

Thirdly, That all Christian States, ought to disavow and de-  
cry all such Errors, by some peremptory Statutory Act, and that  
in time, that Subjects knowing fully the mind of the State,  
might not delude themselves with vain hopes of unsufferable Li-  
berties. It is less to say, *Statuatur veritas, ruat Regnum*, than  
*Fiat justitia, ruat Cælum*: but there is no such danger in ei-  
ther of them. Fear nothing Gentlemen, *Rubiconem transistis,*  
*jacta est alea*, ye have turned the Devil out of doors; fling all  
his old parrel after him out at the windows, lest he makes ano-  
ther errand for it again. *Quæ relinquuntur in morbis post in-*  
*dicatorem, recidivas facere consuevere.* Christ would have  
his Church without spot or wrinckle; They that help make it  
so, shall lose neither honour nor labour: If ye be wise, suffer  
no more thorns in his sides or your own. When God kindles  
such fires as these, he doth not usually quench them, till the  
very scum on the Pot sides be boyled clean away, *Ezek. 24.*  
*10, 11.* Ye were better to do it your selves, than leave it to  
him: the Arm of the Lord is mighty, his hand very heavy;  
who can dwell with his devouring fire, and long lasting burnings?

Fourthly, to make speedy provisions against Obstinates and  
Disseminaries: were under favour, two things will be found re-  
quisite. First, variety of Penalties, I mean certain, not indefi-  
nite: I am a Crabbat against Arbitrary Government. Experi-  
ence hath taught us here, that political, domestical, and personal  
respects, will not admit one and the same remedy for all,  
without sad inconveniences. Secondly, just severity: Perse-  
cution hath ever spread Truth, Prosecution scattered Error:  
Ten of the most Christian Emperors, found that way best;  
Schollars know whom I mean: Five of the ancient Fathers per-  
swaded to it, of whom *Augustine* was one, who for a time ar-  
gued hard for indulgency: but upon conference with other Pru-  
dent Bishops, altered his judgment, as appears in three of his  
Epistles, to *Marcellinus*, *Donatus*, and *Boniface*. I would be  
understood, not only an Allower, but an humble Petitioner, that  
ignorant and tender conscienced Anabaptists may have due time  
and means of conviction.

Fifthly, That every Prophet, to whom God hath given the  
Tongue of the Learned, should teach, and every Angel who  
hath a Pen and Inkhorn by his side write against these grieving  
extravagancies: writing of many Books, I grant is irksome,  
reading endless. A reasonable man would think Divines had  
declaimed sufficiently upon these Themes. I have ever thought  
the Rule given, *Titus 3. 10.* which cuts the work short and  
sharp to be more properly prevalent, than wearisome waiting  
upon unweariable Spirits. It is a most toylsome task to run the  
wild-goose