

THE
Simple Cobler

OF
A G G A W A M in America.

WILLING

To help Mend his Native Country, lamentably tattered, both in the upper-Leather and sole, with all the honest stitches he can take.

And as willing never to be paid for his work by Old English wonted pay.

It is his Trade to patch all the year long, gratis.

Therefore

I Pray Gentlemen keep your Purses.

By Theodore de la Guard.

The Fifth Edition, with some Amendments.

*In rebus arduis ac tenai spe, fortissima
quæque consilia tutissima sunt. Cic.*

In English,

When boots and shoes are torn up to the heels,
Coblers must thrust their awles up to the heels.

This is no time to fear *Appelles gramm* :
Ne Sutor quidem ultra crepidam.

LONDON: Printed by *J. D. & R. I.* for *Stephen Bowtell*, at the Sign of the Bible, in Pope's Head Alley, 1647. Reprinted at **BOSTON** in *N. England*, for *Daniel Henchman*, at his Shop in King Street, 1713.

TO THE
READER,

Gentlemen,

I Pray make a little room for a Cöbler, his work was done in time, but a Ship setting Sail one day too soon makes it appear some Weeks too late; Seeing he is so reasonable as to demand no other pay for his labour and leather, but leave to pay us well for our faults, let it be well accepted, as Counsel in our occasions to come, and as Testimony to what is past,

By a Friend.

SUTOR ULTRA CREPIDEM.

EITHER I am in Apoplexy, or that man is in a Lethargy, who doth not now sensibly feel God shaking the Heavens over his head, and the Earth under his feet: The Heavens so, as the Sun begins to turn into darkness, the Moon into blood, the Stars to fall down to the ground; So that little Light of Comfort or Counsel is left to the Sons of Men: The Earth so, as the foundations are failing, the righteous scarce know where to find rest, the inhabitants stagger like drunken men: it is in a manner dissolved both in Religions and Relations: And no marvel; for, they have defiled it by transgressing the Laws, changing the Ordinances, and breaking the Everlasting Covenant. The Truths of God are the Pillars of the World, whereon States and Churches may stand quiet if they will; if they will not, He can easily shake them off into delusions, and distractions enough.

Satan is now in his passions, he feels his passion approaching; he loves to fish in royled waters. Though that Dragon cannot sting the vitals of the Elect mortally, yet that Beelzebub can fly-blow their Intellectuals miserably: The finer Religion grows, the finer he spins his Cobwebs, he will hold pace with Christ so long as his wits will serve him. He sees himself beaten out of gross Idolatries, Heresies, Ceremonies, where the Light breaks forth with power; he will therefore bestir him to prevaricate Evangelical Truths, and Ordinances, that if they will needs be walking, yet they shall *laborare varicibus*, and not keep their path, he will put them out of time and place; Assassinating for his Engineers, men of Paracelsian parts; well complexioned for honesty; for such are fittest to Mountebank his Chimistry into sick Churches and weak Judgments.

Nor shall he need to stretch his strength overmuch in this work: Too many men having not laid their foundations sure, nor ballasted their Spirits deep with humility and fear, are prest enough of themselves to evaporate their own apprehensions. Those that are acquainted with Story know, it hath ever been so in new Editions of Churches: Such as are least able, are most busy to pudder in the rubbish, and to raise dust in the eyes of more steady Repayrers. Civil Commotions make room for uncivil practises: Religious mutations, for irreligious opi-
nions:

nions: Change of Air, discovers currupt bodies; Reformation of Religion, unsound minds. He that hath any well-faced phansy in his Crown, and doth not vent it now, fears the pride of his own heart will dub him dunce for ever. Such a one will trouble the whole *Israel* of God with his most untimely births, though he makes the bones of his vanity stick up, to the view and grief of all that are godly wise. The devil desires no better sport than to see light heads handle their heels, and fetch their carreers in a time, when the Roof of Liberty stands open.

The next perplexed Question, with pious and ponderous men, will be: What should be done for the healing of these comfortless exulcerations. I am the unablest adviser of a thousand, the unworthiest of ten thousand; yet I hope I may presume to assert what follows without just offence.

First, such as have given or taken any unfriendly reports of us *New-English*, should doe well to recollect themselves. We have been reputed a Colluvies of wild Opinionists, swarmed into a remote wilderness to find elbow-room for our Phanatic Doctrines and practises; I trust our diligence past, and constant sedulity against such persons and courses, will plead better things for us. I dare take upon me, to be the Herauld of *New-England* so far, as to proclaim to the World, in the name of our Colony, that all Familists, Antinomians, Anabaptists, and other Enthusiasts shall have free Liberty to keep away from us, and such as will come to be gone as fast as they can, the sooner the better.

Secondly, I dare aver, that God doth no where in his word tolerate Christian States, to give Tolerations to such adversaries of his Truth, if they have power in their hands to suppress them.

Here is lately brought us an Extract of a *Magna Charta*, so called, compiled between the Sub-planters of a *West-Indian* Island; whereof the first Article of constipulation, firmly provides free stable-room and litter for all kind of Consciences, be they never so dirty or jadish; making it actionable, yea, treasonable, to disturb any man in his Religion, or to discommend it, whatever it be. We are very sorry to see such professed Prophaneness in *English* Professors, as industriously to lay their Religious foundations on the ruine of true Religion; which strictly binds every Conscience to contend earnestly for the Truth: to preserve unity of Spirit, Faith and Ordinances, to be all like minded, of one accord; every man to take his Brother into his Christian care, to stand fast with one spirit, with one mind, striving together for the faith of the Gospel; and by no means to permit Heresies or Erronious Opinions: But
God

God abhorring such loathsome beverages, hath in his righteous judgment blasted that enterprize, which might otherwise have prospered well, for ought I know; I presume their case is generally known ere this.

If the Devil might have his free option, I believe he would ask nothing else, but liberty to enfranchise all false Religions, and to embondage the true; nor should he need: It is much to be feared that lax Tolerations upon State-pretences and planting necessities, will be the next subtle Stratagem he will spread to distate the Truth of God, and supplant the Peace of the Churches. Tolerations in things tolerable, exquisitely drawn out by the lines of the Scripture, and pensil of the Spirit, are the sacred favours of Truth, the due latitudes of Love, the fair Compartiments of Christian fraternity: but irregular dispensations, dealt forth by the facilities of men, are the frontiers of error, the redoubts of Schisme, the perillous irritaments of carnal and spiritual enmity.

My heart hath naturally detested four things: The standing of the Apocrypha in the Bible; Forainers dwelling in my Country, to crowd out Native Subjects into the corners of the Earth; Alchymized Coines; Tolerations of divers Religions, or of one Religion in segregant shapes: He that willingly assents to the last, if he examines his heart by day-light, his Conscience will tell him, he is either an Atheist, or an Heretick, or an Hypocrite, or at best a captive to some Lust: Poly-piety is the greatest impiety in the World. True Religion is *Ignis probationis*, which doth *congregare homogenea & segregare heterogenea*.

Not to tolerate things meerly indifferent to weak Consciences, argues a Conscience too strong: pressed uniformity in these, causes much disunity: To tolerate more than indifferents, is not to deal indifferently with God: He that doth it, takes his Scepter out of his hand, and bids him stand by. Who hath to do to institute Religion but God. The power of all Religion and Ordinances, lies in their Purity: their Purity in their Simplicity: then are mixtures pernicious. I lived in a City, where a Papist Preached in one Church, a Lutheran in another, a Calvinist in a third; a Lutheran one part of the day, a Calvinist the other, in the same Pulpit: the Religion of that Place was but molly and meagre, their affections Leopard-like.

If the whole Creature should conspire to do the Creator a mischief, or offer him an insolency, it would be in nothing more, than in erecting untruths against his Truth, or by sophisticating his Truths with humane medleyes: the removing of some one iota in Scripture, may draw out all the life, and traverse all the

Truth

Truth of the whole Bible : but to authorise an untruth, by a Toleration of State, is to build a sconce against the walls of Heaven, to batter God out of his Chair : To tell a practical lye, is a great Sin, but yet transient ; but to set up a Theoretical untruth, is to warrant every lye that lyes from its root to the top of every branch it hath, which are not a few.

I would willingly hope that no Member of the Parliament hath skilfully ingratiated himself into the hearts of the House, that he might watch a time to Midwife out some ungracious Toleration for his own turn, and for the sake of that, some other, I would also hope that a word of general caution should not be particularly misapplied. I am the freer to suggest it, because I know not one man of that mind, my aim is general, and I desire may be so accepted. Yet good Gentlemen, look well about you, and remember how *Tiberius* play'd the Fox with the Senate of *Rome*, and how *Fabius Maximus* cropt his ears for his cunning.

That State is wise, that will improve all pains and patience rather to compose, than tolerate differences in Religion. There is no divine Truth, but hath much Cœlestial fire in it from the Spirit of Truth : nor no irreligious untruth, without its proportion of Antifire from the spirit of Error to contradict it : the zeal of the one, the virulency of the other, must necessarily kindle Combustions. Fiery diseases seated in the Spirit, imbroil the whole frame of the body : others more external and cool, are less dangerous. They which divide in Religion, divide in God ; they who divide in him, divide beyond *Genus Generalissimum*, where there is no reconciliation, without atonement ; that is, without uniting in him, who is One, and in his Truth, which is also one.

Wise are those men who will be perswaded rather to live within the pale of Truth, where they may be quiet, than in the purlieues, where they are sure to be hunted ever and anon, do Authority what it can. Every singular Opinion, hath a singular opinion of it self, and he that holds it a singular opinion of himself, and a simple opinion of all contra-sentients : he that confutes them, must confute all three at once, or else he does nothing ; which will not be done without more stir than the Peace of the State or Church can indure.

And prudent are those Christians, that will rather give what may be given, than hazard all by yielding nothing. To sell all Peace of Country, to buy some Peace of Conscience unseasonably, is more avarice than thrift, imprudence than patience : they deal not equally, that set any Truth of God at such a rate ; but they deal wisely that will stay till the Market is fallen.

My Prognosticks deceive me not a little, if once within three
seven

seven years, Peace prove not such a Penny-worth at most Marts in Christendom, that he that would not lay down his Money, his Lust, his Opinion, his Will, I had almost said the best flower of his Crown for it, while he might have had it; will tell his own heart, he plaid the very ill husband.

Concerning Tolerations, I may further assert.

That Persecution of true Religion, and Toleration of false, are the *Jannes* and *Jambres* to the Kingdom of Christ, whereof the last is far the worst. *Augustines* Tongue had not owed his Mouth one Penny-rent though he had never spake word more in it, but this, *Nullum malum pejus libertate errandi*.

Frederick Duke of *Saxon*, spake not one foot beyond the mark when he said. He had rather the Earth should swallow him up quick, than he should give a toleration to any Opinion against any Truth of God.

He that is willing to tolerate any Religion, or discrepant way of Religion, besides his own, unless it be in matters meerly indifferent, either doubts of his own, or is not sincere in it.

He that is willing to tolerate any unsound Opinion, that his own may also be tolerated, though never so sound, will for a need hang God's Bible at the Devils girdle.

Every toleration of false Religions, or Opinions hath as many Errors and Sins in it, as all the false Religions and Opinions it tolerates, and one sound one more.

That State that will give Liberty of Conscience in matters of Religion, must give Liberty of Conscience and Conversation in their Moral Laws, or else the Fiddle will be out of Tune, and some of the strings crack.

He that will rather make an irreligious quarel with other Religions than try the Truth of his own by valuable Arguments, and peaceable Sufferings; either his Religion, or himself is irreligious.

Experience will teach Churches and Christians, that it is far better to live in a State united, though a little Corrupt, than in a State, whereof some Part is incorrupt, and all the rest divided.

I am not altogether ignorant of the eight Rules given by Orthodox Divines about giving Tolerations, yet with their favour I dare affirm,

That there is no Rule given by God for any State to give an affirmative Toleration to any false Religion, or Opinion whatsoever; they must connive in some Cases, but may not concede in any.

That the State of *England* (so far as my Intelligence serves) might in time have prevented with ease, and may yet without any great difficulty deny both Toleration, and irregular connivences *salva Republica*.

That

That if the State of *England* shall either willingly Tolerate, or weakly connive at such Courses, the Church of that Kingdom will sooner become the Devils dancing-School, than Gods Temple: The Civil State a Bear-garden, than an Exchange: The whole Realm a Pais base than an *England*. And what pity it is, that that Country which hath been the Staple of Truth to all Christendom, should now become the Aviary of Errors to the whole World, let every fearing heart judge.

I take Liberty of Conscience to be nothing but a freedom from Sin, and Error. *Conscientia in tantum libera, in quantum ab errore liberata*. And Liberty of Error nothing but a Prison for Conscience. Then small will be the kindness of a State to build such Prisons for their Subjects.

The Scripture saith, there is nothing makes free but Truth, and Truth saith, there is no Truth but one: If the States of the World would make it their sum-operous Care to preserve this One Truth in its purity and Authority, it would ease you of all other Political cares. I am sure Satan makes it his grand, if not only task, to adulterate Truth; Falshood is his sole Scepter, whereby he first ruffled, and ever since ruined the World.

If Truth be but One, methinks all the Opinionists in *England* should not be all in that One Truth, some of them I doubt are out. He that can extract an unity out of such a disparity, or contract such a disparity into an unity; had need be a better Artist, than ever was *Drebell*.

If two Centers (as we may suppose) be in one Circle, and lines drawn from both to all the points of the Compass, they will certainly cross one another, and probably cut through the Centers themselves.

There is talk of an universal Toleration, I would talk as loud as I could against it, did I know what more apt and reasonable Sacrifice *England* could offer to God for his late performing all his heavenly Truths than an universal Toleration of all hellish Errors, or how they shall make an universal Reformation, but by making Christs Academy the Devils University, where any man may commence Heretick *per saltum*; where he that is *filius Diabolicus*, or *simpliciter pessimus*, may have his grace to go to Hell *cum Publico Privilegio*; and carry as many after him, as he can.

Religio docenda est, non coercenda is a pretty piece of *album Latinum* for some kind of throats that are willingly sore, but *Hæresis dedocenda est non permittenda*, will be found a far better *Diamoron* for the Gargarismes this Age wants, if timely and throughly applyed.

If there be room in *England* for

<i>Familists</i>		<i>Manes</i>
<i>Libertines</i>		<i>Lemures</i>
<i>Erastians</i>		<i>Dryades</i>
<i>Antitrinitarians</i>		<i>Homodryades</i>
<i>Anabaptists</i>		<i>Potamides</i>
<i>Antiscripturists</i>		<i>Naiades</i>
<i>Arminians</i>		<i>Hinnides</i>
<i>Manifestarians</i>		<i>Pierides</i>
<i>Millinarians</i>	the room	<i>Nereides</i>
<i>Antinomians</i>	for	<i>Pales</i>
<i>Socinians</i>		<i>Anonides</i>
<i>Arrians</i>		<i>Parcades</i>
<i>Perfectists</i>		<i>Castalides</i>
<i>Brownists*</i>		<i>Monides</i>
<i>Mortalians</i>		<i>Charites</i>
<i>Seekers</i>	Good Spi-	<i>Heliconides</i>
Religious Men but pernicious Hereticks	rits, but ve-	<i>Pegasides.</i>
<i>Enthusiasts,</i>	ry Devils.	&c.
&c.		

In a word room for Hell above ground.

It is said, Though a man have light enough himself to see the Truth, yet if he hath not enough to enlighten others, he is bound to tolerate them, I will engage my self, that all the Devils in *Britanie* shall sell themselves to their shirts, to purchase a Lease of this Position for three of their Lives, under the Seal of the Parliament.

It is said, That Men ought to have Liberty of their Conscience, and that it is Persecution to debar them of it: I can rather stand amazed than reply to this: it is an astonishment to think that the brains of men should be parboyl'd in such impious ignorance; Let all the wits under the Heavens lay their heads together and find an Assertion worse than this (one excepted) I will Petition to be chosen the universal Idiot of the World.

It is said, That Civil Magistrates ought not to meddle with Ecclesiastical matters.

I would answer to this so well as I could, did I not know that some Papers lately brought out of *New-England*, are going to

* By *Brownists*, I mean not *Independents*, but dew-claw'd *Seperatists*: far be it from me to wrong godly *Independents*. I truly acknowledge that I judge my self neither able nor worthy to honour some of them as they deserve.

the Press, wherein the Opinions of the Elders there in a late Synod, concerning this point are manifested, which I suppose will give clearer satisfaction than I can.

The true English of all this their false Latin, is nothing but a general Toleration of all Opinions; which motion if it be like to take, it were very requisite, that the City would repair *Pauls* with all the speed they can, for an English *Pantheon*, and bestow it upon the Sectaries, freely to assemble in, then there may be some hope that *London* will be quiet in time.

But why dwell I so intolerable long about Tolerations, I hope my fears are but Panick, against which I have a double cordial. First, that the Parliament will not though they could: Secondly, that they cannot though they would grant such Tolerations. God who hath so honoured them with eminent Wisdom in all other things, will not suffer them to cast both his, and their Honour in the dust of perpetual Infamy, do what they can; nor shall those who have spent so great a part of their substance in redeeming their Civil Liberties from Usurpation, lose all that remains in enthralling their spiritual Liberty by Toleration.

It is said Opinionists are many, and strong, that *de sunt Vires*, that it is *turbata respublica*, I am very sorry for it, but more sorry, if despondency of mind shall cause the least tergiversation in Gods Worthies, who have receiv'd such pledges of his presence in their late Counsels, and Conflicts. It is not thousands of Opinionists that can pinion his Everlasting armes, I can hardly believe there is a greater unbeliever than my Self, yet I can verily believe that the God of Truth will in a short time scatter them all like smoke before the wind. I confess, I am troubled to see Men so over-troubled about them; I am rather glad to hear the Devil is breaking up house in *England*, and removing some whither else, give him leave to sell all his rags, and odd-ends by the out-cry; and let his petty Chapmen make their Market while they may, upon my poor Credit it will not last long. He that hath done so much for *England* will go on to perfect his own Praise, and his Peoples Peace: Let good men stand still, and behold his further Salvation. He that sitteth in the Heavens laughs at them, the most High hath them in Derision, and their folly shall certainly be manifested to all men.

Yet I dare not but add, and in the Name of God will add, that if any Publick members of Church or State, have been either open fautors, or private abettors of any blasphemous, contagious Opinions; It will be their wisdom to proportion their repentance to their Sin, before God makes them Publick Monuments of Ignominy, and Apostasy.

Thirdly,

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

wild-goose chase after a well-breath'd Opinionist: they delight in vitiligation: it is an itch that loves a life to be scrub'd: they desire not satisfaction, but satisdiction, whereof themselves must be judges: yet in new eruptions of Error with new objections, silence is sinful.

As for my self, I am none of the disputers of this world: all I can do, is to guess when men speak true or false Divinity: If I can but find the Parental root, or formal reason of a Truth, I am quiet; if I cannot, I shore up my slender judgement as long as I can, with two or three the handsomest Props I can get: I shall therefore leave Arguments to acuter heads, and only speak a word of Love, with all Christian respect to our dear Brethren in *England*, which are against Baptizing of Infants: I intreat them to consider these few things seriously and meekly. First, what a high pitch of boldness it is for man to cut a principal Ordinance out of the Kingdom of God; If it be but to make a dislocation, which so far disgoods the Ordinance, I fear it altogether unhallows it, to transplace or transtime a stated Institution of Christ, without his direction, I think, is to destroy it. Secondly, what a Cruelty it is to devest Children of that only external Priviledge which their heavenly Father hath bequeathed them, to interest them visibly in Himself, His Son, His Spirit, His Covenant of Grace, and the tender bosome of their careful Mother the Church. Thirdly, what an Inhumanity it is, to deprive Parents of that comfort they may take from the Baptism of their Infants dying in their Childhood. Fourthly, How unseasonable and unkindly it is, to interturbe the State and Church with these Amalekitish on-sets, when they are in their extream pangs of travail with their lives. Fifthly, to take a through view of those who have preambled this by path. Being sometimes in the Crowds of foraign Wederdopers, that is, Anabaptists, and prying into their inward frames with the best eyes I had; I could not but observe these disguised guises in the generality of them. First, a flat formality of Spirit without salt or savour in the spiritualities of Christ, as if their Religion began and ended in their Opinion. Secondly, a shallow fighting of such as discent from them, appearing too often in their faces, speeches and carriages. Thirdly, a feeble, yet peremptory obstinacy; seldome are any of them reclaimed. Fourthly, a shameful sliding into other such tarpauling tenets, to keep themselves dry from the showers of Justice, as a rational mind would never entertain, if it were not Error-blasted from Heaven and Hell. I should as shrewdly suspect that Opinion, that will cordially corrive with two or three sottish errors, as that faith that can professedly live with two or three sordid sins. I dare
not

not fear our godly Brethren in *England* to be yet coming to this pass; how soon they may, themselves know not, the times are slippery: They will undoubtedly find God as jealous of his Ordinances, as themselves are zealous of their Opinions.

Sixthly, that Authority ought to see their Subjects Children Baptized, though their Parents judgments be against it, if there be no other Evangelical bar in the way.

Seventhly, that prudent men, especially Young, should do well not to ingage themselves in conference with Errorists, without a good calling and great caution: their breath is contagious, their leprey spreading: receive not him that is weak, saith the Apostle to doubtful disputations; much less may they run themselves into dangerous Sophistications. He usually hears best in their Meetings, that stops his ears closest; he opens his Mouth to best purpose, that keeps it shut, and he doth best of all, that declines their company as wisely as he may.

Brethren, have an extraordinary care also of the late Theosophers, that teach men to climb to Heaven upon a ladder of lying figments. Rather than the Devil will lose his game, he will out-shoot Christ in his own bow; he will out-law the Law, quite out of the Word and World: over-Gospel the Gospel, and quidanye Christ, with Sugar and Rats-bane. He was Professor not long since at *Schlestat* in *Alsatia*, where he learned, that no Poyson is so deadly as the Poyson of Grace.

The wisest way, when all is said, is with all humility and fear, to take Christ as himself hath revealed himself in his Gospel, and not as the Devil presents him to prestigiated fancies. I have ever hated the way of the Rosie-Crucians, who reject things as Gods Wisdom hath tempered them, and will have nothing but their Spirits. If I were to give Physick to Spryts, I would do so too: but when I want Physick for my body, I would not have my Soul tartared: nor my Animal Spirits purged any way, but by my Natural, and those by my bodily humours, and those by such Ordinaries, as have the nearest vicinage to them, and not by the Metaphysical Limbeckings. I cannot think that *materia prima* or *secunda*, should be good for me, that am at least, *Materia minissima sexcentesima quadragesima-quinta*.

Here I hold my self bound to set up a Beacon, to give warning of a new-sprung Sect of Phrantasticks, which would perswade themselves and others, that they have discovered the Norst-west passage to Heaven. These wits of the game, cry up and down in Corners such bold ignotions of a new Gospel, new Christ, new Faith, and new gay-nothings, as trouble unsettled heads, querulous hearts, and not a little grieve the Spirit of God.

God. I desire all good men may be saved from their Lunatick Creed, by Infidelity; and rather believe these torrid overtures will prove in time nothing but horrid raptures down to the lowest hell, from which he that would be delivered, let him avoid these blasphemers, a late fry of croaking Frogs, not to be indured in a Religious State, no, if it were possible, not an hour.

As some are playing young Spaniel, questing at every bird that rises; so others, held very good men, are at a dead stand, not knowing what to do or say; and are therefore called Seekers, looking for new Nuntio's from Christ, to assoil these benighted questions, and to give new Orders for new Churches. I crave leave with all respect to tell them, that if they look into *Act. 20. 20, 25. Gal. 1. 8, 9. 1 Tim. 6. 13, 16.* and find them not there; they may happily seek as the young Prophets did for *Elijah's* corps, where it never was, nor ever will be found.

I cannot imagine why the Holy Ghost should give *Timothy* the solemnest charge, was ever given Mortal man, to observe the Rules he had given, till the coming of Christ, if new things must be expected.

Wo to them, who ever they be, that so trouble the ways of God that they who have found the way to Heaven cannot find the way to Church: And wo be to them, that so gaze at the glorious light, they say, will break forth in the thousand years to come, that they make little of the gracious Truth that hath been revealed these sixteen hundred years past. And wo be to them that so under-value the first Master Builders, I mean the Apostles of Christ, that unless he sends wiser than they, He must be accounted less faithful in his house than *Moses* was.

I have cause enough to be as Charitable to others as any man living; yet I cannot but fear, that those men never Moor'd their Anchors well in the firm soil of Heaven; that are weather-waft up and down with every eddy-wind of every new doctrine. The good Spirit of God doth not usually tie up the Helm, and suffer Passengers to Heaven to ride a drift, hither and thither, as every wave and current carries them: that is a fitter course for such as the Apostle calls wandring Stars and Meteors, without any certain motion, hurried about with tempests, bred of the Exhalations of their own Pride and Self-wittedness: whose damnation sleepeth not, and to whom the mist of darkness is reserved for ever, that they may suffer irreparable shipwrack upon the Sands and Rocks of their own Errors, being of old ordained to condemnation.

Eightly, let all considerate men beware of ungrounded Opinions in Religion: Since I knew what to fear, my heart hath
dreaded

dreaded three things: a blazing Star appearing in the Air: a State Comet, I mean a favourite rising in a Kingdom; a new Opinion spreading in Religion: these are Exorbitances: which is a formidable word; a *vacuum* and an exorbitancy, are mundicidious evils. Concerning Novelties of Opinions; I shall express my thoughts in these brief passages. First, that Truth is the best boone God ever gave the World: there is nothing in the World, World, any further than Truth makes it so, it is better than any creat' *Ens* or *Bonum*, which are but Truths twins. Secondly, the least Truth of Gods Kingdom, doth in its place, uphold the whole Kingdom of his Truths; Take away the least *vericulum* out of the World, and it unworlds all, potentially, and may unravel the whole texture actually, if it be not conserved by an Arm of Superiordinary Power. Thirdly, the least Evangelical Truth is more worth than all the Civil Truths in the World, that are meerly so. Fourthly, that Truth is the Parent of all liberty whether Political or Personal; so much untruth, so much thraldom, *Joh. 8. 32.*

Hence it is, that God is so jealous of his Truths, that he hath taken order in his due justice: First, that no practical Sin is so Sinful as some error in judgment; no man so accursed with indelible infamy and dedolent impenitency, as Authors of Heresie. Secondly, that the least Error, if grown sturdy and pressed, shall set open the Spittle-door of all the squint-ey'd, wry-necked, and brasen-faced Errors that are or ever were of, that litter; if they be not enough to serve its turn, it will beget more, though it hath not one crust of reason to maintain them. Thirdly, that that State which will permit Errors in Religion, shall admit Errors in Policy unavoidably. Fourthly, that that Policy which will suffer irreligious Errors, shall suffer the loss of so much Liberty in one kind or other, I will not exempt *Venice, Rhaguse, the Cantons, the Netherlands, or any.*

An easie head may soon demonstrate, that the Pre-mentioned Planters, by Tolerating all Religions, had immazed themselves in the most intolerable confusions and inextricable thraldoms the World ever heard of. I am perswaded the Devil himself was never willing with their proceedings, for fear it would break his wind and wits to attend such a Province. I speak it seriously, according to my meaning. How all Religions should enjoy their liberty, Justice its due regularity, Civil cohabitation moral honesty, in one and the same Jurisdiction, is beyond the Artique of my comprehension. If the whole conclave of Hell can so compromise, exadverse, and diametrical contradictions, as to compolitize such a multimonstrous maufrey of heteroclytes and quicquidlibets quietly; I trust I may say with all humble reverence,
they

they can do more than the Senate of Heaven. My *modus loquendi* pardoned: I intirely wish much welfare and more wisdom to that Plantation.

It is greatly to be lamented, to observe the wanton fearlessness of this Age, especially of Younger Professors, to greet new Opinions and Opinionists: as if former truths were grown Superannuate, and Sapless, if not altogether antiquate. *Non senescet veritas*. No man ever saw a gray hair on the head or beard of any Truth, wrinkle, or morphew on its face: The bed of Truth is green all the year long. He that cannot solace himself with any saving truth, as affectionately as at the first acquaintance with it, hath not only a fastidious, but an adulterous Heart.

If all be true we hear, Never was any People under the Sun, so sick of new Opinions as *English-men*, nor of new fashions as *English-women*: If God help not the one, and the Devil leave not helping the other, a blind man may easily foresee what will become of both. I have spoken what I intend for the present to men; I shall speak a word to the Women anon: in the mean time I intreat them to prepare Patience.

Ninthly, that godly humble Christians ought not to wonder impatiently at the wonderful works of God in these times: it is full Season for him to work Sovereign work, to vindicate his Sovereignty, that men may fear before him. States are unsteady, Rulers grown Over-rulers, Subjects worse than men, Churches-decayed. Tofts, Professors, empty casks filled with unholy humours; I speak not of all, but too many; I condemn not the generation of the just, God hath his remnant, whom he will carefully preserve. If it be time for men to take up Defensive Arms against such as are called Gods, upon the point of *Salus populi*, it is high time for him that is God indeed, to draw his Sword against Worms and no Men, upon the point of *Majestas imperij*: The piercing of his Sword shall discover the thoughts of many hearts.

Lastly, I dare aver, that it ill becomes Christians any thing well-shod with the preparation of the Gospel, to meditate flight from their dear Country upon these disturbances. Stand your grounds ye *Eleazars* and *Shammahs*, stir not a foot so long as you have half a foot of ground to stand upon: after one or two such Worthies, a great Victory may be regained, and flying *Israel* may return to a rich spoil. *English-men*, be advised to love *England*, with your hearts and to preserve it by your Prayers. I am bold to say that since the pure Primitive Time, the Gospel never thrived so well in any soil on Earth, as in the *British*, nor is the like goodness of Nature, or Cornucopian plenty
else-where

else-where to be found : if ye lose that Country and find a better before you come to Heaven, my Cosmography fails me. I am far from discouraging any, whom necessity of Conscience or Condition thrusts out by head and shoulders : if God calls any into a Wilderness, He will be no Wilderness to them, *Jer. 2. 31.* witness his large beneficence to us here beyond expectation.

Ye say, why come not we over to help the Lord against the Mighty, in these Sacred Battailes?

I answer, many here are diligently observing the counsel of the same Prophet, *22. 10. Weep not for him that is dead, neither bemoan him ; but weep for him that is gone away and shall return no more to see his Native Country.* Divers make it an Article of our *American Creed*, which a celebrate Divine of *England* hath observed upon *Heb. 11. 9.* That no man ought to forsake his own Country, but upon extraordinary cause, and when that cause ceaseth, he is bound in Conscience to return if he can : We are looking to him who hath our hopes and seasons in his only wise hand.

In the mean time we desire to bow our knees before the Throne of Grace day and night, that the Lord would be pleased in his tender mercy to still the sad unquietness and per-peracute contentions, or that most comfortable and renowned Island, that at length He may have Praise in his Churches, and his Churches Peace in Him, through Jesus Christ.

Should I not keep Promise in speaking a little to Womens fashions, they would take it unkindly : I was loath to pester better matter with such stuff ; I rather thought it meet to let them stand by themselves, like the *Quæ Genus* in the Grammar, being Deficients, or Redundants, not to be brought under any Rule : I shall therefore make bold for this once, to borrow a little of their loose tongued Liberty, and mispend a word or two upon their long-wasted, but short-skirted Patience : a little use of my stirrup will do no harm.

Ridentem dicere verum, quid prohibet ?

*Gray Gravity it self can well beteam,
That Language be adapted to the Theme.
He that to Parrots speaks, must parrotise :
He that instructs a fool, may act th' unwise.*

It is known more than enough, that I am neither Nigard, nor Cinick, to the due bravery of the true Gentry : if any man dislikes a bullymong drossock more than I, let him take her for his labour :

labour : I honour the Woman that can honour her self with her attire : a good Text always deserves a fair Margent ; I am not much offended if I see a trimme far trimmer than she that wears it : in a word, whatever Christianity or Civility will allow, I can afford with *London* measure : but when I hear a nugiperous Gentledame inquire what dress the Queen is in this week : what the nudiustertian fashion of the Court ; with egge to be in it in all haste, what ever it be ; I look at her as the very gizzard of a trifle, the product of a quarter of a cypher, the epitome of of Nothing, fitter to be kickt, if she were of a kickable substance, than either honour'd or humour'd.

To speak moderately, I truly confess it is beyond the ken of my understanding to conceive, how those Women should have any true Grace, or valuable vertue, that have so little wit, as to disfigure themselves with such exotick garbes, as not only dismantles their native lovely lustre, but transclouts them into gantbar-geese, ill-shapen-shotten shell-fish, Egyptian Hyeroglyphicks, or at the best into French flurts of the pastery, which a proper English Woman should scorne with her heels : it is no marvel they wear drailes on the hinder part of their heads, having nothing as it seems in the fore-part, but a few Squirrils brains to help them frisk from one ill-favour'd fashion to another.

*These whimm' Crown'd shees, these fashion-fansying wits,
Are emty thin brain'd shells, and fiddling Kits.*

The very troublers and impoverishers of mankind, I can hardly forbear to commend to the World a saying of a Lady living sometime with the Queen of *Bohemia*, I know not where she found it, but it is pitty it should be lost.

*The world is full of care, much like unto a bubble,
Women and care, and care and Women, and Women and care
(and trouble.*

The Verses are even enough for such odd pegma's, I can make my self sick at any time, with comparing the dazzling splendor wherewith our Gentlewomen were imbellished in some former habits, with the gut-foundred goosdom, wherewith they are now surcingled and debauched. We have about five or six of them in our Colony : if I see any of them accidentally, I cannot cleanse my phansie of them for a Month after. I have been a solitary Widdower almost twelve years, purposed lately to make a step over to my Native Country for a yoke-fellow : but when I consider how Women there have tripe-wised themselves with their cladments, I have no heart to the Voyage, least their
nauseous

nauseous shapes and the Sea, should work too sorely upon my stomach. I speak sadly ; methinks it should break the hearts of English-men, to see so many goodly English-women imprisoned in French Cages, peering out of their hood holes for some men of mercy to help them with a little wit, and no body relieves them.

It is a more common than convenient saying, that nine Taylors make a man : it were well if nineteen could make a Woman to her mind : if Taylors were men indeed, well furnished but with meer Moral Principles, they would disdain to be led about like Apes, by such mynck Marmosets. It is a most unworthy thing, for men that have bones in them, to spend their lives in making fidle-cases for futulous Womens phansies ; which are the very pettitoes of Infirmity, the giblets of perquisquilian toys. I am so charitable to think, that most of that mystery would work the cheerfuller while they live, if they might be well discharged of the tiring slavery of mis-tiring Women : it is no little labour to be continually putting up English-womeu, into Out-landish caskes ; who if they be not shifted a new, once in a few Months, grow too sowre for their Husbands. What this Trade will answer for themselves when God shall take measure of Taylors Consciences is beyond my skill to imagine. There was a time when,

*The joyning of the Red-Rose with the White,
Did set our State into a Damask plight.*

But now our Roses are turned to *Flore de lices*, our Carnations to Tulips, our Gilliflowers to Dayzes, our City-Dames, to an indenominable Quæmalry of overturcas'd things. He that makes Coates for the Moon, had need take measure every noon : and he that makes for Women, as often, to keep them from Lunacy.

I have often heard divers Ladies vent loud feminine complaints of the wearisome varieties and chargeable changes of fashions : I marvel themselves prefer not a Bill of redress. I would *Essex* * Ladies would lead the *Chore*, for the honour of their County and Persons ; or rather the thrice honourable Ladies of the Court, whom it best beseems : who may well presume of a *Le Roy le veult* from our sober King, a *Les Seigneurs ont assentus* from our prudent Peers, and the like *Assentus*, from our considerate, I dare not say Wife-worn Commons :

* *All the Counties and Shires of England have had Wars in them since the Conquest, but Essex, which is only free, and should be thankful.*

who I believe had much rather pass one such Bill, than pay so many Taylors Bills as they are forced to doe.

Most dear and unparallel'd Ladies, be pleased to attempt it : as you have the precellency of the Women of the World for beauty and feature ; so assume the honour to give, and not take Law from any, in matter of attire : if ye can transact so fair a motion among your selves unanimously, I dare say, they that most renite, will least repent. What greater honour can your Honours desire, than to build a Promontory president to all foreign Ladies, to deserve so eminently at the hands of all the English Gentry present and to come : and to confute the opinion of all the wise men in the World ; who never thought it possible for Women to do so good a work.

If any man think I have spoken rather merrily than seriously he is much mistaken, I have written what I write with all the indignation I can, and no more than I ought. I confess I veer'd my tongue to this kind of Language *de industriæ* though unwillingly, supposing those I speak to are incapable of grave and rational arguments.

I desire all Ladies and Gentlewomen to understand that all this while I intend not such as through necessary modesty to avoid morose singularity, follow fashions slowly, a flight shot or two off, shewing by their moderation, that they rather draw counter-mont with their hearts, than put on by their examples.

I point my Pen only against the light-heel'd beagles that lead the chase so fast, that they run all civility out of breath, against these Ape-headed Pullets, which invent Antique fool-fangles, meerly for fashion and novelty sake.

In a word, if I begin once to declaim against fashions, let Men and Women look well about them, there is somewhat in the business ; I confess to the World, I never had Grace enough to be strict in that kind ; and of late years, I have found syrrope of Pride very wholesome in a due *Dos*, which makes me keep such store of that drugg by me, that if any body comes to me for a question-full or two about fashions, they never complain of me for giving them hard measure, or under-weight.

But I address my self to those who can both hear and mend all if they please : I seriously fear, if the Pious Parliament do not find time to state fashions, as ancient Parliaments have done in part, God will hardly find a time to state Religion or Peace : They are the surquedryes of pride, the wantonness of idleness, provoking sins, the certain prodromies of assured judgment, *Zeph. 1. 7, 8.*

It is beyond all account, how many Gentlemens and Citizens Estates are deplumed by their feather-headed Wives, what useful

ful supplies the pannage of *England* would afford other Countries, what rich returns to it self, if it were not slic'd out into Male and Female fripperies: and what a multitude of mis-employ'd hands, might be better improv'd in some more manly Manufactures for the Publick Weal: it is not easily credible, what may be said of the Preterpluralities of Taylors in *London*: I have heard an honest man say, that not long since there were numbered between *Temple-bar* and *Charing-Cross*, eight thousand of that Trade: let it be conjectured by that proportion how many there are in and about *London*, and in all *England*, they will appear to be very numerous. If the Parliament would please to mend Women, which their Husbands dare not do, there need not so many men to make and mend as there are. I hope the present doleful estate of the Realm, will perswade more strongly to some considerate course herein, than I now can.

Knew I how to bring it in, I would speak a word to long Hair, whereof I will say no more but this: if God proves not such a Barbor to it as he threatens, unless it be amended, *Isai. 7. 20.* before the Peace of the State and Church be well settled, then let my Prophesie be scorned, as a sound mind scorns the riot of that sin, and more it needs not. If those who are tearmed Rattle-heads and Impuritans, would take up a Resolution to begin in moderation of hair, to the just reproach of those that are called Puritans and Round-heads; I would honour their manliness, as much as the others godliness, so long as I knew what man or honour meant: if neither can find a Barbors shop, let them turn in, to *Psal. 68. 21. Jer. 7. 29. 1 Cor. 11. 14.* If it be thought no wisdom in men to distinguish themselves in the field by the Scissors, let it be thought no Injustice in God, not to distinguish them by the Sword. I had rather God should know me by my sobriety, than mine enemy not know me by my vanity. He is ill kept, that is kept by his own sin. A short promise, is a far safer guard than a long lock: it is an ill distinction which God is loth to look at, and his Angels cannot know his Saints by. Though it be not the mark of the Beast, yet it may be the mark of a beast prepared to slaughter. I am sure men use not to wear such Manes; I am also sure Souldiers use to wear other Marklets or Notadoes in time of battel.

HAVING done with the upper part of my work, I would now with all humble willingness set on the best piece of Soul-leather I have, did I not fear I should break my All, which though it may be a right old English blade, yet it is but little and weak. I should esteem it the best piece of workmanship my Cobling hand ever wrought, if it would please Him whose work
it

it is, to direct me to speak such a word over the Sea, as the good old Woman of *Abel* did over the wall, in the like exigent : but alas, I am but simple. What if I be ?

*When States dishelv'd are, and Laws untwist,
Wise men keep their tongues, fools speak what they list.*

I would not be so unwise as to grieve the wise, if I were wise enough to foresee it : I would speak nothing to the Cause or Continuance of these wearisome Wars hitherto; the one is enough debated, the other more than enough peracted. Nor would I declaim of the uncomliness, unbrotherliness, unseasonableness and unreasonableness of these direful digladiations : every stroak struck sounds too loud upon this harsh string. I would much rather speak perswasives to a comely brotherly seasonable and reasonable Cessation of Arms on both sides, by a drawn battail : Wherein if I shall adventure a few over-bold words, I intreat my ignorance, impartiality, and Loyalty may plead pardon for me.

Four means there are, and no more, within the compass of my consideration, conducing to what is desired. Either to get the Standard fixed in Heaven by the Lord of Hosts taken down, I mean by Reformation : Or to set up white colours instead of red, on one side or other, I mean by Composition : Or by furling up all the Ensignes on both sides, I mean by mutual and general Cessation : Or by still displaying all the Colours and Cornets of every battallion, I mean by prosecution : without Reformation there will hardly be any Composition ; without Composition little hope of Cessation ; without Cessation there must and will be Prosecution ; which God forbid.

Reformation.

WHen the Roman Standard was defixed with such difficulty at the battail between *Hannibal* and *Flaminius* at *Trasimene*, it proved an ill Omen. *When God gives quietness, who can make trouble ; when he hideth his face, who can behold him ? Whether it be against a Nation or a man only. That the Hypocrite reign not, lest the People be insnar'd, Job 34. 29, 30.* How can the Sword of the Lord put it self up into its scabbard and be quiet. When himself hath given it a charge to the contrary ? *Jer. 47. 6, 7.* It was a Cardinal Truth which Cardinal *Poole* spake to *H. 8. Penes Reges est inferre bellum, penes autem Deum terminare.* If Kings will make their beginnings, God will make his ends : much more when himself begins : *When I begin, I will also make an end, 1 Sam. 3. 12.* Far better

better were it, for men to make an end with him in time, than put him to make such an end with them as he there intends.

Political Reformation he seems to call for now *indigitanter*. When he beholds Christian Kingdoms and States unsound in their foundations, illineal in their superstructures, unjust in their administrations; he kicks them in pieces with the foot of his Indignation: But when Religious Statesmen frame and build by the level and plummet of his wisdom, then People may say as his Servants of old, *Look upon Zion the City of our Solemnities; Your eyes shall see it a quiet Habitation, a Tabernacle that shall not be taken down; not one of the stakes thereof shall be removed, neither shall any of the cords thereof be broken*, Isai. 33. 20. Neither by civil Commotions nor foreign Invasions. When the cords of a State are exquisitely tight, and the stakes firmly pitched, such a Tent though but a Tent shall not easily flutter or fall: But *if the Tacklings be so loose, that the main Mast cannot stand steady, nor the Sail be well spread; then may the lame take and divide a great prey*, ver. 23. If Religion, Laws, Liberties, and foreign Federacies be slight; the strength of strong men shall be weakness, and the weakness of the weak victorious.

Pura politeja ne unum admittit solæcismulum, neque valet, præscriptio in politicis aut moralibus. It may maintain a bright conjecture, against a rusty Truth: a legible possession, against an obliterate Claim: an inconvenience, against a convenience; where no clear remedy may be had: but never any thing that is formally sinful, or materially mischievous. When rotten States are soundly mended from head to foot, proportions duly admeasured, Justice justly dispenced; then shall Rulers and Subjects have peace with God and themselves: but till then, the gayest Kingdoms shall be but ruffling scuffling, removing and commoving hovels. For *England*, however the upper Stories are shroadly shattered; yet the foundations and frame being good or mendable by the Architects now at work, there is good hope, when Peace is settled, People will dwell more wind-tight and water-tight than formerly, I earnestly wish our Mr. Builders to remember, that punctuality in Divinity and Politie, is but regularity; that what is amiss in the mould, will misfashion the prosult: and that if this market be slipt, things may grow as dear as ever they were. Most expert Gentlemen, be intreated at length to set our Head right on our Shoulders, that we may once look upwards and go forwards like proper English-men.

God will also have Ecclesiastical Reformation now, or nothing: And here he stands not upon Kings, Parliaments or Assemblies, but upon his own Terms. I fear He will have all dross
and

and base metals throughly melted away by these combustions, before He quenches them; all his Ordinances and vessels cast into his own fashion, in his own mould, to his own *amussim*, before he restores Peace. If this first work be throughly and throughoutly dispatched as I hope it is, the great *Remora* is removed. If the Parliament and Assembly be pleased to be as curious and industrious as I have seen a great Popish Bishop in execrating a Protestant Par. Church one day, and consecrating it the next; they may adjourn a while with leave enough.

Some ten or twelve years before these Wars there came to my view these two Predictions.

1. *When God shall purge this Land with soap & nitre,
Wo be to the Crown, wo be to the Mitre.*

The Accent of the blow shall fall there.

He that pities not the Crown, pities not his own Soul. He that pities not those that wore the Mitre, more than they pittied themselves, or the Churches over which they insulted, or the State then corrupted and now Corruined by their pride & negligence, is to blame.

2. *There is a set of Bishops coming next behind,
Will ride the Devil off his legs, and break his wind.*

Poor men! they might have kept his back till this time for ought I know, had they not put him beyond his pace: but Schollers must gallop, though they tumble for it. Yet I commend them for this, they gave him such straynes as made him blow short ever since. I doubt the Assembly troubles him; and I doubt he troubles them. Well, the Bishops are gone: If they have carried away with them all that was in the Pockets of their Holliday hose, fare them well; let them come again when I give them a new *Conge d'slier*, or send a pursuivant for them; which if I do, I shall never trust my self more, though they have often done it for me, who never deserved that honour. Some of them I confess were very honest men, and would have been honester if they dared for their fellows.

The sad work now is to institute better things in their Room, and to induct better men in their room; rather where and how to find those things, they having cunningly laid them so far out of the way; I doubt some good men cannot see them, when they look full upon them: it is like, the Bishops carryed away their eyes with them, but I fear they left their Spectacles behind them. I use no Spectacles, yet my eyes are not fine enough,
nor

nor my hand steady enough to cut by such fine threads as are now spun. I am I know not what; I cannot tell what to make of my self, nor I think no body else: My Trade is to find more faults than others will mend; and I am very diligent at it; yet it scarce finds me a living, though the Country finds me more work than I can turn my hand to.

For Church work, I am neither Presbyterian, nor plebsbyterian, but an Interpendent: My task is to sit and study how shapeable the Independent way will be to the body of *England*, then my head akes on one side; and how suitable the Presbyterian way, as we hear it propounded, will be to the mind of Christ, then my head akes on the other side: but when I consider how the Parliament will commoderate a way out of both, then my head leaves aking. I am not, without some contrivals in my patching braines; but I had rather suppose them to powder, than expose them to prerogular, much less to preter-regular Judgments: I shall therefore rejoyce that the work is fahn into so good hands, heads, & hearts, who will weigh Rules by Troy-weight, and not by the old Haber-dupois: and rather than meddle where I have so little skill, I will sit by and tell my fears to them that have the patience to hear them, and leave the red-hot question to them that dare handle it.

I fear many holy men have not so deeply humbled themselves for their former mis-worshippings of God as he will have them before he reveals his secrets to them: as they accounted things indifferent, so they account indifferent repentance will serve turn. *Son of man, if my People be ashamed of all that they have done, then shew them the form of the House, and the fashion thereof, else not, Ezek. 43. 11.* A sin in Gods worship, that seems small in the common beam of the world, may be very great in the scoals of his Sanctuary. Where God is very jealous, his Servants should be very cautious.

I fear the furnace wherein our new forms are casting, is over-heat, and cast smoke in the eyes of our founders, that they cannot well see what they do, or ought to do; *Omne perit iudicium cum res transit in affectum.* Truth and Peace are the *Castor* and *Pollux* of the Gospel: they that seek the one without the other, are like to find neither: Anger will hinder domestick Prayers, much more Ecclesiastick Counsels. What is produced by tumult, is either defficient or redundant. When the judgments of good men concur with an harmonious Diapason, the result is melodious and commodious. Warring and jarring men are no builders of houses for God, though otherwise very good. Instruments may be well made and well strung, but if they be not well fretted, the Musick is marred. The great Turk hearing
Musicians

Musicians so long a tuning, he thought it stood not with his state to wait for what would follow. When Christ whips Market-makers out of his Temple, he raises dust: but when he enters in with Truth and Holiness, he calls for deep silence, *Hab. 2. 20.* There must not a tool be heard when the Tabernacle is reared: Nor is that amiable or serviceable to men that passeth through so many ill animadversions of Auditors and Spectators. If the Assembly can hardly agree what to determine, People will not easily agree what to accept.

I fear, these differences and delays have occasioned men to make more new discoveries than otherwise they would. If Public Assemblies of Divines cannot agree upon a right way, private Conventicles of illiterate men, will soon find a wrong. Bivious demurs breed devious resolutions. Passengers to Heaven are in haste, and will walk one way or other. He that doubts of his way, thinks he loses his day: and when men are gone a while, they will be loth to turn back. If God hide his path, Satan is at hand to turn Convoy: if any have a mind to ride post, he will help them with a fresh spavin'd Opinion at every Stage.

*Where clocks will stand, and Dials have no light,
There men must go by guess, be't wrong or right.*

I fear, if the Assembly of all Divines, do not consent, and concenter the sooner, God will breath a spirit of wisdom and meekness, into the Parliament of no Divines, to whom the Imperative and Coactive power supremely belongs, to consult such a contemperate way, as shall best please him, and profit his Churches, so that it shall be written upon the door of the Assembly; *The Lord was not there.*

I fear the importunity of some impatient, and subtlety of some malevolent minds, will put both Parliament and Assembly upon some preproperations, that will not be safe in Ecclesiastical Constitutions. To procrastinate in matters clear, as I said even now, may be dangerous; so, not to deliberate in dubious cases, will be as perilous. We here, though I think under favour, we have some as able Steersmen as *England* affords, have been driven to tack about again to some other points of Christs Compass, and to make better observations before we hoise up sailes. It will be found great wisdom in disputable cases, not to walk on by twilight, but very cauteously; rather by probationers for a time, than peremptory positives. Reelings & wheelings in Church acts, are both difficult and disadvantageous. It is rather Christian modesty than shame, in the dawning of Reformation,

to be very perceptive. Christ's mind is, that Evangelical Policies, should be framed by Angelical measures; not by a line of flax, but by a golded Reed, *Rev.* 21. 15.

I fear, he that sayes the Presbyterian and Independent way, if rightly carryed do not meet in one, he doth not handle his Compasses so considerately as he should.

I fear if Authority doth not establish a suitable and peaceable Government of Churches the sooner, the bells in all the steeples will ring awke so long, that they will hardly be brought into tune any more.

My last, but not least fear, is, That God will hardly replant his Gospel in any part of Christendome, in so fair an Edition as is expected, till the whole field hath been so ploughed and harrowed, that the soile be thoroughly cleansed and fitted for new seed: Or whether he will not transplant it into some other Regions, I know not: This fear I have feared these Twenty years, but upon what grounds I had rather bury than broach.

I dare not but add to what preceded about Church-reformation, a most humble Petition, that the Authority of the Ministry be kept in its due altitude: if it be dropp'd in the dust, it will soon be stifled: Encroachments on both sides, have bred detriments enough to the whole. The Separatists are content their teaching Elders should sit highest on the Bench, so they may sit in the Chair over-against them; and that their Ruling Elders shall ride on the saddle, so they may hold the bridle. That they may likewise have seasonable and honourable maintenance, and that certainly stated: which generally we find and practise here as the best way. When Elders live upon Peoples good wills, People care little for their ill wills, be they never so just. Voluntary Contributions or non tributions of Members, put Ministers upon many temptations in administrations of their Offices, two hours care does more dis-spirit an ingenuous man than two dayes study: nor can an Elder be given to hospitality, when he knows not what will be given him to defray it: it is pity men of gifts should live upon mens gifts. I have seen most of the Reformed Churches in Europe, and seen more misery in these two respects, than it is meet others should hear: the complaints of painful *Pareus*, *David Pareus*, to my self, with tears, concerning the Germane Churches are not to be related.

There is yet a Personal Reformation, as requisite as the Political. When States are so reformed, that they conform such as are profligate into good civility: civil men, into religious morality: When Churches are so constituted, that Faith is ordained Pastor, Truth Teacher, Holiness and Righteousness ruling Elders: Wisdom and Charity Deacons: Knowledge, love, hope, zeal,

zeal, heavenly-mindedness, meekness, patience, watchfulness, humility, diligence, sobriety, modesty, chastity, constancy, prudence, contentation, innocency, sincerity, &c. admitted Members, and all their opposites excluded: then there will be Peace of Country and Conscience.

Did the Servants of Christ know what it is to live in Reformed Churches with unreformed Spirits, under strict order with loose hearts, how formes of Religion breed but formes of Godliness, how men by Church-discipline, learn their Church-postures, and there rest; they would pray as hard for Purity of heart, as Purity of Ordinances: If we mock God in these, He will mock us; either with defeat of our hopes, or which is worse: when we have what we so much desire, we shall be so much the worse for it. It was a well salted speech, uttered by an English Christian of a Reformed Church in the Netherlands. We have the good Orders here, but you have the good Christians in *England*. He that prizes not Old *England* Graces, as much as New *England* Ordinances, had need go to some other market before he comes hither. In a word, he that is not Pastor, Teacher, Ruler, Deacon and Brother to himself, and looks not at Christ above all, it matters not a farthing whether he be Presbyterian or Independent: he may be a zealot in bearing witness to which he likes best, and yet an Iscariot to both, in the witness of his own Conscience.

I have upon strict observation, seen so much power of Godliness, and spiritual mindedness in English Christians, living meerly upon Sermons and private duties, hardly come by, when the Gospel was little more than symptometical to the State; such Epidemical and lethall formality in other disciplined Churches, that I profess in the hearing of God, my heart hath mourned, and mine eyes wept in secret, to consider what will become of Multitudes of my dear Countrymen when they shall enjoy what they now covet: Not that good Ordinances breed ill Consciences, but ill Consciences grow stark nought under good Ordinances; insomuch that might I wish an hypocrite the most perilous place but Hell, I should wish him a Membership in a strict Reformed Church: and might I wish a sincere Servant of God, the greatest grief earth can afford, I should wish him to live with a pure heart, in a Church impurely Reformed; yet through the improvement of Gods Spirit, that grief may sanctifie him for Gods service and presence, as much as the means he would have, but cannot.

I speak this the rather to prevent, what in me lyes the imprudent romaging that is like to be in *England*, from Villages to Towns, from Towns to Cities, for Churches sake, to the undo-

ing of Societies, Friendships, Kindreds, Families, Heritages, Callings, yea, the wise Providence of God in disposing mens habitations, now in the very Infancy of Reformation: by forgetting that a little leaven may season a large lump: and it is much better to do good than receive. It were a most uncharitable and unserviceable part, for good men to desert their own Congregations, where many may glorifie God in the day of his Visitation, for their presence and assistance. If a Christian would pick out a way to thrive in Grace, let him study to administer Grace to them that want; or to make sure a blessing upon his Family, let him labour to multiply the Family of Christ, and believe, that he which soweth liberally, shall reap abundantly; and he that spareth more than is need, from them that have more need, shall surely come to poverty: yea, let me say, that he who forsakes the means of Grace for Christ and his Churches sake, shall meet with a better bargain, namely, Grace it self. It is a time now, when full flocks should rather scatter to lean Churches than gather from other places to make themselves fat; when able Christians should rather turn Jesuites and Seminaries, than run into Covents and Frieries: had this been the course in the Primitive time, the Gospel had been pinfolded up in a few Cities, and not spread as it is.

What more ungodly sacriledge or man-stealing can there be, than to purloin from Godly Ministers the first born of their fervent Prayers and faithful Preachings, the leaven of their flocks, the encouragement of their Souls, the Crown of their labours, their Epistle to Heaven? I am glad to hear our *New-England* Elders generally detest it *dispuenter*, and look at it as a killing *Cordolium*: If men will needs gather Churches out of the World (as they say) let them first plough the World, sow it, and reap it with their own hands, and the Lord give them a liberal Harvest. He is a very hard man that will reap where he hath not sowed, and gathered where he hath not strowed, *Mat.* 25. 24.

He that saith, it is or was our case, doth not rightly understand himself or us, and he that takes his warrant out of *Joh.* 4. 37, 38. is little acquainted with Expositors. Wisemen are amazed to hear that conscientious Ministers dare spoil many Congregations to make one for themselves.

In matter of Reformation, this would be remembered, that in premonitory judgments, God will take good words, and sincere intents; but in peremptory, nothing but real performances.

Composition.

IF Reformation were come thus near, I should hope Composition were not far off: When hearts meet in God, they will soon

soon meet in Gods ways and upon Gods termes. But to avoid prolixity, which steals upon me; For Composition, I shall compose half a dozen distichs concerning these kind of Wars; wishing I could sing asleep these odious stirs, at least on some part, with a dull Ode. He is no Cobler that cannot sing, nor no good Cobler that can sing well:

Si natura negat, facit indignatio versum } They are
Qualemcunque potest———Juvenal. } these.

1.

They seldome lose the field, but often win,
They end their Wars, before their Wars begin.

2.

Their Cause is oft the worst, that first begin,
And they may lose the field, the field that win. *

3.

In Civil Wars 'twixt Subjects and their King,
There is no conquest got, by conquering.

4.

War ill begun, the onely way to mend,
Is t'end the War before the War do end.

5.

They that will end ill Wars, must have the skill,
To make an end by Rule, and not by Will.

6.

In ending Wars 'tween Subjects and their Kings,
Great things are sav'd, by losing little things.

We hear that *Majestas Imperij* hath challenged *Salus Populi* into the field; the one fighting for Prerogatives, the other defending Liberties: Were I a Constable big enough, I would set one of them by the heels to keep both their hands quiet; I mean only in a pair of stocks, made of sound reason, handsomly fitted for the leggs of their Understanding.

If *Salus Populi* began, surely it was not that *Salus Populi* I left in *England*: that *Salus Populi* was as mannerly a *Salus Populi* as need be: if I be not much deceived, that *Salus Populi* suffer'd its nose to be held to the Grindstone, till it was al-

* *Victrix causa Diis placuit, sed Victa Catoni.* Lucan.

most ground to the grisles and yet grew never the sharper for ought I could discern; What was, before the world was made, I leave to better Antiquaries than my self; but I think, since the World began, it was never storied that *Salus Populi* began with *Majestas Imperij*, unless *Majestas Imperij* first unharbour'd it, and hunted it to a stand, and then it must either turn head and live, or turn tail and die: but more have been storied on the other hand than *Majestas Imperij* is willing to hear: I doubt not but *Majestas Imperij* knows, that Common-wealths cost as much the making as Crowns; and if they be well made, would yet outsell an ill fashioned Crown, in any Market overt, if they could be well vouched.

But *Preces & Lachrymæ*, are the Peoples weapons: so are Swords and Pistoles, when God and Parliaments bid them Arm. Prayers and Tears are good weapons for them that have nothing but knees and eyes; but most men are made with teeth and nailes; only they must neither scratch for Liberties, nor bite Prerogatives, till they have wept and prayed as God would have them. If Subjects must fight for their Kings against other Kingdoms, when their Kings will; I know no reason, but they may fight against their Kings for their own Kingdoms, when Parliaments say they may & must: but Parliaments must not say they must, till God sayes they may.

I can never believe that *Majestas Imperij*, was ever so simple as to think, that if it extends it self beyond its due Artique at one end, but *Salus Populi* must Antartique it as far at the other end, or else the World will be Excentrick, and then it will whirle, and if it once fall a whirling, ten to one, it will whirle them off first, that sit in highest Chaires on cushions fill'd with Peacocks feathers; and they are like to stand their ground fastest, that own not one foot of ground to stand upon. When Kings rise higher than they should, they exhale Subjects higher than they would: if the *Primum Mobile* should ascend one foot higher than it is, it would hurry all the nether wheels, and the whole World on fire in Twenty-four hours. No Prince exceeds in Sovereignty, but his Subjects will exceed as far in some vicious Liberty, to abate their grief; or some pernicious mutiny, to abate their Prince.

*The crazy world will crack, in all the middle joynts,
If all the ends it hath, have not their parapoynts.*

Nor can I believe that Crowns trouble Kings heads, so much as Kings heads trouble Crowns: nor that they are flowers of Crowns that trouble Crowns, but rather some Nettles or Thistles mistaken for flowers.

To

To speak plainer English, I have wondred these thirty years what Kings aile : I have seen in my time, the best part of twenty Christian Kings and Princes ; Yet as Christian as they were, some or other were still scuffling for Prerogatives. It must be granted at all hands, that *Prærogativæ Regis* are necessary Supporters of State : and stately things to stately Kings : but if withal, they be *Derogativæ Regno*, they are but little things to wise Kings. Equity is as due to People, as Eminency to Princes : Liberty to Subjects, as Loyalty to Kings : If they cannot walk together lovingly hand in hand, *pari passu*, they must cut girdles and part as good friends as they may : Nor must it be taken offensively, that when Kings are hailing up their top-gallants, Subjects lay hold on their slablins ; the head and body must move alike : it is nothing meet for me to say with *Horace*,

Ut tu fortunam, sic nos te Car'le feremus.

But I hope I may safely say,

*The body bears the head, the head the Crown,
If both bear not alike, then one will down.*

Distracting Nature, calls for distracting Remedies ; perturbing Policies for disturbing cures : if one Extream should not constitute its Anti-Extream, all things would soon be in *extremo* : if ambitious winds get into Rulers Crowns, rebellious vapours will into Subjects Caps, be they stopt never so close : Yet the tongues of Times tell us of ten Preter royal Usurpations, to one contra-civil Rebellion.

Civil Liberties and Proprieties admeasured, to every man to his true *suum*, are the *prima pura principia, propria quarto modo*, the *sine quibus* of humane States, without which, men are but women. Peoples prostrations of these things when they may lawfully help it, are prophane prostitutions ; ignorant Ideotismes, under-natural noddaries ; and just it is that such as undersell them, should not re-inherit them in haste, though they seek it carefully with teares. And such usurpations by Rulers, are the unnaturalizings of nature, disfranchisements of Freedom, the Neroman nullifyings of Kingdoms : yea, I believe the Devil himself would turn Round-head, rather than suffer these Columns of Commonwealths to be slighted : as he is a creature, he fears decreation ; as an Angel, dehominations ; as a Prince, dis-common-wealthings ; as finite, these pen-infinite insolencies, which are the most finite Infinites of misery to men on this side the Worlds dissolution ; therefore it is, that with Gods leave, he
hath

hath sounded an alarm to all the *susque deques* pell-mels, one and alls, now harrasing sundry parts of Christendom. It is enough for God to be Infinite, too much for man to be Indefinite. He that will flye too high a quarry for Absoluteness, shall stoop as much too low before he remounts his proper pitch: If *Jacob* will over top his Brother out of Gods time and way, we will so hamstring him, that he shall make legs whether he will or no, at his brothers approach: and such as over-run all humane measure, shall seldom return to humane mercy: There are sins besides the sin against the Holy Ghost, which shall not be expiated by sacrifice for temporal revenge. I mean when they are boyled up to a full consistence of contumacy and impenitency. Let absolute Demands or Commands be put into one scale, and indefinite refusals into the other: All the Goldsmiths in *Cheapside*, cannot tell which weighs heaviest. Intolerable griefs to Subjects, breed the *Iliaca passio* in a body Politick, which inforces that upwards which should not. I speak these things to excuse what I may, my Countrymen in the hearts of all that look upon their proceedings.

There is a quadrobulary saying, which passes current in the Western World, That the Emperour is King of Kings, the *Spaniard*, King of Men, the *French* King of Asses, the King of *England*, King of Devils. By his leave that first brayed the speech, they are pretty wise Devils and pretty honest; the worse they do, is to keep their Kings from devillizing, and themselves from Assing: Were I a King (a simple supposal) I would not part with one good English Devil, for some two of the Emperours Kings, nor three of the *Spaniards* Men, nor four *French* Asses; If I did, I should think my self an Ass for my labour. I know nothing that *Englishmen* want, but true Grace, and honest Pride; let them be well furnisht with these two, I fear they would make more Asses, than *Spain* can make men, or the Emperour Kings. You will say I am now beyond my latchet; but you would not say so, if you knew how high my latchet will stretch; when I hear a lye with a latchet, that reaches up to his throat that first forged it.

He is a good King that undoes not his Subjects by any one of his unlimited Prerogatives: and they are a good People, that undoe not their Prince, by any one of their unbounded Liberties, be they the very least. I am sure either may, and I am sure neither would be trusted, how good soever. Stories tell us in effect, tho' not in termes, that over-risen Kings, have been the next evils to the World, unto fallen Angels: and that over-franchised people, are devils with smooth snaffles in their mouths. A King that Lives by Law, lives by love; and he that lives

above

above Law, shall live under hatred do what he can. Slavery and knavery go as seldom asunder, as Tyranny and Cruelty.

I have a long while thought it very possible, in a time of Peace, and in some Kings Reign, for disert Statesmen, to cut an exquisite thred between Kings Prerogatives, and Subjects Liberties of all sorts, so as *Cæsar* might have his due, and People their share, without such sharp disputes. Good Casuists would case it, and case it, part it, and part it; now it, and then it, punctually. *Aquinas*, *Suarez*, or *Valentia*, would have done it long ere this, had not they been Popish, I might have said Knavish; for if they be so any where, it is in their Tractates of Priviledges. Our Common Law doth well, but it must do better before things do as they should. There are some *Maxims* in Law, that would be taught to speak a little more mannerly, or else well *Anti-Maxim'd*: we say, the King can do a Subject no wrong; why may we not say the Parliament can do the King no wrong? We say, *Nullum tempus occurrit Regi* in taking wrong; why may we not say, *Nullum tempus succurrit Regi* in doing wrong? which I doubt will prove as good a Canon if well examined.

Authority must have power to make and keep people honest; People, honestly to obey Authority; both, a joynt-Council to keep both safe. Moral Laws, Royal Prerogatives, Popular Liberties, are not of Mans making or giving, but Gods: Man is but to measure them out by Gods Rule: which if mans wisdom cannot reach, Mans experience must mend: And these Essentials, must not be Ephorized or Tribuned by one or a few mens discretion, but lineally sanctioned by Supreme Councils. In *pro-renascent* occurrences, which cannot be foreseen; Diets, Parliaments, Senates, or accountable Commissions, must have power to consult & execute against intersilient dangers and flagitious crimes prohibited by the light of Nature: Yet it were good if States would let People know so much before hand, by some safe woven *Manifesto*, that gross Delinquents may tell no tales of Anchors and Buoyes, nor palliate their presumptions with pretence of ignorance. I know no difference in these Essentials, between Monarchies, Aristocracies, or Democracies; the rule will be found, par-rational say Schoolmen and Pretorians what they will. And in all, the best standard to measure Prerogatives, is the Plough staffe, to measure Liberties, the Scepter: if the tearms were a little altered into Loyal Prerogatives and Royal Liberties, then we should be sure to have Royal Kings and Loyal Subjects.

*Subjects their King, the King his Subjects greets,
Whilome the Scepter and the Plough-staffe meets.*

But

But Progenitors have had them for four and twenty predecesions: that would be spoken in the Norman tongue or Cimbrian, not in the English or Scottish: When a Conquerour turns Christian, Christianity turns Conquerour: if they had had them time out of mind of man, before *Adam* was made, it is not a pin to the point in *foro recta rationis*: Justice and Equity were before time, and will be after it: Time hath neither Politicks nor Ethicks, good nor evil in it; it is an empty thing, as empty as a *New-English* purse, and emptier it cannot be: a man may break his neck in time, and in a less time than he can heal it.

But here is the deadly pang, it must now be taken by force and dint of Sword: I confess it is a deadly pang to a Spirit made all of flesh, but not to a mortified heart: it is good to let God have his will as he please, when we have not reason to let him have it as we should; remembering, that hitherto he hath taken order that ill Prerogatives gotten by the Sword, should in time be fetcht home by the Dagger, if nothing else will do it: Yet I trust there is both day and means to intervent this bargain. But if they should, if God will make both King and Kingdom the better by it, what should either lose? I am sure there is no great cause for either to make great brags.

Pax quo carior, eo charior.

*A Peace well made, is likeliest then to hold,
When 'tis both dearly bought and dearly sold.*

I confess, he that parts with such pearls to be paid in old iron, had need to be pityed more by his faithful friends, than he is like to be by his false flatterers. My heart is surcharged, I can no longer forbear.

M*Y Dearest Lord*, and my more than *dearest King*; I most humbly beseech you upon mine aged knees, that you would please to arm your mind with patience of proof, and to intrench your self as deep as you can, in your wonted Royal meekness; for I am resolved to display my unfurled Soul in your face, and to storm you with volyes of Love and Loyalty. You owe the meanest true Subject you have, a close account of these open Wars: they are no *Arcana imperij*. Then give me leave to inquire of your Majesty, what you make in fields of blood, when you should be amidst your Parliament of Peace: What you do sculking in the suburbs of Hell, when your Royal Palaces stand desolate, through your absence? What moves you to take up Armes against your faithful Subjects, when your

Armes should be embracing your mournful Queen? What incenses your heart to make so many Widows and Orphans, and among the rest your own? Doth it become you, the King of the stateliest Island the World hath, to forsake your Throne, and take up the Manufacture of cutting your Subjects throats, for no other sin, but for Deifying you so over-much, that you cannot be quiet in your Spirit, till they have pluckt you down as over-low? Do your three Kingdoms so trouble you, that they must all three be set on fire at once, that when you have done, you may probably run away by their light into utter darkness? Do your three Crowns sit too heavy on your head, that you will break the backs of the three bodies that set them on, and helpt you to bear them so honourably? Have your three Lamb-like flocks so molested you, that you must deliver them up to the ravening teeth of evening Wolves? Are you so angry with those that never gave you just cause to be angry, but by their too much fear to anger you at all, when you gave them cause enough? Are you so weary of Peace, that you will never be weary of War? Are you so willing to War at home, who were so unwilling to War abroad, where and when you should? Are you so weary of being a good King, that you will leave your self never a good Subject? Have you Peace of Conscience, in inforcing many of your Subjects to fight for you against their Conscience? Are you provided with Answers at the great Tribunal, for the destruction of so many thousands, whereof every man was as good a man as your Self, *qua* man?

Is it not a most unworthy part for you to be running away from your Subjects in a day of battel, upon whose Pikes you may come safe with your naked breast and welcome? Is it honourable for you to be flying on horses, from those that would esteem it their greatest honour, to bear you on their humble Shoulders to your Chair of Estate, and set you down upon a Cushion stuffed with their hearts? Is it your prudence to be intraged with your best friends, for adventuring their lives to rescue you from your worst enemies? Were I a King, pardon the supposal, I would hang that Subject by the head, that would not take me by the heels and dragg me to my Court, when he sees me shifting for life in the ruined Country, if nothing else would do it; And I would honour their very heels, that would take me by the very head, and teach me, by all just means, to King it better, when they saw me un-Kinging my self, and Kingdom: Do you not know Sir, that, as when your people are sick of the Kings-evil, God hath given you a gift to heal them? so when your self is sick of it, God hath given the Parliament a gift to heal you: Hath your Subjects love been so great to
you,

Armes should be embracing your mournful Queen? What incenses your heart to make so many Widows and Orphans, and among the rest your own? Doth it become you, the King of the stateliest Island the World hath, to forsake your Throne, and take up the Manufacture of cutting your Subjects throats, for no other sin, but for Deifying you so over-much, that you cannot be quiet in your Spirit, till they have pluckt you down as over-low? Do your three Kingdoms so trouble you, that they must all three be set on fire at once, that when you have done, you may probably run away by their light into utter darkness? Do your three Crowns sit too heavy on your head, that you will break the backs of the three bodies that set them on, and helpt you to bear them so honourably? Have your three Lamb-like flocks so molested you, that you must deliver them up to the ravening teeth of evening Wolves? Are you so angry with those that never gave you just cause to be angry, but by their too much fear to anger you at all, when you gave them cause enough? Are you so weary of Peace, that you will never be weary of War? Are you so willing to War at home, who were so unwilling to War abroad, where and when you should? Are you so weary of being a good King, that you will leave your self never a good Subject? Have you Peace of Conscience, in inforcing many of your Subjects to fight for you against their Conscience? Are you provided with Answers at the great Tribunal, for the destruction of so many thousands, whereof every man was as good a man as your Self, *qua* man?

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you,

you, that you will spend it all, and leave your Children little or none? Are you so exasperated against wise *Scotland*, that you will make *England* your fool or foot-stool? Is your Fathers Son grown more Orthodox, than his most Orthodox Father, when he told his Son, that a King was for a Kingdom, and not a Kingdom for a King? Parallel to that of the Apostle; the Husband is but by the Wife, but the Wife of the Husband.

Is *Majestas Imperij* grown so kickish, that it cannot stand quiet with *Salus Populi*, unless it be fettered? Are you well advised, in trampling your Subjects so under your feet, that they can find no place to be safe in, but over your head: Are you so inexorably offended with your Parliament, for suffering you to return as you did, when you came into their house as you did, that you will be avenged on all whom they represent? Will you follow your very worst Council so far as to provoke your very best, to take better counsel than ever they did? If your Majesty be not Popish, as you profess, and I am very willing to believe, why do you put the Parliament to resume the Sacrament of the Altar in saying, the King and Parliament, the King and Parliament? breaking your simple Subjects braines to understand such mystical Parlee-ment? I question much, whether they were not better, speak plainer English, than such Latin as the Angels can hardly construe, and God happily loves not to perse; I can as well admit an ubiquitary King as another, if a King be abroad in any good affair; but if a King be at home, and will circumscribe himself at *Oxford*, and proscribe or discribe his Parliament at *Westminster*, if that *Parliament* will prescribe what they ought, without such paradoxing, I should think God would subscribe a *Le Dieu le veult* readily enough.

Is your *Advisera* such a *Suavamen* to you, that hath been such a *Gravamen* to Religion and Peace? Shall the chief bearing womb of your Kingdom, be ever so constituted, that it cannot be delivered of its own deliverance, in what pangs soever it be, without the will of one man-midwife, and such a man as will come and not come, but as he list: nor bring a Parliament to bed of a well-begotten Liberty without an entire Subsidy? Do not your Majesty being a Schollar, know that it was a truth long before it was spoken, that *Mundus est unus aut nullus*, that there is *Principum purum unum*, which unites the World and all that is in it; where that is broken, things fall asunder, that whatsoever is durable or triable, is fryable.

Is the *Militia* of your Kingdom, such an orient flower of your Crown, which all good Herbalists judge but a meer nettle, while it is in any one mans hand living? May not you as well challenge the absolute disposal of all the wealth of the Kingdom

as of all the strength of your Kingdom? Can you put any difference? unless it be this, that mens hearts and bones are within their skins, more proper and intrincical, their lands and cattle more external: dare you now *contredit* the *Militia*, with those to whom you may betrust your heart, better than your own breast? Will they ever harm you with the *Militia*, that have no manner of *Malitia* against you, but for mis-employing the *Militia* against them by the *Malitia* of your ill Counsellours? What good will the *Militia* do you when you have wasted the Realm of all the best *Milites* it hath? May not your Majesty see through a pair of Spectacles, glazed with inch-board, that while you have your *Advisera* in one hand, and the *Militia* in the other, you have the necks of your Subjects under your feet, but not your heart in your own hand? do you not know that *malum est, posse malum*?

Hath Episcopacy been such a religious Jewel in your State; that you will sell all or most of your Coronets, Caps of honour, and blue Garterts, for six and twenty cloth Caps? and your Barons Clokes, for so many Rockets, whereof usually twenty have had scarce good manners enough to keep the other six sweet? Is no Bishop no King, such an oraculous Truth, that you will pawn your Crown and life upon it? if you will, God may make it true indeed on your part: Had you rather part with all, than lose a few superfluous tumours, to pare off your monstrousness? Will you be so covetous as to get more than you ought, by losing more than you need? Have you not driven good Subjects enough abroad, but you will also slaughter them that stay at home? Will you take such an ill course, that no Prayers can fasten that good upon you we desire? Is there not some worse root than all these growing in your Spirit, bringing forth all this bitter fruit? Against which you should take up Arms, rather than against your harmless Subjects? Do you not foresee, into what importable head-tearings & heart-searchings you will be ingulfed, when the Parliament shall give you a mate, though but a Stale?

Methinks it should break your heart, to see such a one as I, presume so much upon your clemency and too much upon your Majesty, which your self have so eclipsed by the interposal your Self between your Self and your Self, that it hath not ray's enough left to dazle down the height of my affections to the awe of my judgment?

Tres-Royal Sir, I once again beseech you, with tears dropping from my hoary head, to cover your Self as close as you may, with the best shield of goodness you have: I have somewhat more to say, which may happily trouble not your Self, but
your

your followers, more than what is already said. There lived in your Realm and Reign two whom I may well term Prophets, both now in a better Kingdom; whereof one foretold two things concerning your Majesty, of these very proceedings, long before they began; which being done and past shall be buried in silence: the other made this prediction about the same time.

*King Charles will joyn himself to bitter Grief,
Then joyn to God, and prove a Godly Chief.*

His words were in prose these, *King Charles* will come into fetters, meaning strong afflictions, and then prove as good a King, as such a good King of *Israel*, whom he then named, but I need not: he was as inwardly acquainted with the mind of God, as fervent and frequent a Beadsman for your welfare, and had as religious Opticks of State, as any man I know: four other Predictions he made, full as improbably as this, whereof three are punctually performed. A good Christian being sometime in conflicts of Conscience, hurried with long tentations, used this speech to my self, I am now resolved to be quiet, for I plainly see, God will save me whether I will or no: If your Majesty would be pleased to think so in your heart, and say so with your mouth, all the good Subjects you have, would say, *Amen*, till the heavens rang, and I hope you have few so bad, but would say, *So be it*.

Much lamented Sir, if you will please to retire your Self to your Closet, whither you may most safely come, and make your Peace with God, for the vast heritage of Sin your Intombed Father left upon your score, the dreadful Imprecation he poured upon the heads of his tender Posterity in *Summersets* and *Overburyes* Case, published in Starchamber by his Royal command; your own sinful Mariage, the Sophistication of Religion and Policy in your time, the Luxury of your Court and Country, your connivence with the Irish butcheries, your forgetful breaches upon the Parliament, your compliance with Popish Doegs, with what else your Conscience shall suggest: and give us, your guilty Subjects example to do the like, who have held pace and proportion with you in our evil wayes: we will help you by Gods assistance, to pour out rivers of tears, to wash away the streams of blood, which have been shed for these heavy accounts; we will also help you, God helping us, to believe, that there is hope in *Israel* for these things; and Balme enough in his *Gilead* to heal all the broken bones of your three Kingdoms, and to redouble your honour and our Peace; His Arm is infinite; to an infinite power all things are equally faisible, to an
infinite

infinite Mercy all sins equally pardonable. The Lord work these things in us and for us, for his compassions sake in Jesus Christ.

Sir, you may now please to discover your Self where you think meet ; I trust I have not indangered you : I presume your Ear-guard will keep far enough from you, what ever I have said : be it so, I have discharged my duty, let them look to theirs. If my tongue should reach your ears, which I little hope for ; let it be once said ; the great King of great *Britain*, took advise of a simple Cobler, yet such a Cobler, as will not exchange either his blood or his pride, with any Shoe-maker or Tanner in your Realm, nor with any of your late Bishops which have flattered you thus in pieces : I would not speak thus in the ears of the World, through the mouth of the Press for all the Plunder your Plunderers have pillaged ; where it not somewhat to abate your Royal indignation toward a Loyal Subject ; a Subject whose heart hath been long carbonado'd, *des veniam verbo*, in flames of affection towards you. Your Majesty knows or may know, time was, when I did, or would have done you a better piece of Service, than all your Troops and Regiments are now doing. Should I hear any Gentleman that follows you, of my years, say he loves you better than I, if it were lawful, I would swear by my Sword, he said more than his Sword would make good.

Gracious Sir, Vouchsafe to pardon me my no other sins, but my long Idolatry towards you, and my loving you too hard in this speech, and I will pardon you your Treason against me, even me, by committing Treason against your Self my Lord and King ; * and your Murther, in Murthering me, even me, by Murthering my dear fellow Subjects, bone of my bone, and flesh of of my flesh, and of yours also. If you will not pardon me, I will pardon my self, dwell in my own Clothes as long as I can, and happily make as good a shift for my proportion, as he that hath a lighter pair of heels : And when you have done what you please, I am resolved to be,

*As Loyal a Subject to your Majesty when I
have never a head on my Shoulders, as
you a Royal King to me, when you have
your three Crowns on your head,*

Theod : de la Guard.

Sir,

I Cannot give you over thus ; I most earnestly implore you, that you would not defer to consider your self throughly, you

* *I speak in Termes of Divinity not of Law and am deeply grieved that I am forced to such necessary over-boldness.*

are now returned to the brink of your Honour and our Peace, stand not too long there, your State is full of distractions, your people of expectations, the importune Affairs of your Kingdom perplexedly suspended, your good Subjects are now rising into a resolution to pray you on to your Throne, or into your Tomb, into Grace with your Parliament and People, or into Glory with the Saints in Heaven; but how you will get into the one, without passing first through th'other, is the riddle they cannot untye. If they shall ply the Throne of Grace hard, God will certainly hear, and in a short time mould you to his mind, and convince you, that it had and will be far easier to sit down meekly upon the *Rectum*, than to wander resolutely in obliquities, which with Kings, seldom fail to dissembogue into bottomless Seas of sorrows.

Dearest Sir, be intreated to do what you do sincerely; the King of Heaven and Earth can search and discover the hiddenest corner of your heart, your Parliament understands you far better than you may conceive, they have many ears and eyes, and good ones, I believe they are Religiously determined to re-cement you to your Body so exquisitely, that the Errors of State and Church, routed by these late stirs, may not re-alle hereafter, nor Themselves be made a curse to the issue of their own bodies, nor a Scoff, to all Politique Bodies in Europe. The Lord give your Majesty and all your Royal Branches *the spirit of wisdom and understanding, the Spirit of knowledge and his fear*, for His mercy and Christ His sake.

I would my skill would serve me also, as well as my heart, to translate Prince *Rupert*, for his Queen-mothers sake, *Eliz*, a second. Mismean me not. I have had him in my arms when he was younger, I wish I had him there now: if I mistake not, he promised then to be a good Prince, but I doubt he hath forgot it: if I thought he would not be angry with me, I would pray hard to his Maker, to make him a right Roundhead, a wise hearted Palatine, a thankful man to the English; to forgive all his sins, and at length to save his soul, notwithstanding all his Goddamme mee's: yet I may do him wrong; I am not certain he useth that oath; I wish no man else would; I dare say the Devils dare not. I thank God I have lived in a Colony of many thousand English these twelve years, am held a very sociable man; yet I may considerately say, I never heard but one Oath sworn, nor never saw one man drunk, nor ever heard of three women Adulteressess, in all this time, that I can call to mind: If these sins be amongst us privily, the Lord heal us. I would not be understood to boast of our Innocency; there is no cause I should, our hearts may be bad enough, and our lives much better. But to follow my business.

Prosecutions

Prosecutions of Wars between a King and his Parliament, are the direful dilacerations of the world, the cruel Catastrophes of States, dreadful to speak of: they are *nefanda & n'agenda*: I know no grounds can be given of them but two: Either upon Reason founded upon some surmial of Treason, which my reason cannot reach: I could never conceive why a rational King should commit Treason against a reasonable Parliament; or how a faithful Parliament against their lawful King: the most I can imagine, is a misprision of Treason, upon a misprision of Reason. He that knows not the spirit of his King, is an Atheist. Our King is not *Charles le simple* sometime of France: he understands not our King that understands him not to be understanding. The Parliament is supposed Omniscient, because under God they are Omnipotent: if a Parliament have not as much knowledge and all other Vertues, as all the Kingdom beside, they are no good Abridgment of the Common-wealth. I believe Remonstrances have demonstrated enough concerning this point of Reason, to give such satisfaction to such as satisfaction will satisfie.

Or upon Will.

The Will of a King is very numinous; it hath a kind of vast universality in it, it is many times greater than the will of his whole Kingdom, stiffened with ill Counsel and ill Presidents: if it be not a foot and a half lesser than the Will of his Council, and three foot lesser than the Will of his Parliament, it is too big. I think it were well for a King if he had no will at all, but were all Reason. What if he committed his Moral will to Divines, that were no Bishops? his Political, to his Parliament, and a Council chosen by Parliament? that if ever it miscarry, they may blame themselves most, and him least. I scarce know any King that hath such advantage as ours; his three Kingdoms lye so distinct and entire, that if he please, he might keep them like three Gardens without a weed, if he would let God keep his will, without wilfulness and rashness.

I have observed men to have two kind of Wills, a Free-hold will, such as men hold in *Capite* of themselves; or a Copy-hold will, held at the will of other Lords or Ladies. I have read almost all the Common Law of *England*, and some Statutes; yet I never read that the Parliament held their will in such a *Capite*: their Tenure is *Knight-service*, and good *Knight-service* too, or else they are to blame. And I am sure, a King cannot hold by Copy, at the will of other Lords; the Law calls that *base tenure*, inconsistent with Royalty; much more base is it, to hold at the will of Ladies: *Apron-string tenure* is very weak, tyed but of a slipping-knot,

slipping-knot, which a Child may undoe, much more a King. It stands not with our Queens honour to wear an Apron, much less her Husband, in the strings; that were to insnare both him and her self in many unsafeties. I never heard our King was Effeminate: to be a little Uxorious personally, is vertuous vice in Oeconomics; but Royally, a vitious vertue in Politicks. To speak English, Books and Tongues tell us, I wish they tell us true, that the Error of these Wars on our Kings part, proceeds only from ill Counsellours.

Ill Counsellours, are very ill Gamesters; if they see their own stake a losing, they will play away King, Queen, Bishops, Knights, Rooks, Pawns, and all, before they will turn up the board; they that play for lusts, will play away themselves, and not leave themselves so much as a heart to repent; and then there is no Market left but Hell; if the case be thus, it is to no end to look for any end, till one side make an end of the other.

*They that at stake their Crowns and Honours set,
Play lasting games, if Lust or Guilt do bet.*

Cessation.

IF God would vouchsafe to give his Majesties Religion and Reason, power to fling his Wills head over the Wall, in matter of Composition, and his Subjects strength to throw their lusts after it, Arms would be soon laid down, and Peace soon taken up. They that are not at Peace with God, are not at Peace with themselves, whatever they think; and they that are not at Peace with themselves, cannot be at Peace with others, if occasion provokes, be their nature never so good.

So far as I can conjecture, the chief impediment to a general & mutual Cessation of Armes, is, a despair of mutual and general forgiveness. If ever *England* had need of a general Jubile in Heaven and Earth, it is now. Our King and Parliament have been at great strife, who should obtain most Justice: if they would now strive, who should shew most Mercy, it would bear well throughout the World. Here also my speech must be twofold and blind-fold. It is now nine Months and more since the last credible News was acted: it is possible by this, the Parliament may be at the Kings Mercy? Did I say a Kings Mercy? what can I say more? no man on earth, can shew more mercy than a King, nor shall need more, when he comes to give an Account of his Kingdom: nor did ever any Parliament merit more mercy than this, for they never sinned, that I know, I mean against the Common and Statute Law of *England*: it is pity they who have given so many general pardons, should want one now.

If

If our King hath lost his way, and thereby learned to look to his path better hereafter, and taught many Successors to King it right for many Ages; Methinks it should impetrate a Royal Redintegration, upon a Royal acknowledgment and ingagement. But how should an erring King trust a provoked Parliament? Surely he may trust God safe enough; who will never trust that State more with a good King, that will do ill to a King that is turned so good. Methinks those passages of Scripture, *Isai.* 43. 24, 25. *Chap.* 57. 17, 18. The strange illation, *Hos.* 2. 13, 14. should melt a heart of steel into floods of mercy.

For others, were my head, one of the heads which first gave the King Counsel to take up these Armes, or to persist in them, when at any time he would have disbanded, I would give that head to the Kingdom, whether they would or no; if they would not cut it off, I would cut it off my self, and tender it at the Parliament door, upon condition that all other heads might stand, which stand upon penitent hearts, and will do better on than off; then I would carry it to *London-Bridge*, and charge my tongue to teach all tongues, to pronounce Parliament right hereafter.

When a Kingdom is broken just in the neck joynt, in my poor policy, ropes and hatchets are not the kindest instruments to set it: Next to the spilling of the blood of Christ for sin, the sparing of the blood of sinners, where it may be as well spared as spilt, is the best way of expiation. It is no rare thing for Subjects to follow a leading King; if he will take his truncheon in his hand, it is to be expected many will put their Swords in their Belts. Sins that rise out of mistake of judgment, are not so sinful as those of malice ordinarily: and when multitudes sin, multitudes of mercy are the best Anodines.

—*gratia gratis data, gratissima.*

*Grace will dissolve, but rigour hardens guilt:
Break not with Steely blows, what oyle should melt.
In Breaches integrant, 'tween Principals of States,
Due Justice may suppress, but Love redintegrates.*

Whosoever be pardoned, I pray let not *Britanicus* scape, I mean a pardon. I take him to be a very serviceable Gentleman; Out of my intire respect to him, I shall presume to give him half a dozen stitches of advice:

I intreat him to consider that our King is not onely a man, but a King in affliction; Kings afflictions are beyond Subjects apprehensions; a Crown may happily ake as much as a whole Common-wealth. I

I desire him also to conceal himself as deeply as he can, if he cannot get a special pardon, to wear a Latitat, about his neck, or let him lie close under the Philosophers stone, and I'll warrant him for ever being found.

If he be discovered, I counsel him to get his head set on faster than our *New-England* Taylors use to set on Buttons; Kings, and Kings Childrens memories are as keen as their Subjects wits.

If he fears any such thing, that he would come over to us, to help recruit our bewildred brains: we will promise to maintain him so long as he lives, if he will promise to live no longer then we maintain him.

If he should be discovered and his head chance to be cut off against his will, I earnestly beseech him to bequeath his wits to me and mine in Fee-simple, for we want them, and cannot live by our hands in this Country.

Lastly, I intreat him to keep his Purse, I give him my Counsel *gratis*, confessing him to be more than my match, and that I am very loath to fall into his hands.

Prosecution.

IF Reformation, Composition, Cessation, can find no admittance, there must and will be Prosecution: to which I would also speak briefly and indifferently still to both sides; and first to that, which I had rather call Royalists than Malignants; who if I mistake not, fight against the Truth.

Foolish Cowardly man (I pray patience, for I speak nothing but the pulse of my own heart) dreads and hates, nothing in Heaven or Earth, so much as Truth: it is not God, nor Law, nor Sin, nor Death, nor Hell, that he fears, but only because he fears there is Truth in them: Could he detrueth them all, he would defie them all: Let Perdition it self come upon him with deadly threats, fiery swords, displayed vengeance, he cares not; Let Salvation come cap in hand, with naked Reason, harmless Religion, lawny imbracements, he will rather flye or dye, than entertain it: come Truth in what shape it will, he will reject it: and when he can beat it off with most steely prowess, he thinks himself the bravest man when in truth it is nothing but exanguine feeble exility of Spirit. Thy heart, saith the Prophet *Ezek. 16. 30*, is weak, like the heart of an imperious Whorish woman: a man would think, the heart of an imperious Whore, were the very pummel of *Scanderbergs*; sword; alas, she is hen-hearted, she dares not look Truth in the face; if she dared, she would neither be Whorish, nor imperious, nor weak. He shews more true fortitude, that prayses quarter of the least
Truth

Truth, at a miles distance, than he that breaks through and hewes down the most Theban Phalanx that ever field bore. *Paul* expressed more true valour, in saying, I can do nothing against the Truth, than *Goliath*, in defying the whole hoste of *Israel*.

Couragious Gentlemen, Ye that will stab him that gives you the lye ; take heed ye spend not your bloods, limbs and souls, in fighting for some untruth : and ye that will fling out the gantlet to him that calls you Coward, dishonour not your selves with such Cowardise, as to fight against Truth, meerly for fear of it. A thousand pities it is such gallant Spirits should spend their lives, honours, heritages, and sweet relations in any Wars, where, for ought many of them know, some false mistake commands in Chief.

Honoured Country men, be intreated to love Truth : if it loves not you again, and repaires not all your losses, then install some Untruth in its room for your General. If you will needs War, be perswaded to contend lawfully, wisely and stedfastly against all errors in Divinity and Policy : they are the cursed Countermures, dropt Portcullises, scouring Angi-ports, sulphurious Granada's, laden murtherers, peevish Galthropes, and rascall desperadoes, which the Prince of lyes imployes with all his skill and malice, to maintain the walls and gates of his kingdom, when Truth would enter in with Grace and Peace to save forlorn sinners, and distressed common-wealthes ; witness the present deplorable estate of sundry States in Europe.

Give me leave to speak one word more : it is but this ; Ye will find it a far easier field, to wage War against all the Armies that ever were or will be on Earth, and all the Angels of Heaven, than to take up Armes against any truth of God : It hath more Counsel and Strength than all the World besides ; and will certainly either gain or ruine, convert or subvert every man that opposes it. I hope ingenuous men will rather take advice, than offence at what I have said : I had rather please ten, than grieve one intelligent man.

If this side be resolute, I turn me to the other.

Go on brave Englishmen, in the Name of God, go on prosperously, because of Truth and Righteousness : Ye that have the cause of Religion, the life of your Kingdom and of all the good that is in it in your hands : Go on undauntedly : As you are Called and Chosen, so be faithful : Ye fight the battels of the Lord, be neither desidious nor perfidious : You serve the King of Kings, who stiles you his heavenly Regiments, Consider well, what impregnable fighting it is in heaven, where the Lord of Hosts is your General, his Angels your Colonels, the
Stars

Stars your Fellow-souldiers, his Saints your Oratours, his Promises your Victuallers, his Truth your Trenches ; where Drums are Harps, Trumpets joyful sounds ; your Ensigns Christs Banners ; where your weapons and armour are spiritual, therefore irresistable, therefore impierceable ; where Sun and Wind cannot disadvantage you, you are above them ; where hell it self cannot hurt you, where your Swords are furbused and sharpened by him that made their Metal, where your wounds are bound up with the oyl of a good Cause, where your blood runs into the Veines of Christ, where sudden death is present Martyrdom and Life ; your Funerals Resurrections your honour Glory ; where your Widows and Babes are received into perpetual Pensions ; your Names listed among *Davids Worthies* ; where your greatest losses are greatest gains ; and where you leave the troubles of War, to lye down in beds of eternal rest.

What good will it do you, dear Countrymen, to live without Lives, to enjoy *England* without the God of *England* , your Kingdom without a Parliament, your Parliament without Power, your Liberties without Stability, your Laws without Justice, your honours without Vertue, your Beings without well-Being, your Wives without honesty, your Children without Morality, your Servants without Civility, your Lands without Propriety, your Goods without Immunity, the Gospel without Salvation, your Churches without Ministry, your Ministers without Piety, and all you have or can have, with more tears and bitterness of heart, than all you have and shall have will sweeten or wipe away ?

Go on therefore Renowned Gentlemen, fall on resolvedly, till your hands cleave to your Swords, your Swords to your enemies hearts, your hearts to Victory, your Victories to triumph, your triumphs to the everlasting Praise of him that hath given you Spirits to offer your selves willingly, and to jeopard your lives in high Perils, for his Name and Service sake.

And We your Brethren, though we necessarily abide beyond *Jordan* , and remain on the American Sea-coasts, will send up Armies of Prayers to the Throne of Grace, that the God of Power and Goodness, would encourage your hearts, cover your heads, strengthen your arms, pardon your sins, save your Souls, and bless your Families, in the day of Battel. We will also pray, that the same Lord of Hosts, would discover the Counsels, defeat the Enterprizes, deride the hopes, disdain the insolencies, and wound the hairy scalpes of your obstinate Enemies, and yet pardon all that are unwillingly misled. We will likewise help you believe that God will be seen on the Mount, that it is all one with him to save by many or few, and that he doth but humble

ble and try you for the present, that he may do you good at the latter end. All which he brings to pass who is able to do exceeding abundantly, above all we can ask or think, for his Truth and Mercy sake in Jesus Christ. *Amen, Amen.*

A Word of IRELAND:

Not of the Nation universally, nor of any man in it, that hath so much as one hair of Christianity or Humanity growing on his Head or Beard, but onely of the truculent Cut-throats, and such as shall take up Armes in their Defence.

THese *Irish* anciently called *Antropophagi*, man-eaters: Have a Tradition among them, That when the Devil shewed our Saviour all the Kingdoms of the Earth and their glory, that he would not shew him *Ireland*, but reserved it for himself: it is probably true, for he hath kept it ever since for his own peculiar; the old Fox foresaw it would eclipse the glory of all the rest: he thought it wisdom to keep the Land for a Boggards for his unclean spirits imployed in this Hemisphere, and the people, to do his Son and Heir, I mean the Pope, that Service for which *Lewis* the eleventh kept his Barbor *Oliver*, which makes them so blood-thirsty. They are the very Offall of men, Dregs of Mankind, Reproach of Christendom, the Bots that crawl on the Beasts taile, I wonder *Rome* it self is not ashamed of them.

I beg upon my, hands and knees, that the Expedition against them may be undertaken while the hearts and hands of our Soul-diery are hot, to whom I will be bold to say briefly: Happy is he that shall reward them as they have served us, and Cursed be he that shall do that work of the Lord negligently, Cursed be he that holdeth back his Sword from blood: yea, Cursed be he that maketh not his Sword stark drunk with *Irish* blood, that doth not recompence them double for their hellish treachery to the *English*, that maketh them not heaps upon heaps, and their Country a dwelling place for Dragons, an Astonishment to Nations: Let not that eye look for pity, nor that hand to be spared, that pities or spares them, and let him be accursed, that curseth not them bitterly.

A Word of Love to the Common People of ENGLAND.

IT is, your, now or never, to muster up puissant Armies of Prayers to the Mercy Seat; your Body Representative, is now to take in hand, as intricate a piece of work, as ever fell into the hands of any Parliament in the World, to tie an indissoluble knot upon that web which hath been woven with so much cost and blood, wherein if they happen to make one false maske, it may re-imbarque themselves and you all into deadly relapse of scorn and calamity. It is the work of God, not of man, pray speedily therefore, and speedingly, give him no rest till your rest be thoroughly re-established, Your God is a God whose Name is All-sufficient, abundant in Goodness and Truth, on whom the sons of *Jacob* never did, nor shall call in vain, you have a Throne of Grace whereto you may go boldly; a Christ to give you a leading by the hand and liberty of speech, an Intercessor in Heaven to offer up your Prayers wrapp'd in his own; a large Charter *aske and have*, a Spirit to help all your infirmities in that duty, a sure Covenant that you shall be heard, and such late encouragement as may strengthen your feeble hands for ever. If you who *may command God concerning the work of his hand*, shall fail to demand the workmanship of his hand in this work, your Children will proclaim you un-thrifts with bitter teares to the Worlds end.

If you see no cause to pray, read,
Jer. 18. 1.----10.

Be also intreated to have a continual and conscientious care not to impeach the Parliament in the hearts one of another by whispering complaints, easilier told than tryed or trued. Great bodies move but slowly, especially when they move on three leggs and are over-loden with weighty occasions. They have now sat full six years without intermission to continue your being, many of their heads are grown gray with your cares, they are the High Council of the Kingdom, the great Gilead of your Balm, the Physitians of all your sickness; if any of them do amiss, blame your selves, you chose them, be wiser hereafter; you cannot do the State, your selves, your Posterity a more ungrateful office than to impair them with disparagements and discouragements who are so studious to repair your almost irreparable ruines.

Be likewise beseeched, not to slight good Ministers, whom you were wont to reverence much, they are Gods Embassadors, your Ephods, your Stars, your Horse-men & Chariots, your
Watchmen,

Watchmen, and under Christ your Salvation, I know no deadlier Symptom of a dying People than to undervalue godly Ministers, whosoever despiseth them shall certainly be despised of God and man at one time or other.

A most humble heel-piece.
T O T H E
Most Honourable Head-piece
T H E
Parliament of *England*.

I Might excuse my self in Part, with a speech *Lycurgus* used in the like exigent of State, *senectute fio audacior, publica necessitate loquacior*, but it much better becomes me with all lowliness and uprightness, wherein I have failed to pray pardon on both my knees, which I most humbly and willingly do ; only, before I rise, I crave leave to present this six-fold Petition.

That you would be pleased,

To preserve the Sacred reputation of Parliaments, or, we shall have no Common-wealth.

To uphold the due estimation of good Ministers, else, we shall have no Church.

To heal the sad dislocation of our Head, throughly, perfectly, or, we shall have no King.

To oppugne the bold violation of divine Truths, else we shall have no God.

To proceed with what zeal you began, or what you began can come to little end.

To expedite work with what speed you safely may, else ignorant people will fear they shall have no end at all.

He that is great in Counsel, and Wonderful in Working, guide and help you in all things, that doing all things in Him, by Him, and for Him, you may do all things like Him.

So be it.

A respective word to the Ministers
of ENGLAND.

FAR be it from me, while I dehort others to slight you my self, or to despise any man but my self, whom I can never despise enough: I rather humbly intreat you to forgive my boldness, who have most just cause to judge myself less and less faithful than the least of you all, yet I dare not but be so faithful to you and my self, as to say,

They are the Ministers of *England*, that have lost the Land; for Christs sake, put on His bowels, His wisdom, His zeal, and recover it.

I pray let me drive in half a dozen plain honest Country Hobnailes, such as the Martyrs were wont to wear; to make my work hold the surer; and I have done.

1. **T**Here, lives cannot be good,
There, Faith cannot be sure,
Where Truth cannot be quiet,
Nor Ordinances pure.

2. No King can King it right,
Nor rightly sway his Rod;
Who truely loves not Christ,
And truely fears not God.

3. He cannot rule a Land,
As Lands should ruled been,
That lets himself be rul'd
By a ruling Roman Queen.

4. No earthly man can be
True Subject to this State;
Who makes the Pope his Christ,
An Heretique his Mate.

5. There Peace will go to War,
And Silence make a noise:
Where upper things will not
With nether equipoyse.

6. The

6. *The upper World shall Rule,
While Stars will run their race:
The nether World obey,
While People keep their place.*

The Clench.

I*F any of these come out
So long's the World do last
Then credit not a word
Of what is said and past.*

E R R A T A AT NON CORRIGENDA.

NOW I come to rub over my work, I find five or six things like faults, which would be mended or commended, I know not well which, nor greatly care.

1. For *Levity*, read *Lepidity*, ——— and that a very little, and that very necessary, if not unavoidable.

*Misce stultitiam Consilij's brevem
---Dulce est desipere in loco. Horat.*

To speak to light heads with heavy words, were to break their Necks: to cloathe Summer matter, with Winter Rugg, would make the Reader sweat. It is Musick to me, to hear every Dity speak its spirit in its apt tune: every breast, to sing its proper part, and every Creature, to express it self in its natural Note: should I hear a Mouse roar like a Bear, a Cat lowgh like an Ox, or a Horse whistle like a Red-breast, it would scare — me.

*The World's a well strung fiddle, mans tongue the quill,
That fills the World with fumble for want of skill,
When things and words in tune and tone do meet,
The universal Song goes smooth and sweet.*

2. For *audacity*, read *veracity*, or *Verum Gallice non libenter audis*. Mart. Flattery never doth well, but when it is whispered through a pair of lisping teeth; Truth best, when it is
spoken

spoken out, through a pair of open lips, Ye make such a noise there, with Drums and Trumpets, that if I should not speak loud, ye could not hear me. Ye talk one to another, with whole Culvering and Cannon; give us leave to talk Squibs and Pistoletto's charged with nothing but Powder of Love and shot of Reason: if you will cut such deep gashes in one anothers flesh, we must sow them up with deep stitches, else ye may bleed to death: ye were better let us, your tender Country-men do it, than forraign Surgeions, who will handle you more cruelly, and take no other pay, but your Lives & Lands.

————— *Aspice vultus,*

*Ecce meos, utinamque oculos in pectore posses
Inserere: & patrias intus deprendere Curas.*

(Ovid. Phœb.

*He that to tall men speaks, must lift up's head;
And when h'hath done, must set it where he did:
He that to proud men talks, must put on pride;
And when h'hath done, 'tis good to lay't aside.*

3. For, *Yes, but you speak at three thousand Miles distance, which every Coward dare doe, read, if my heart deceives me not, I would speak thus, in the Presence Chamber or House of Commons; hoping Homer will speak a good word for me.*

Θαρσαλις γαρ αηης εν πασιν αμεινων
'Εργοισι—————

*Omnibus in rebus potior vir fortis & audax
Sit licet hospes, & e longinquis venerit oris.*

*When Kings are lost, and Subjects cast away,
A faithful heart should speak what tongue can say:
It skils not where this faithful heart doth dwell,
His faithful dealing should be taken well.*

4. For, *affected termes, read, I hope not* ————— *If I affect termes, it is my feebleness; friends that know me, think I do not: I confess, I see I have here and there taken a few finish stitches, which may haply please a few Velvet ears; but I cannot now well pull them out, unless I should seam-rend all. It seems it is in fashion with you to sugar your papers with Carnation phrases, and spangle your speeches with new quodled words. Ermins in Minifer is every mans Coat. Yet we hear*
some

some are raking in old musty Charnel books, for old mouldy monesyllables; I wish they were all banisht to *Monmouthshire*, to return when they had more wit.

*Multa renascentur qua jam cecidere, cadentque
Quæ nunc sunt in honore vocabula, si volet usus.*

(Hor.)

I honour them with my heart, that can express more than ordinary matter in ordinary words: it is a pleasing eloquence; them more that study wisely and soberly to inhance their native language; them most of all, that esteem the late significant speech, the third great blessing of the Land; it being so enriched, that a man may speak many Tongues in his Mothers mouth and an uplandish Rustick, more in one word than himself and all the Parish understands. Affected termes are unaffecting things to solid hearers; yet I hold him prudent, that in these fastidious times, will help disedged appetites with convenient condiments, and bangled ears, with pretty quick plucks. I speak the rather because, not long since, I met with a book, the best to me I ever saw, but the Bible, yet under favour, it was somewhat underclad, especially by him who can both excogitate and express what he undertakes, as well as any man I know.

*The World is grown so fine in words and wit,
That pens must now Sir Edward Nich'las it.
He that much matter speaks, speaks ne'r a whit.
If's tongue doth not career't above his wit.*

5. For, *You verse it simply, what need have we of your thin Poetry*; read, I confess I wonder at it my self, that I should turn Poet: I can impute it to nothing, but to the flatuousness of our diet: they are but sudden raptures soon up, soon down.

--*Deductum dicere Carmen*, is highly commended by *Macrobius*.

Virgil himself said,
Agrestem tenui meditabor arundine musam.

*Poetry's a gift wherein but few excell,
He doth very ill, that doth not passing well.*

*But he doth passing well, that doth his best,
And he doth best, that passeth all the rest.*

6. For, *tediousness*, read, *I am sorry for it*——We have a strong weakness in N. E. that when we are speaking, we know not how to conclude : we make many ends, before we make an end : the fault is in the Climate ; we cannot help it though we can, which is the Arch infirmity in all morality : We are so near the West pole, that our Longitudes are as long, as any wise man would wish, and somewhat longer : I scarce know any Adage more gratefull : than *Grata brevitatis*.

Verba confer maxime ad compendium. Plaut.

Coblers will mend, but some will never mend,

But end, and end, and end, and never end.

A well-girt hour gives every man content,

Six ribs of beef, are worth six weeks of Lent.

For, *all my other faults, which may be more and greater than I see* ; read, *I am heartily sorry for them*, before I know them, least I should forget it after ; and humbly crave pardon at adventure, having nothing that I can think of, to plead but this,

Quisquis inops peccat, minor est reus. Petron.

Poor Coblers well may fault it now and then,

They'r ever mending faults for other men.

And if I work for nought, why is it said,

This bungling Cobler would be soundly paid ?

SO farewell England old

If evil times ensue,

Let good men come to us,

Wee'l welcome them to New.

And farewell Honor'd Friends,

If happy dayes ensue,

You'll have some Guests from hence.

Pray Welcome us to you.

And farewell simple World,

If thou'lt thy Cranium mend,

There is my Last and All.

And a Shoem-Akers

E N D .

Postscript.

Postscript.

T*His honest Cobler has done what he might :
That Statesmen in their Shoes might walk upright.
But rotten Shoes of Spannish running-leather :
No Coblers skill, can stitch them strong together.
It were best to cast such rotten stuff away :
And look for that, that never will decay.*

*If all were shod with Gospel's lasting Peace ;
Hatred abroad, and Wars at home would cease.*

Jerome Bellamie.

F I N I S .
