



# VIA TVTA.

The safe VVay for CHRISTIAN SUBJECTS to VValkein  
in these dangerous TIMES.

**O** Plate here have divers Books come forth to settle Mens Consciences in this poynt, Whether in any case, or upon any pretence, it is lawfull to take up Arms offensive, or defensive against the King our Leige Lord and Sovereigne?

Of the Learned, some say absolutely we may not: Others with some qualification, say we may resist, and take up Arms.

Now when Learned Men are thus divided, what safety shall the poore People have, that cannot understand the strength or subtilty of the Arguments that periwade to either part? They aske how their Consciences may be satisfied, and their Soules safe in this great contradiction?

It is answered, if you will goe a sure way, minde but the matter well, and you cannot goe wronge. They that allow of resistance, say only that you *May* resist, and that but in certain cases: they doe not say you *Must*, they are not so hardy as to offer to produce any affirmative precept in all the Gospell, for the *Necessity* of resisting in any case: The tenour of *Christ's* Gospell importing no such thing, nothing but suffering and the Crosse. *Christ's* Kingdome enlarged by suffering, *Mahomets* by the Sword.

So then, not to resist at all is a safe way for your Soules. For if in no case and upon no pretence you resist, you are sure you have not ingaged your selves in the question of resistance, and therefore cannot sin in that poynt. As he that sees some Divines holding Usury unlawfull, and others holding it lawfull, is sure not to erre upon either Hand when he gives or takes no Money at all at Use: And as he that sees Men differ about the Commandement of Stealing, some holding that you may in no case and upon no pretence: Others, that in some case you may, to wit, if those you Steale from be *Egyptians* (as they terme it) that is, the *Wicked*; the safe way is not to Steale or rob at all. So (good People) in this very case you may most easily judge of

the safe and sure way for your Soules; there being certainly no danger, no damnation to those that resist not at all: whereas on the other side, they that Preach to you the lawfulnessse of resisting, at the best, make your State doubtfull; and when you may goe a sure way, why should you put your selves upon any hazard?

The summe of all is this; Whether you will be guided by those that safely teach you according to the expresse words of the Scripture, *Not to resist*. Rom. 13. 2. or by those that would avoyd and elude these words of the Text, and without either expresse precept, example, or promise in the Gospell, teach you disobedience to the highest power.

In a word, chuse whether you will be Disciples of Christ, and be known by his badge, who teaches meeknesse, patience, suffering, and the Crosse; or *Mahomets* Schollers, and known to be his, by professing to propagate your Religion by the Sword.

And take this with you, as a Memento for close of all, Let no Man deceive you with vaine Sophistry, pretending unto you that in taking up Arms you fight for the King and Parliament; You must know, That these Arms have been taken up without the Kings Commission, and against His expresse command, and employed immediately against Himselfe, more then once, to the imminent danger of His Sacred Person, if God had not most graciously covered His Head in the Day of Battell.

And therefore, If to take His Meat from Him be to Feed Him, to take His Cloathes from Him be to Cover Him; then to take His Arms from Him, and to employ them against Him, is to fight for Him. And as they are the most abominable Juglers in Religion, That *professe to know God, but in Works deny Him*, Tit. 1. 16. so are they the most dangerous Subjects, That in Word pretend Obedience, but in Truth and in Act practise Rebellion.

F I N I S.

Printed at York by Stephen Bulkley, 1643.

Published by speciall Command, and Ordered to be Read in all Churches and Chappels in the North Part of England.

