

Thirdly, That all Christian States, ought to disavow and decry 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 Liberties. It is less to say, *Statuatur veritas, ruat Regnum*, than *Fiat justitia, ruat Cælum*: but there is no such danger in either 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 another errand for it again. *Quæ relinquuntur in morbis post indicationem, 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 requisite. First, variety of Penalties, I mean certain, not indefinite: I am a Crabbat against Arbitrary Government. Experience 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: Persecution 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 persuaded to it, of whom *Augustine* was one, who for a time argued hard for indulgency: but upon conference with other Prudent Bishops, altered his judgment, as appears in three of his Epistles, to *Marcellinus*, *Donatus*, and *Boniface*. I would be understood, not only an Allowor, 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