God, whether that end be more general, or special.

1. In General, he is appointed for the good of his Subjects, *Rom. 13. 4.* whether that good be natural, as safety of their bodies, life, &c. or moral, as Temperance,

Temperance, Chastity, &c. or Civil, as Civil liberties, mens Lands, Goods, &c. Or spiritual, as the free passage of the Gospel, the purity of Worship, and of the Doctrine, and Discipline of Christ, &c. Now if God hath made him a Minister for good all these ways, then he hath armed him with power in a Civil way to promote that good of his Subjects, and to rescue them from whatsoever breaks out to impair that good: And truly corruptions in matters of Religion do strike at all that good, both as they provoke God in Judgment to blast all that good to a people where they do prevail; & as they occasion breaches in a State to the prejudice of their liberties, and peace: witness the sad fruits of Popery, formerly amongst us. Of *Anabaptisme* in *Germany*: and of *Levellisme* not long since in *England*, and I pray God that these may be the last, and to divert that storm which seems to approach by reason of many turbulent, and seditious spirits now working amongst us: and is not then the Magistrate, who in a special manner is appointed for the spiritual good of his Subjects, to maintaine and defend them by opposing, and punish-

ing all principles, and practises which tend to the disturbance of the Church. So *Rom.* 13.4. *Isa.* 60.10,11,12.

Obj. What need the Church any such helps? It carried on Church-wayes, and worship, when the Rulers of the earth hindred it: and it hath weapons of its own to avenge all disobedience? *2 Cor.* 10. 6.

Ans. 1. Its true, this help of Civil authority is not of absolute necessity, to the being of a Church; but its an accumulative good, conferred by God upon the Church to curb, and hinder whatsoever is destructive to her good.

2. When the Church hath used her power against the disturbers of her purity and peace; yet even then they may, and usually do grow more insolent, and turbulent, and do more hurt then they did before: yea, such may go from place to place to make profelytes; So that either the Magistrates sword, and service is needful, or there will be left no ordinary, nor orderly power to restrain, and punish such grosse offenders.

3.

Thirdly, a third reason is from the prayers which God commands his people to make for this end: and the praises which

which they return to God when such an end is attained.

1. For prayers, *1 Tim. 2. 1, 2.* I exhort that prayers, &c. be made for Kings, &c. that we may lead a quiet and peaceable life in all godlinesse, and honesty. Whence it follows.

1. That we come not to God to desire to be let alone by authority in any way that is contrary to godlinesse or honesty; the contrary desire being that which we are taught here to pray for.

2. That Magistrates by their office, now under the New Testament, are to look to matters that pertaine to godliness, both Doctrinal, and Practical, appearing in outward view, as well as to matters of honesty.

3. If this be a prayer according to the will of God, as it must needs be, being directed by the Holy Ghost, then its Gods will that Magistrates should by their authority see that their subjects lead a quiet and peaceable life in all godlinesse, and honesty, that is free from disturbance in any such wayes of godlinesse, by open, and manifest disturbers thereof.

2. For praises. So in *Ezra's* dayes:

they thankfully acknowledged it as put into the hearts of their rulers by God, to take such effectual care of pure, peaceable, and comfortably carrying on the whole work of God committed to them, *Ezra* 7. 25, &c. So *Rom.* 11. 15. they praise God, for that the *Kingdomes of the earth are become the Kingdomes of Christ*, and for that he takes to himself the *Kingdome*. Now the Kingdoms of the earth become Christs, not onely when the people submit to Christs government; but when such as Rule under Christ, do rule for him, and by their civil power, suppress such as openly oppose, or seek to subvert, or pervert his royal Laws, and blessed institutions held forth in his Word.

4.

Fourthly, another argument may be taken from the zeal foretold to be in private Christians in Gospel-times, whereby they should provoke civil authority to use the sword in punishing persons grossly guilty of corruptions in Religion: so in that prophesie before spoken of, *Zach.* 13. 3, 6.

5.

Fifthly, Another reason is taken from the publick evil removed, and good attained by the due use of such power, and the sad mischiefs attending, either the
want,

want, or grosse neglect thereof, *Dent.* 17.2,3,5,7. when Idolaters are commanded to be stoned, its added, *so shalt thou put away the evill from amongst you*: Good also is attained, and that, 1. Moral, *Dent.* 17.10. *All Israel shall hear, and fear, and do no more such wickednesse.* 2. Civil, in regard of their outward estate; God would then bless them with peace and plenty: when the Idolaters were punished, God sent *raine*, 1 *King.* 18. 40,41. 2 *Chron.* 14. 3,4,5. Consider also what a deluge of evils ensue when such power is wanting, or not executed. Thence idolatry, *Jude* 17.4,5,6. Thence corruption in Church Discipline, *v.* 12. with *ch.* 18.1. yea, it lets in all temporal judgements: when there is none to stand in the gap, and authoritatively to make up the hedge which is broken down by corrupters of Gods worship, then an inundation of ruining judgements follow, as *Ezek.* 21.25,26. with *v.* 30,31. and as it is mischievous to the Church and State, so to the negligent rulers themselves, and to their families: It was the ruine of *Eli's* house, 1 *Sam.* 2.22,23,24. with 27. 28,&c.

Sixthly, when Magistrates want zeal

to restraine, and punish *Hereticks*, and corrupters of his Word, and worship, God stirs up zeal in others in an extraordinary way to do it. When *Ahab* would not, *Elijah* doth it, 1 *King.* 18. he will have it some way done, and therefore he likes of it.

Object.

Obj. But grant such power to Magistrates, and its the way to make men either basely to dissemble, or to do something against their consciences?

Ans. I.

Ans. First, you may say as much against that way which *Asa*, and the State took, 2 *Chron.* 15. 12, 13. when they enacted, that *whosoever would not serve the Lord should be slaine*, which they were encouraged unto by the prophecy-ing of *Oded*, ver. 1. and for this the Lord gave them rest, v. 15. *Josias* also caused his Subjects to serve the Lord, 2 *Chron.* 24. 33. and you may as well say that this caused their Subjects either to dissemble, or to sinne against their consciences; the like you may object against Church-Censures, as *Gal.* 5. 10, 12. 1 *Tim.* 1. ult.

2.

Secondly, Magistrates in restraining, and punishing such things as are cross to the word of God; punish only such things as men in conscience should avoid,

avoid, and will this make them to dissemble, &c.

Obj. Such coercive power in matters of Religion is the way to bring in persecution for conscience sake?

Ans. 1. Teaching Magistrates their duty to punish things manifestly cross to the Word of God, and that after due means used for conviction, is rather a way to restrain them from persecuting the Saints for a good cause, or conscience, and if accidentally Gods enemies take occasion hence to abuse their power, this must not take away the due use of it. *Papists*, and *Prelates* abused Church-censures against the godly, yet this their sin dischargeth not the Church from its duty.

2. Its an absurd argument to reason thus. Men may not be persecuted for a good cause, and conscience; therefore they may not be punished for maintaining a bad cause, &c.

Obj. The exercise of any such power by godly Rulers is crosse to the meek Spirit of Christ, and to that merciful spirit which he requires to be in his Saints?

Rom. 15. 1. Gal. 6. 1, 2. Eph. 4. 32. 2 Tim.

2. 25.

Ans. Zeal of God in sharp punishing

ing of such corruptions stood well with Christs Dove-like spirit. None so meek as he, and yet none so zealous this way. *The zeal of Gods house even consumed him, and made him lay on so hard with his scourge upon those who polluted the Temple, John 2.16. with 14. 15, 16, 20. Moses was the meekest of men in his own cause, Numb. 12. 3. yet lion-like in that cause of pollution of Gods worship, Exod. 32. 26, 27 &c. Hezekiah was a shadow to the Saints, Isa. 32. 2. Yet a fiery flying Serpent against Gods, and the Churches enemies, Isa. 14, 29, 30.*

Quest.

Quest. *What other reasons may be rendered why the higher Civil powers ought not to grant a Tolleration to their Christian subjects to hold, and professe in matters of Religion what themselves may pretend conscience for their so doing, when indeed grossly erring, and contemptuously, and pertinaciously holding the same forth?*

Ans. 1.

Ans. First, because they may not give liberty to their Subjects to live in, and practice the *works of the flesh*: But *Heresies, and Schismes* are works of the flesh, Gal. 5. 20. therefore not to be tolerated.

2.

Secondly, that liberty which suffers men ordinarily to draw persons away from
from

from God is not to be granted by Christian Magistrates; but to tolerate persons, under a pretence of Conscience, pertinaciously to hold forth corrupt opinions, is to suffer them to draw others from God, therefore its not to be allowed, *Deut. 13. 9.*

Thirdly, that liberty which suffers the sheep of the Lord, in an ordinary way to wander from their fold, and pasture without restraint, or effectual care to reduce them, is not to be allowed by political shepherds which God placeth over them: This the Lord complains of, and sharply reproveth, *Ezek. 34. 5, 6, 7, 8.* *There was no Shepherd, neither did my Shepherds search for my flock: but they wandred and became a prey, — were driven away and devoured; there were Shepherds, but they did not execute their office, but suffered Gods flock to be seduced, and corrupted by false prophets. But the liberty aforementioned doth thus; therefore its not to be allowed.*

Fourthly, such a liberty carries a brand of *Anarchy* in the State, yea, and of a sad judgement of God upon that State for the provoking sins both of rulers and people. 1. Its one brand of *Anarchy*,
Judg.

3.

4.

Judg. 17. 6. *there was no King in Israel, every one did what was right in his own eyes.* 2. Its a sad judgement of God, as appears, *Zach. 11. 9.* with 15, 16, 17. where the Lord threatens to leave those of his flock alone to themselves, and to killing courses of sinne: *that which dieth let it die:* and the judicial means he useth, is in judgement to raise up a foolish Idol Shepherd, i.e. such Rulers in Church and State into whose hands the flock is delivered to be spoiled, as *v. 5, 6.* such as care not what becomes of their souls. So, *2 Chron. 20. 33.* where it appears that to be left by authority to take up corruption in religion under pretence of conscience is a sad judgement of God for the sins of a professing people.

5.

Fifthly, such a tolleration makes Rulers not to be for Christ, but in that respect, against him: for it makes them not to be for one chief end of his coming, which was to *destroy the works of the devil*: For a tolleration of errours is a tollerating the works of the devil; because erroneous doctrines are forged by the devil, and are some of those lies whereof he is the Father, *John 8. 44.* Those doctrinal lies are *doctrines of devils*, *1 Tim. 4. 2.* unclean frogges that come
out

out of the Dragons mouth, *Rev.* 16. 13, 14. yea, lesser errors about meats, and marriage are called *doctrines of Devils*, *1 Tim.* 4. 1, 2, 3. therefore they ought not to be tollerated.

Sixthly, Such a Tolleration will wound a State in the very continuity of it: It breaks the hedge, and walls of a State; and so lets in manifold mischiefs: For,

6.

1. Corrupt Doctrines so allowed, do mingle with, and wil eat out sound Doctrine, pure Religion, and the Covenant of God, which are the ligaments, and bands of a Christian State, and made *Jerusalem* so compacted together, *Psalms* 122. 1, 2, 3. For, *2 Tim.* 2. 16, 17. They will encrease to more ungodliness, and their words will eat as a Canker, or Gangrene.

2. Corrupt Doctrines tend to the breaking of the peace of such societies where they are tollerated. Hence *Gal.* 5. 10, 12. I would they were cut off that trouble you. And *Acts* 20. 30. They draw away (or rent away as members from the body) Disciples after them: Where there are Heresies amongst Church-members, there will be Schisms and Divisions, *1 Cor.* 11. 18, 19. Such filthy Dreamers, *Jude* 8. are branded for sedicious

icious persons in Common-wealths: They despise Dominions, and speak evil of Dignities, witness the many breakings of our Parliaments, and turning of Governments upside down. Such justly perish, as did seditious *Corah*, verse 11. Hence Seducers are called, *Traitors, heady, high-minded, Truce-breakers, False-accusers, fierce, &c.* 2 Tim. 3.1, 2, 3, 4, 5. and that he speaks this of Seducers appears, *verse 6, 7, 8, 9, 13.* And *Jude 16.* They are branded for *Murmurers, and Complainers*, quarrelling against matters in Church, and State. All ages have declared that persons of corrupt Principles in Religion are frequent Movers, and Abettors of civil seditions.

3. Corrupt Doctrines break the hedges, and walls of a Christian Common-wealth, and leave it naked to become a prey to its adversaries. So was *Israel*, when they had corrupted Religion, *Exod. 32. 25.* till *Moses* commanded Justice to be executed upon some for the terror of others, *ver. 26, 27.* False Prophets let alone, spoil the vines, and break the hedges, as is implied, *Ezek. 13. 4, 5.* So, *Ezek. 22. 26, 27.* When such corruptions are let
alone

alone, a gap is made, *verse 30.* and when none in Authority are found to make it up by punishing them, God powers out his indignation upon them, *verse 31.* *Solomons* connivence at Idolatry in his wives, rent his Kingdom in pieces: but punishing such corruptions puts away evill, *Deut. 17. 2, 3, 7.*

7. Such a tolleration God accounts to be a kicking at Religion, and honoring such Corruptors above God himself, as appears, *1 Sam. 2. 12. to 16. with 23, 24, 25, 29.* *Elies* sons corrupted the worship of God by snatching what came first to hand: and the Lord saith, not only to them, but to *Eli* too: *Wherefore kick ye at my sacrifice, and honourest thy sons above me? &c.* therefore it ought not to be granted.

8. Such a Tolleration of such evils, causes those very evils to be charged on Rulers themselves, and bringeth the wrath of God upon them. So *Elies* sons sins were charged upon, and punished on *Eli* himself, and *Solomons* connivence at the Idolatry of his wives. And *Nehemiah* contends with the Rulers for not reforming the prophanations of the Sabbath, *Nehe. 13. 10, 11, 12, 16, 17, 18.* the sin of the people in doing

doing corruptly in the matters of God is charged upon *Jotham*, 2 *Chron.* 27. 2. he did that which was right in the sight of the Lord, yet the people did corruptly, 2 *Kin.* 15. 34, 35. and that is charged upon him as his sin.

9. Such a Tolleration makes men abhor Religion, and to speak evil of the way of truth, as *Elies* sons corruptions being connived at, made men abhor the Lords offerings, 1 *Sam.* 2. 17. So, 2 *Pet.* 2. 1, 2, 3.

10. Such a Tolleration is intollerable, because it is an allowing of Foxes to spoil Christs vines, *Can.* 1. 2. 16. Of Wolves that spare not Christs flock. *Acts* 20. 30. with *Ezek.* 34. 8, 10. Of Sorcerers that bewitch men. 2 *Tim.* 3. 13. *Gal.* 3. 1. Who hath bewitched you, &c: they are also as *Jesabel*, whom God will punish, if men neglect their duty in doing of it, *Rev.* 2. 20, 21, &c.

Thus you have the Judgement of Mr. *Tho. Cobbet* of *New England* against a *General Tolleration*. See more of this in Mr. *Cottons* answer to Mr. *Williams*.

F I N I S.



