

whencesoever contracted, whether by Covenant, or by Vow, or by bare Promise, or by meer Office (or Duty) remaineth valid, and puts a bar to every following contrary act.---

(Read *Præl.* 4. § 11, 12, 13, 14, 15. what he saith for the obligation, 1. Of spontaneous Oaths; 2. Of Oaths caused by fraud; 3. Or by fear extorted; 4. Even of Oaths to Robbers.)

P. 110. 3. He that taketh an Oath imposed by one that had no just authority, but not otherwise vicious, is bound to perform what he swore.

(Read p. 175, &c. what he saith at large against equivocation, stretching reservations, as opening the door to all lying and perjury, and frustrating the end of Oaths.)

P. 195. Of the latitude and extent of an Oath,

How far the sense is to be measured by the scope *: As when the Cause of the Oath was particular, but the words are general, e. g. The Popes Usurpation was the Cause

* As of Assent and Consent to the Use of the Liturgy, &c.

of the Oath of the Kings Supremacy: --- But the words of the Oath so assert the Kings Supremacy, as exclude all others as well as the Pope, from exercising supreme Power in this Kingdom: *Ans.* Such an Oath obligeth as to the words themselves in their utmost latitude: The Reason is, because the intention of the Law, though made on a particular occasion, is general, to hinder all inconveniences of the same kind for the future.---As Lawyers fetch not the sense of Laws from the Proem, but from the body of the Statute, so we must judge of the just interpretation of an Oath, not by the promised recognition, or other preface, but by the body of the Oath it self.

P. 208.

P. 208. 'He is 'alwaies perjured that intendeth not what he promised: but he is not alwaies perjured that performeth not what he promised. (The bond being dissolved.)

P. 227. Vows made to God, as a party, cannot be relaxed by man (though men may give away their own.)

If you swear for the sake of another, as to his honour, obedience, profit, or other good, the Oath bindeth not, unless he for whom you swear, take it as acceptable and firm.

P. 242. Concl. 4. It is a grievous sin to impose an Oath unduly, on another. As 1. An Oath not stablished by Law or Custom, &c. 2. An Oath that is repugnant, or in the sense that the words hold forth in the common use of speaking, *seemeth* repugnant to any Oath by him formerly lawfully taken. 3. They that constrain men to swear to a thing unlawful, as against our duty to God, or our Superiours, or the Laws of the Kingdom, or against good manners, or that which is otherwise dishonest, and may not be kept. 4. He who imposeth an Oath of ambiguous sense, or any way captious; to ensnare the conscience, life, liberty or fortune of his neighbour. 5. He that without necessity, by fear compelleth, or by Authority impelleth, or by counsel, example, fraud, or other artifice or reason induceth another to swear, who he knoweth will swear against the judgment of his conscience. I would all men in great power would remember how filthy a character *Jeroboam* branded his own conscience, fame and name with, that made *Israel* to sin: and how greatly they provoke God's great wrath against themselves, that abuse their power to other mens ruine, which
God

God gave them for edification, and not for destruction.

P. 243. Concl. 5. An offered Oath is not to be taken with a reluctant or doubting conscience: 1. Because what is not of faith is sin. 2. Because we must swear in judgment, which he doth not that sweareth against his consciences judgment. 3. Because this is done for some temporal commodity, or to avoid some loss, or obtain some gain, or to get some mans favour, or such like: But how unworthy of a Christian is it, to set God behind the World, Heaven behind Earth, the Soul behind the Body, eternal joy behind temporal gain, the hope of the life to come behind present ease, inward peace behind outward! 4. Because he that so sweareth evidently exposeth himself to the danger of Perjury (a most heinous sin.) For he that for hope or fear of any temporal commodity or discommodity can be induced to swear that which he ought not, it is scarce credible but he may by the like hope or fear be drawn from doing what he swore. And PER JURY was by the very heathens accounted one of those most heinous sins, which they believed would bring the wrath of the Gods not only on the guilty, but on their posterity, yea on whole nations, much more is it to be feared of us, who worship that one true God, who hath solemnly professed that he will not hold him guiltless that taketh his name in vain. Lest, while which way ever we look we see such a great and luxuriant crop of Oaths and Perjury, even already white to the Harvest, God the most righteous judge should quickly put in the sickle, utterly to cut down so perfidious and profane a nation. We have long felt that our most merciful Father

Father is angry, and that the infinite patience of God is turned into fury, being infinitely wronged, and (if I may so say) overcome. It is not easy to say, for which sins this chiefly is, when all sins are very great. But verily he that will seriously think, since God hath begun to scourge us by a neerer rod, how we have not grieved for these grievous sins of swearing and perjury, yea how greatly on one side is increased, the unbridled and unpunished licence of swearing and blaspheming, and on the other side the foul hypocrisie of forswearing on pretence of religion; it can scarce be, but that of *jeremy* will come into his mind, *Because of Oaths the land mourneth.* These things being so neer, Fathers and Brethren, we that are here and all others that wish well to the publick peace of the Kingdom and Church, and the private peace of their own hearts and consciences, must be intreated that they first carefully beware of the name of God, and the crime of violated fidelity, and wholly avoid unnecessary Oaths, and constantly refuse those that are unduely imposed (or offered) by others; and fulfill those faithfully that are duly and rightly taken by our selves; and then that as much as we are able, we strenuously restrain the liberty of sinning in others; and that we pray to our most Good and Great God continually that, being taught by his scourge, and admonished, and humbled under his mighty hand, we fly to his mercy, acknowledge his justice, implore his grace, for the pardon of our sins, the amendment of our lives, and the safety of our souls, by and for the merits of our Lord Jesus Christ: To whom with the Father, and the Spirit, the Three one-Omnipotent God be Kingdom, Power, and Glory for ever. *Amen.*

It's like Dr. *Sanderson* had some special eye to the Scots Covenant ; but doubtless he made not any new or singular Doctrine for that end, which will not hold true in all cases by him described.

Mr. *Rich. Hollingworth* in a late Plea for the Church of *England*, vehemently urging the execution of the Laws against Nonconformists, saith Page 71. [1. *Thereby (by Perjury) the conscience of the Minister is debauched, and he thereby made very unfit to give those instructions, and wholsom counsel to the people that otherwise he might do : For all wilful sins, especially such a Notorious one as Perjury, hardens a mans mind, and divests him, till repented of, of all the necessary and useful influences and assistances of Gods good spirit, and maketh him careless, as of his own, so of the souls of others : And a man so easily ensnared by such a sin, is easily induced by any temptation to a neglect of those duties which his Office calls for, and a remiss performance of those Ordinances which were designed and commanded on purpose to reform and instruct the people.*

And page 73. [*They must be accountable at the last day, not only for their own sin, but for that very sin of Perjury, which the vicious Priest is guilty of : For he that inviteth a man to a sin, is reckoned as if he had committed the sin himself.*]

What then would become of me, if I undertook to justify the Perjury of multitudes? -- yea, if also I did by Press and Preaching, earnestly press Magistrates to execute the Laws upon many hundreds of Christs Ministers, because they dare not venture on that which they fear (on such reasons as are here rendred) to be a participation of many

thousand Perjuries, nor on the heinous sacriledge of deserting their sacred function, and encouraging neer two thousand silenced Ministers to do the like by my example, besides many other feared sins. If I were the man that for this did plead and beg that they might be laid in Gaols with rogues, and pay fourty pound a sermon and be banished five miles from all Corporations &c. and all this as necessary to the Church and as for God, fathering it all on him who is the God of Truth and Love; and pretending that there is no need of their Ministry, because that I and such as I, do better perform all that office against ignorance, ungodliness and popery without them, &c. How could I expect regard when I preached against the sins of others? Or with what face could I do it? When my sin shall be opened to me, must I not with *Origen* after his fall, instead of preaching, shut the book, and weep, remembring *Psal.* 50. 16, 17. and the dreadful third Commandment; and tremble when I thought of death and judgment? For a *Judas* in Christs family sinneth at a dearer rate than strangers, and will quickly find his gain too hot to hold, and those that hired him to be woful Comforters, who will turn him off with a
 [see thou to that.]

Obj. Fewer words might serve.

Ans. *Nondum satis dicitur, dum non satis discitur. Nec paucis dicendum est, quod paucis non discendum est.*

[While I long wondered that I could not see what satisfied both all the Learned Convocation, and the Parliament, for the *truth of the Rule in the Liturgy to find out Easter-day for ever*, which is contrary to our Almanacks, and we must all be silenced (and ruined for Preaching) unless we profess that we *Assent to it*, I met with no Conformist that gave me any other satisfaction, than to refer me to Dr. Pells Book : And meeting him happily, I craved his information; and the grave, learned, honest Doctor was so far from making me a Conformist, that he professed the passage now is indefensible.]

I was lately assaulted with this, as the strongest Argument for Conformity [*Deliberate lying is no sin, but a duty when it doth no harm but a necessary good; As by a Physician to save his patient, or to save a mans life much more to save souls by preaching.*]

Ans. This case requireth a longer answer than I have here room for : Briefly. 1. God best knoweth : who is wisest and meetest to Govern the world, for the good of all ; and he forbids it. 2. This principle believed would make all men *untrusty* to each other, while every man would think he had reason to lie, when his interest required it ; and untrustiness overthroweth all humane polities, societies and converse, and so would do a thousand fold more harm to Kings, Subjects and all, than the saving of a mans life would compensate. 3. Its hypocrisie to sin my self that I may preach against sin in others, 4 The Church of God is against this doctrine, & fathers; And the best casuists have copiously confuted it, though some Jesuites are more lax, and use to serve their interest by it.

5. At

5. At least, methinks that where *Jesuites* lying is cry-
ed down, men should not judge my fearing a lie, a
crime that rendreth me intolerable in the Ministry,
and my preaching without it to deserve a Gaol and
utter ruine; and the same to neer 2000 others; the
silencing of whom will one day prove no *indifferent*
thing: And they that think it harmless publicly,
Ministerially. upon deliberation to profess a fals-
hood, may shortly think it a duty to swear it:
But I believe that God will not hold that person,
Church or Kingdom guiltless, which raketh his
name in vain: see Dr. *Hammonds* Catechism on the
3. Commandment.

FINIS.

ERRATA'S

Reader,

THE smaller literary mistakes are left to thy own ingenuity, the grosser errors of the Press, thou art desired thus to correct.

Epist. p. 5. l. 24. for *urge*, r. *argue*, p. 10. for *prefixed*, r. *affixed*, p. 12. l. 4. for *our*, r. *one*, l. 24. r. *A Christian*, p. 32. l. 1. for *mollifie*, r. *nullifie*, p. 50. l. 21. r. *one will*, p. 53. l. 20. r. *communion*, p. 63. l. 4. r. *Pontici*, p. 64. l. 31. r. *Theodosius*, p. 73. l. 26. for *there*, r. *then*, p. 88. l. 20. r. *put not*, p. 97. l. 25. r. *formally*, p. 99. l. 15. for *an acceptable*, r. *uncapable*, p. 102. l. 8. r. *help*, p. 119. l. 1. for *considering*, r. *concerned in*, p. 126. l. 13. r. *said they*, p. 128. l. 6. for *suspension*, r. *suspicion*, p. 154. l. 5. for *his*, r. *their*, p. 157. l. 13. for *any*, r. *an*, p. 159. l. 16. *dele that*, p. 160. l. 30. r. *that THIS is*, p. 162. l. 26. r. *we must*, p. 187. l. 5. r. *fame*, l. 10. *dele more*, p. 203. l. 25. r. *Hale*, p. 205. from *we take*, and 206, and 207. are all misplaced, p. 224. l. last, for *swarming*, r. *swearing*, p. 229. l. 21. r. 97. p. 238. for **FIRE**, r. **PLAGUE**, p. 265. l. 15. r. *would not*, l. 24. for *about*, r. *above*, p. 269. l. 23. for *hoc*, r. *hos*, p. 272. l. 2. for *that*, r. *the*, l. 3. *dele the*, p. 286. l. 5. for *yet*, r. *yea*, p. 288. l. 28. for *assureth*, r. *asserteth*, p. 161. l. 18. r. *plenilunium*, p. 248. l. 8. for 1660, r. 1661. p. 289. l. 23. r. *domination*, p. 298. l. 2. r. *Regia*, p. 333. l. *penult.* r. *premised*. Many more are left to the Readers ingenuity.

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