

power over them, as called Benefactors, (or Bounteous) and he inferreth [But you shall not be so] It is plain, that Domination is forbidden the Apostles. Go thou therefore, and usurp if thou darest, either Apostleship whilst thou Rulest as a Lord, or a Lordly Rule (or Domination) while thou art Apostolick. Plainly thou art forbidden one of the two: If thou wilt have both alike, thou losest both.] So far Bernard. By whose verdict the Pope and his Bishops are deprived of both; by grasping at both long ago.

Nay the Pope makes himself a Temporal Prince in every Princes Dominion on earth, where he is able to do it, and takes all the Clergy out of their Government into his own. So that actually he hath dispossessed them of part of their Dominion already, by taking so considerable a part of their subjects from under their power, yea and those that have so great an influence upon all the rest: What by publick Preaching, and Church-governing, and secret Confessing, and dependance on them for the Sacraments, one would think it should be no hard matter for a *Romish* allowed numerous Clergy, to be Masters of any Kingdom where they are. And thus Princes are more then half conquered already, without a war. If any believe not that the Pope doth not thus exempt his Clergy from the secular power, it is because he knows not their most notorious principles and practises. Nay even in England, in King Charles his Articles for the *Spanish* match, the Pope had the confidence to demand this Prerogative, and therefore himself added to the sixteenth Article, which freed them from Laws about Religion, [*Ecclesiastici verò nullis legibus subjaceant, nisi suorum superiorum Ecclesiasticorum*] that is [*Ecclesiastick persons shall be under no Law, but of their Superiour Ecclesiasticks (or Church-men)*]. Is not this plain English? See *Prins Introduc.* p. 6. So that no Church-man must be under any Law of the Land, or Government of Secular Princes. And when they have such a strength in our own Garrisons, a forreign Enemy is easily let in. To the exciting of whom they will never be wanting, having their Agents in one garb or other at the ears of the Princes and States in Christendom, and of most of the Great and Noble persons that are deeply interested in the Government. Yea, and with Infidel Princes sometimes, as *Cyrl* the Patriarch of *Constantinople*

tinople proved, to the loss of his life, for being so much against the Papists. And the more cause have all Christian Princes and States to be vigilant against these incendiaries, 1. Because they trust to War and Violence, and build their Kingdom on it, and therefore study it day and night. 2. And because they have such a frie of politick Jesuites all abroad continually upon the design; whose contrivances and endeavours are day and night to bring Princes and Nations to their will, and to kindle divisions and wars among them to attain their Ends. They make a trade of this employment. And expert prepared men, that follow a business all their days, are like enough to make something of it at last; especially while others sleep, or silently look on, and let them alone to play their game. If the Papists can but get into the Saddle, either by deceiving the Rulers, or Commanders, or by bringing forreign force against us, they will give us leave to dispute, and write, and preach against them, and laugh at us that will stand talking only, while they are working: And when the Sword is in their hand, they will soon answer all our Arguments, with a fagot, a hatchet, or halter; *Smithfield* confuted the Protestants, that both the Universities could not confute. Their Inquisition is a School where they dispute more advantageously then in Academies. Though all the Learned men in the world could not confute the poor *Albigenses*, *Waldenses* and *Bohemians*, yet by these Iron Arguments they had men that presently stopt the mouths of many thousands, if not hundred thousands of them: Even as the Mahometans confute the Christians. A Strappado is a knotty Argument. In how few days did they confute thirty thousand Protestants in and about *Paris*, till they left them not (on earth) a word to say. In how few weeks space did the ignorant *Irish* thus stop the mouths of many thousand Protestants? Even in *Ulster* alone, as is strongly conjectured, by testimony on Oath, about an hundred and fifty thousand men were mortally silenced: Alas we now find that the poor *Irish* commonly know but little more of Christ, but that he is a better man of the two then Saint *Patrick*: And therefore how long might they have been before they could have silenced so many Protestants any other way? There's nothing like *stone-dead*, with a Papist. They love not to tire themselves with Disputes, when the business may be sooner and more successfully dispatcht.

Well,

Well, seeing this is the way that they are resolved on, and no peaceable motions will serve for the preventing it, all men that have care of the Church and Cause of Jesus Christ, and the happiness of their posterity, have cause to stand on watch and guard: Not to be cruel to them (leave that to themselves,) but to be secured from their cruelty. I should be abundantly more earnest then I am, to press all men to such a patience and submission in Causes of Religion, as leaves all to God alone, but that we all see how the Papists are still at the dore with the Swords in their hands, and watching for an opportunity to break in. And if in modesty we stand still and let them alone, they will give us free leave when they have the day, to call them Traytors, or perfidious, or what we please. Let loosers talk: Let them have the Rule, and then make the best you can of your Arguments. If they can once get *England* and other Protestant Countries, into the case of *Spain* and *Italy*, their Treachery shall not be cast in their teeth; for they will leave none alive and at liberty to do it. When we see in good sadness that it is Navies, and Armies, and stabbings of Kings, and Powder-plots, and Massacres that we have to dispute against, it's time to be able to Answer them in their own way, or we lose the day. It is not a good Cause, or wit, or learning, or honesty, that will then serve turn. I know God is al-sufficient for his Church, and in him must be our Trust: But he requireth us to expect his blessing in the use of lawful probable means. He can give us Corn without plowing, and sowing: but we have little reason to forbear these and expect it: He can Convert men without preaching: But yet the blessing of God doth presuppose *Pauls* planting, and *Apollo's* watering. He can Rule and Defend us without Magistrates, but it is not his appointed way. And he can save us from deceitful bloody men, without our care, and vigilancy, and resistance: but it is not his ordinary appointed course in which he would have us look to him for deliverance.

And therefore in the Name of God let Princes and Parliaments be vigilant: for they watch for the outward security of the Church and Common-wealth (as Ministers do for our spiritual well-fare) as those that must give account. And let the people take heed what Parliament or Magistrates they choose:

And let all that love the Gospel, and the prosperity of the Christian world, and of their posterity, have their eyes in their head, and take heed of that bloody hand, that hath in *England, Scotland, Ireland, France, Savoy, Low-countries, Germany, Bohemia, &c.* already spilt so many streams of Christian blood. If the Wise, the Learned, Moderate Lord *du Plessis*, was so zealous for the *Lawfulness of Necessary Defence*, as *Grotius* chargeth him, as to put it into his *Testament*, (whom he makes also the Author of *Junius Brutus*, I know not on what ground) doubtless he knew with whom he had to do, and thought that every *Guisean League* was not a Law of God or of the King.

Some Princes think that it is their safest way to please the Pope and Jesuites, and so will be Papists, on the terms as some of the *Indians* worship the Devill, because he is so naught, that he may not hurt them. But these men were wiser, if they understood, that the malice of Infernal Spirits is not to be avoided by pleasing them, but by resisting them. They are too bad to be ever pleased by any means, but what will be your utter ruine: And they are not stronger then the Devil himself, who will flie if we resist him. If the *best* were not the *most Powerful*, what would become of the world? And if God be stronger then the Devil, *he* should rather be pleased then the Devil; for he is able to defend you from the Devils displeasure: and he is most able to hurt you if you be dispisers of his power: which Justice will effect more certainly on the bad, then Satans malice can do upon the good. Men think themselves wise, that shift for their safety by carnal and unlawful means: But they shall all find at least, that plain honesty is the best policy, and the favour of God the best security, and a life of faith the most prudent life; and that shifting for your selves in unbelieving ways, is the greatest folly. It is the design of the Papists by the strokes of *Clements, Ravilliacks, Vanxes*, and such others, to terrifie Princes, that they may not dare to resist them, but may see that they have no hold of their lives while they are under their displeasure. But yet such as have most displeased them have scaped best. It is recorded by one, that the great King *Henry of France*, being perswaded to stand it out against the Jesuites, answered, [*Give me security for my Life when*] And what a security did he find in his unbelieving way?

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A thousand pitties it is that Protestant Princes should not be united among themselves, that they might be strengthened for their joynt Defense; But that the envious man should be able so far to over-wit them, as to sow among them the seeds of war, while they sleep, or selfishly mind their own affairs and interests: And a greater pittie and shame it is, that the Ministers of the Gospel of peace should be the causes of these divisions, or should not do their best to heal them: But it is the greatest shame of all to us, that so many years experience of the calamitous effects of our Divisions, and so much industry of many worthy peaceable men, should do no more to a fuller Reconciliation then yet is done. The names, and pacifying Labors of such as *Durans*, *Davenant*, *Hall*, *Morton*, *Usher*, *Hayne*, *Dr. Morin*, *Amyraldus*, *Hottonus*, *Conradus*, *Bergius*, *Johannes Bergius*, *Georgius*, *Calixtus*, *Jerem. Burroughs*, and many more that have laboured for peace, do live as Monuments of their honor and our dishonor, and do reflect much shame upon the faces of those Reformed Ministers and Churches that after all this are so much unreconciled; yea, that are not by the strongest motives and perswasives, so much as excited to zealous endeavours for the healing of our sad division; no nor some of them restrained from the passionate prosecution of their increase.

If yet any Papist, believing such false Histories as [*the Image of both Churches*] doth contain, or really finding any Protestants culpable, shall say, that we are as bad as they in wars or cruelty, and that *Illicos intra muros peccatur, & extra*. I again reply, 1. That true History and experience tells the world, that there is no comparison between their excessive cruelties and ours. 2. Yet it is none of my desire or intent, to defend any person or people that have been truly guilty in the least degree. 3. Our doctrine is against that which theirs doth own. 4. If either our Doctrine or practise have been amiss, we desire reproof and information, and are willing to reform them. The Word of God being our only Rule, if it appear that we have in any point misunderstood it, we desire nothing more then to be rectified, and then we shall confess our former faults before the world, and promise reformation. For our Principles fix us not in Sin or Error. But the Papists are fixed in their Errors,

and think there is a necessity lyeth on them never to amend. Now the Pope and a General Council hath already decreed that the Pope may depose Princes, and Absolve their subjects, and give their Lands to others; to amend this abominable error, is with them to give away all their cause, and to cease to be Papists. So that all Princes and People must necessarily despair of their amendment.

CHAP. L.

Some Proposals for a (hopeless) Peace.

IT is A Defensive conflict that I have been hitherto managing; This work is put upon us by our adversaries. But in the conclusion I will add a few words of that which enticeth by its amiable aspect, and which we gladly follow, without importunity or constraint. And were our *Power* but answerable to our *Desires*, we would soon put an end to these contentions of the Church, without the hurt of any of the Dissenters: Yea did there appear but any considerable *Hopes* of success, I should venture to be more large in Proposals to that end. But when wiser men, of greater interest can do no good, and the case appeareth as next to desperate, a few words may suffice to satisfy my own conscience, and to please my mind with the mention of a Peace, and to help some others to right Dispositions and Desires, though we have never so little expectation of success.

And in order to what follows, I must first desire every Reader rightly to understand the meaning and design of all that I have hitherto said. It is but to be a necessary help to the Discovery of the Truth, and the confutation of the contrary errors, and the just defence of the doctrine of Christ, and of his Churches. I solemnly protest that it is none of my design or desire, 1. To make any believe that the Difference is wider between us and the Papists than indeed it is. Nay I am satisfied that in many doctrinall points it is not so great as commonly it is taken to be by many, if not most, on both sides: as in the points of certainty
of

of Salvation, of Pardon, of Justification, of Works, of Faith; and in almost all the controversies about Predestination, Redemption, Free-will, the work of Grace, &c. The Dominicans in sence agree with the Calvinist (as they call them) and the Jesuites with the Lutherans and Arminians: and so in divers other points. The divers understanding of words among us, and the weakness and passions of Divines, and a base fear of the censures of a party, hath occasioned may on both sides to feign the differences to be much wider then indeed they are: so that when an *Alvarez*, a *Bannes*, a *Gibienf*, have spoken the same things as the Protestants do, they are presently fain to pour out abundance of unworthy slanders against the Protestants, for fear of being accounted Protestants themselves. And to shew their party how much they differ from us, they must feign us to be monsters, and to hold that which commonly we abhor: And some Protestants are too blame also in some measure in this kind. This unchristian dealing will gripe the conscience, when once it is awakened. Let me be rather numbred with those that are ambitious to seem as Like to all the Churches of Christ, and as much to agree with them, as honestly and possibly I may, what party soever distaste that union and agreement. And let my soul abhor the desire of appearing more distant and disagreeing then we are, what censures so ever I may incur. Our students would not so ordinarily read *Aquinas*, *Scotus*, *Ariminensis*, *Durandus*, &c. if there were not in them abundance of precious truth which they esteem. How neer doth *Dr. Holden* come to us in the fundamental point of the Resolution of our faith? How neer come to the Scotists to us in sence, about the point of Merit? and *Waldensis* and others yet neerer? How neer comes *Contarinius* to us (and many more) in the point of Justification? How neer comes *Cardinall Cajetan* to us in the Liberty of dissenting from the Fathers in the Exposition of the Scriptures? and so doth *Waldonate* and many another. How neer comes *Cardinal Cusanus* (*lib. de Concord.*) to us, even in the Essential point of difference, about the Original and Title that *Rome* hath to its supremacy? How neer comes *Gerson* to us in the point of Venial and Mortal sin? perhaps as neer as we are to our selves. How neer come the Dominicans and *Jansenians* to us in the points of Predestination, Grace and Free-

will ? For my own part, I scarce know a Protestant that my thoughts in these do more concur with, then they do with *Janſenius*, (that is indeed, with *Augustine* himself.) There are very few points of the Protestant doctrine, which I cannot produce some Papist or other to attest (and easily thus be even with Mr. *Brerely*, upon fairer terms then he deals with us.)

2. I do also protest that it is none of my desire or design, to create any unjust Censures of the final state of Papists in any Readers: nor to perswade men that they are all damned, or that there are no honest godly men among them. When I read such writers as *Gerson*, *Barbanſon*, *Ferus*, and others, I am fully satisfied that there are many among them (how many God only knows) that truly fear God, and are sanctified gracious people, with whom I hope to dwell for ever. And therefore I think it my Duty not only to forbear unjust Censures of them, but also to love them with that entire special Christian Love by which Christ would have us known to be his Disciples; and to perswade all others to do the like. Though still I am constrained to say, that in my small acquaintance with them, I find no comparison between the English Papists and our Churches in point of Holiness. I would they were much better.

3. I do also protest that it is not my desire or design to make any innocent Papist to be accounted guilty of the faults of others which he disowns.

4. Nor is it any of my desire or design to provoke the Magistrate to any cruelty or injustice towards them; nor to lay any penalty on them, but what is truly of necessity for the safety of himself and the Common-wealth, and a just restraint of them from perverting others, and doing mischief to the souls of men, as I shall open more at large anon.

5. Nor is it any of my desire or design to make the generality of them unjustly more odious with Rulers or People, then the measure of their corruptions do deserve: Or to hide any of their virtues, or deprive them of any honour which is their due. This much my conscience witnesseth of my intents; though I know the partial will hardly believe it, when they feel themselves smart by that Contradiction which they have made necessary for our own defence. And this I thought necessary to premise,

before

before I lay down the following Proposals, that prejudice and passion do not turn away men eyes, or cause them to misinterpret them. For it is prejudice, partiality, and faction, that hath hitherto frustrated all such Proposals and attempts.

CHAP. LI.

THere are five several Degrees of Peace which lye before us to be attempted between the Roman and Reformed Churches: We shall begin with the highest, and upon supposition of the failing of our Designs for that, come down to the next, and so to the Lowest.

1. The first Degree of Peace to be Intended and Desired is, *That we may so far Agree, as that we may hold personal Communion in the same Assemblies, in the worship of God, and live under the same particular Pastors.*

2. If that cannot be attained, the next Degree desirable is, *That we may hold a Catholick Christian Communion in several Assemblies, under several Pastors, acknowledging each other the true Churches of Christ and joining in Synods when there is need, or at least, giving each other, as Christian Brethren, the right hand of Fellowship.*

3. If that may not be attained, the next Degree desirable is, *That we may take one another for Christians and Churches of Christ, though under such corruptions as we think we are bound to disown by denying the present exercise of Communion: as we do with particular Offenders, whom we only suspend, but not condemn.*

4. If this much may not be had, but we will needs excommunicate each other absolutely, the next degree of Peace desirable is, *That we may at least so far regard the common truths that we are agreed upon, and the souls of the people, as to consult on certain terms on which we may most peaceably manage our differences, with the least hatred, and violence, and disturbance of the Peace of Christendom, and with the least impediment to the generall success of those common truths that we are all agreed in.*

5. If this may not be attained, the lowest Degree desirable is, *That at least we may take each other for more tolerable adversaries*

saries

saries then Mahometans and Infidels are, and therefore may make a common Agreement to cease our wars and blood-shed, and turn all our Arms against the great and common enemy of the Christian name.

Were it not for the Devill, and wicked minds, all these might be attained: but if men be not themselves incarnate Devils, we may expect the last. And understand that the terms of the lowest Degrees are all implied in the Higher.

And now for the Highest and most desirable Degree of Peace, viz. That we may meet in the same Assemblies, under the same Pastors, there is so little probability that ever it should be accomplished, and withall the various apprehensions of Christians doth make it so necessary to bear with one another in this, that I shall say but little of it, as knowing that I am like to lose my labor. Only this much concerning the terms.

If you will impose no more in point of Belief, as necessary to Salvation, but what is contained in the holy Scriptures, yea and in the three Creeds, and four first General Councils; and will leave the Pastors of the particular Churches to worship God according to the Rule of the holy Scriptures, prudentially themselves determining of meer Circumstances left to their determination; according to the general Rules, of Order, Decency and Edification, and bearing with a difference herein according to the different state of the Churches or judgement of the Pastors, this is the only probable way to bring us to this highest degree of Peace. Though according to this course, men should be left to some liberty to joyn with what particular Congregation they see best, and so would most commonly joyn with those that are neerest to their own judgement; yet the minds of most would be so mollified by mutual forbearance, and by being satisfied in the way that is thus commonly agreed on, that they would not scruple to joyn with one another in worship in the several Assemblies.

And here I shall further add, that if these terms cannot be yielded to, yet all that will yield to the terms of the next Degree of Peace, may be admitted into our Assemblies, though we cannot joyn with them in theirs. For the Papists have much more in the manner of their worship to keep us back, then we have in ours to keep them back. For their errors lie in Excess, and they suppose ours to lie but in Defect. Now Conscience may

may well yield to perform one part of a duty when it cannot perform the rest : But it can never yield to commit one actual sin, by doing what is forbidden by God. *E. G.* If the Papists think that we sinfully omit the Sacrament of extreme unction, they may nevertheless be present at the Sacrament of Baptism. If they think we preach not all the truth that we ought, they may nevertheless hear and receive that which we do preach. But in their Assemblies we must do those positive actions which our Consciences tell us are sins against God. And therefore unless they will yield (as they will not) to the abovementioned terms, we cannot joyn in their Assemblies; but upon the terms in the next Chapter we can admit them into ours.

But if the Churches have not a necessary Liberty in this, they will never agree, but be still breaking into pieces, or persecuting one another, to force men to joyn with such Assemblies as best please them that bear the Sword. Though we readily grant that to hear and learn the principles of Religion, and submit to the state and duty of Catechumens, men may with less inconvenience be forced, and ordinarily should so be.

CHAP. LII.

THe second Degree of Peace desirable, below the former, is, *That if we cannot live under the same particular Pastors, and joyn in the same Assemblies, yet we may hold a distant Catholick Communion in several Assemblies, without condemning or persecuting one another; and may afford the special Love of Christians to each other.*

This will not be done as long as we take each other for Hereticks; and therefore the causes of those censures must be removed, partly by a neerer agreement in our Principles, and partly by a greater Moderation in our Censures of one another. And this a man would think among Christians might be obtained. The terms on which it must be had are these.

Suffer us to confine our selves in Worship and Church-government to the Word of God; and the Determination of our particular Churches or Pastors about meer Circumstantials left to their de-

termination, and do you confine your selves accordingly, or not extending your practise beyond the Canons of the four first General Councils, and the rest called [Canones Ecclesiæ Universalis] (published by Justellus, Tillius, or the Codex Dionysii Exigui) and for matters of Faith, we will all profess to receive the Scripture, and what ever is contained in the said Councils and the three Creeds, and to insist upon no more as necessary. And on these terms we may live in Love as Brethren.

Here note, 1. That in matter of Faith we will not be bound to take more then is in the Scripture, and yet we will take all as aforesaid that is in the Creeds, because we are perswaded that there is no more then is in the Scripture. 2. We will not tie each other to profess on what Grounds we receive the Doctrine of these Creeds and Councils. If you receive it as Tradition superadded to Scripture, and if we receive it as being the same with Scripture Doctrine, or a meet Exposition of it, we will leave each other in this without examination to their liberty, as long as it is the same things that we believe. 3. In matters of Worship and Government we may not be compelled to take in all that is in all these Councils; but only we will promise not to go beyond them, and take in any more; and so shall you: so that if some of us confine our selves to the Holy Scripture, and others will go further, as far as all those Canons do extend; we will yield to live as Brethren in Christian Love, and forbear the censuring of one another. And herein you may well condescend to us, when in many things you have cast off the Canons of those Councils your selves; and abundance of them concern not our times or Countries, and so many of your own Writers confess that all things necessary to Salvation are in the Scriptures, and that Canons are mutable, and Churches may vary in these lesser things.

CHAP. LIII.

COULD the former terms of Peace be yielded to, it would be happy for the Churches; and I am perswaded were it not for the *Italians*, the *French* would yield to them. And some Protestants will go further, and yield to *Rome*; that if Papists will

will confine their Faith, and Government, and Worship but to those limits as the *Greeks, Armenians, Ethiopians, &c.* do, they will readily hold this Catholick Communion with them. But then we must still remember, 1. That we will not be bound to approve of all that they do. 2. Nor shall they go about to force all others to rise up to their pitch; nor do as the *English Bishops* would have done, to silence and cast out all those Ministers that will not go beyond the Scriptures. You shall bear with all that will be Ruled by the Scripture, and we will bear with all that will not go beyond the said General Councils, or *Codex Canonum Ecclesiae universalis*: Yea, and admit such to our Society and Assemblies.

But now supposing that *Rome* will not yield to this (though methinks *France* and other Nations may do it without them) the next Degree desirable is, that [At least we may take one another for Christians and Churches that have such corruptions, as yet leave us good hopes of the salvation of multitudes, though we suppose salvation more rare and difficult where those corruptions are, then where they are not, and though we are forced to suspend that Communion with such which with sound members we should hold.]

And indeed the obtaining of this much Peace, requireth no more but Christian Charity conducted by a right understanding of each other. And for my part I have already this much peace with the Church of *Rome*, and so have many millions more of Protestants as well as I: and I think the generality of them: But *Rome* hath not so much Charity for us: But we shall not answer nor be condemned for other mens uncharitableness. I need not therefore propose any means for that peace which we have already attained to, or may if we will. But then let this be accompanied by the following forbearances.

CHAP. LIV.

THE fourth Degree of Peace desirable, whether the last mentioned be attained or not, is, [That we may so far lay by our hatred, wrath, and striving about the Controverted points, as to consult together of the terms on which we may manage our

differences with the least disturbance to the Peace of Christendom, and the least disadvantage to the Truths that we are agreed in, and to the peoples souls.]

Religious Reason must needs confess the Reasonableness of this proposal in the General: But all the difficulty lyeth in the particulars. If you ask me what the particular terms are on which we should agree, I answer, There are many at hand, that Reason must needs approve of; but because there is no likelihood of accepting them, I shall spare the labour of proposing them. And the rather, because we have much ado to agree on this much among our selves, or the Papists among themselves: with what hope can we move that the Agreement should be Universal? But this much I may propose, 1. That a Consultation of the Agents of Christian Princes and Divines might do much to further such a thing. And till that can be had, some few of the more Peaceable Princes and Divines should lead the way, and give the rest a good example. 2. And that an Universal Liberty of Conscience, with necessary restrictions, might be a probable way.

Where note, 1. That it is an Universal Liberty only that we move for, or at least on equal terms. It is not that the Papists may have Liberty in England, and we have none in Spain and other Countries. The Author of the Image of both Churches maketh a long and subtle perswasive for Liberty of Conscience: But where would he have it? Let them take this equal motion, and yield to it if they dare. Let the Protestants have liberty in Italy, Spain, Flanders, Portugal, Austria, Bavaria, &c. and we shall consent that the Papists have as much Liberty in England, Holland, Sweden, Denmark, &c. But it must in reason be on equal terms. Yet this advantage we know they have, that their Agents and Missionaries are incomparably more numerous then ours, by reason of the multitude of their Fryars, Jesuites, &c. and their doctrines are more suitable to corrupted nature, and carnal interest, and the people are more engaged by worldly obligations to their ways: And yet we are so confident of the Power of Truth, that I would this Proposal were accepted. The Bible it self without any Preachers, would shrewdly shake the Kingdom of the Pope, where men have liberty to use it.

2. The limitations of this Liberty are, 1. That one party have no more of it then the other. 2. That it extend not to allow a disturbance

disturbance of Ministers and Churches in Gods Worship, nor any unpeaceable tumultuary proceedings. 3. That no Party be tolerated under this pretence, to teach any thing against the Essentials or Necessary points that we are agreed on, nor any thing that is against the peace of the Common-wealth, or lives, or dignities of the Governors thereof.

Two parties among our selves will dislike this proposal.

1. Some will say, *If Liberty be desirable, why may not we grant it in England, though Spain, Italy, &c. will not?*

Ans. This Liberty is not Desirable for it self, but as a means to that end which is so Desirable. And therefore it is no further desirable then it tendeth to that end. And a partial Toleration of them, that tolerate not us, is so far from being such a means, as that it is the next way to destroy the end that we desire, it will but put our necks under their feet, and open our bosoms to their Swords, and so make our desired Peace impossible. No friend of the Gospel and Reformed Churches will prosecute that motion.

2. Others will say, *It is unlawful to grant such a Liberty to Papists, because it is false doctrine which they will preach, and Idolatry which they will exercise; and we must not do evil that good may come by it.*

Ans. We may do no evil, but we may omit that which at another time is a duty, in a season when it is no duty. To punish such offenders is a positive duty, which at all times is not a duty, but unseasonably performed is a sin. For a Magistrate therefore to punish such offenders, when it apparently tendeth to hinder the progress of the Gospel, and overthrow the peace and safety of the Christian State, is not a Duty, but a sin. Would any of these Objectors be against a Magistrates releasing of a Jesuite out of Prison, in exchange for a faithful Minister of the Gospel, especially of many; as prisoners are commonly exchanged in war? If not, why should they be against the releasing of such a man to higher ends, even to save mens souls? To give Liberty is but to Permit, or not to Hinder, or not to Punish: and therefore is but the not-doing of a work when it is unseasonable (as Sacrifice is when God requireth Mercy.) And he that may Permit, or forbear to punish, may on a just reason promise so to do. So that this is but forbearing the punishing of Papists, when we cannot punish them without the exceeding hurt of the Church, and wrong to many thousand souls.

But I know I speak all this in vain, for the Pope will never consent that Protestants shall sow their seed at *Rome*, lest it quickly unneast him. But in the mean time let the Papists here confess if they be reasonable, that we have no reason to give Liberty to them, that will give none to us, or upon unequal terms. If they claim a special Title to it, as having the juster cause, we desire no more then a fair tryall of that, and let them that have the juster cause take all.

3. Another particular that should here be agreed on is this, (whether the former be consented to or not;) *That on both sides where the Teachers have any Toleration or forbearance, they may be forced by the Magistrate to teach the Ignorant people that adhere to them, the great Articles of the Christian faith (both words and sense) which we are all agreed in. Which was Bishop Ussers motion to the Papist Priests in Ireland. For saith he, among the Papists the people are suffered to perish for want of knowledge; the vulgar superstitions of Popery not doing them half that hurt, that the ignorance of those common principles of faith doth, which all true Christians are bound to learn*] (Serm. at Wasted, page 33.)

4. Another necessary particular to be agreed on is, that we use not bitter invectives against each other, nor uncharitable contentings, especially in the ears of the ignorant people that have not yet learned the common truths which we agree in: but that our Debates be managed only in such Assemblies as are capable of them, and in a sober Christian way.

5. Another is, that such Magistrates that will not grant Toleration, may yet on both sides avoid cruelties, and inflict no more penalties for matters of meer Religious worship, then necessity shall require: and that herein they may agree upon some equality in the several Nations. And in this let Spain, Italy, Austria, and the rest, for shame consent, to be as moderate as the Turk, and to shut up the doors of their bloody Inquisition.

6. Let us all agree to renounce all Treachery and unfaithfulness against the Sovereign Powers, and all seditious disturbances of the Peace of Common-wealths.

7. Let those afford us the common Love of men, that think us not capable of the special Love of Christians: and so let us Love our Neighbours as our selves, and study to do good, and

nor

not hurt to one another; and give over plotting to undermine one another, and destroy one anothers civil interest, and get our Neighbours under our feet. This much well practiced, would do something to the peace of the Christian world.

CHAP. LV.

THE lowest Degree, that none but incarnate Devils one would think should resist is this; that if we will needs live as enemies, yet we may remember that we have all greater enemies; and therefore let us give over our wars, and let every Nation be quietly governed by their own Laws and Sovereigns, and let us all join together against the common enemies of Christ.

We cannot but know that much of Christs interest lyeth in our hands, and that if either party were devoured by the Turk, it would be a heavy blow to the Christian cause: If God should suffer that proud enemy to come and make a third among us, to end our quarrels, we must justify him in his judgements; and must to our perpetual shame confess that by our proud and passionate contentings, and unpeaceableness, and self-seeking, we did betray the Christian cause. O wonderfull stupidity and impiety of great men, and Learned men, professing so much zeal for God, that they can no more agree, nor bear in Love and Compassion with each other, nor cease their wars, when a raging potent enemy stands over them, ready to devour them both. Let the *Venetians* take the honour, and we the shame: How ever their own Interest may engage them, yet materially their wars are more honourable then ours. The Pope is eager for a General Peace among his subjects, that they may be strengthened to devour us: But it were an honest design, that would give him more comfort at last, to mediate a Peace among all Christians, that in this at least they might be one, to oppose the Turk, and rescue the Heritage of Christ which he hath oppressed.

And O what a blessed thing it were, if the Jesuites, Fryars and Protestants could but agree, to join together for the conversion of the poor Indians. And either preach in the same, or severall Countries, without seeking the destruction there of one another;

another; yea and afford each other help: that the English, Hollanders, and others might send Preachers as well as Merchants into the Indies; and we might there contribute our endeavours to propagate the Gospel, though in our different wayes, not envying, hating and hindering each other: but remembering we all confesse one Christ, though not one Vice-christ.

Conclusion.

I Have cast out these Proposals meerly to acquaint the peaceable Christian, what he should desire, that the frame of his heart may be right before God: and not with any expectation that they should be so regarded as to procure what they drive at. I am not so weak, or ignorant of the inconsiderableness of the Proposer, or of the selfishness and ungodliness of the world. But yet I may lawfully take the comfort of the most uneffectual desires and endeavours that are honest.

And for those that would have us Reconciled upon the *Grotian* terms, or upon the French Foundation of a General Council, and would have all forced, as our Bishops attempted to come over to their way, and deny Liberty to the rest, that cannot thus close with them; and all that think that the Church must have some Visible Head or Sovereign to unite in, I shall shew them their error in a distinct Disputation, which I am publishing next to this, as a supplement: and therein I shall give them such further Proposals for a just Reconciliation, as men that are Studious of Peace may prosecute, with hope of some success.

And because I have lately met with a Paper called [*An Explanation of the Roman Catholick Belief,*] &c. which pretendeth to much moderation, in divers points; I purpose next to enquire, whether it mean as it pretends, that if it do, we may give it welcome; if not, we may Detect its Fraud: For as I should much rejoice to hear of so much amendment of the Roman Belief, which I thought had been supposed by themselves to be incorrigible; So I must confess that I am so much for plain and open dealing, that I think it my duty to help to bring their works into the Light, and try how they agree with the Truth and among themselves; that men may judge of them as they are.

FINIS.

The Second Part :

PROVING

That the Catholick Church
is not a Political Body Headed by
any Earthly Sovereign, nor any
such Unity to be Desired or en-
deavoured, by any that would not
Blaspheme, Divide and Destroy;
under the pretence of Unity.

SPECIALLY

Directed against the Sovereignty
(and Necessity too) of General Councils :
to the followers of *Grotius* and others of that
Party, that at least would give them a Part in the
Sovereignty with the Pope.

And propounding the true grounds and
means of the Churches Unity and Peace.

By *Rich. Baxter.*

LONDON,

Printed by *Robert White*, for *Nevil Simmons*, Book-
seller in *Kedermister*, Anno Dom. 1659.