

ENGLANDS VVARNING
BY
GERMANIES WOE:

OR,
An Historical Narration, of the Original, Progresse, Types, Names, and severall Sects of the *Anabaptists*, in *Germany*, and the Low Countries: Continued for about one hundred and twenty years, from *Anno 1531*: (which was the time of their first Rise) untill their Doyes.

Wherin is set forth their severall Errors dangerous, and very destructive to the Peace both of Church and State: The way and manner of their spreading them: The many great Commotions: (yea, to the effusion of much blood,) which they occasioned in those parts, by their opposition to, and resistance of the Civill Magistrates: And what course was since taken for the suppressing them.

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Falsis quem faciens altera pericula cavemus.

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Englands Warning by Germanies Woe
Friedrich Spanheim, 1646

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Chap. I.



Englands warning by Germanies Woe,

OR,

An Historicall Narration, of the Originall, Pro-
gresse, Tenets, Names, and severall Sects
of the Anabaptists in Germany,
and the low Countreys.

CHAP. I.

Of the Originall, or beginning of the Anabaptists.



Uproosing by the assistance of God, for the confirma-
tion and vindication of the truth, to dispute against
the *Anabaptists*: for the more full illustration of
the matter I have taken in hand; I thought fit briefly
to premise these things. 1 *Of the Originall of these Se-
ctaries*, 2 *Of their Progress*, 3 *Of the divers Sects into
which they are divided*, 4 *Of the Names by which they
are commonly called*, 5 *Of their Heterodox opinions*.

The Proem.

Concerning the first: namely, the Originall, or beginning of this
sort of men, which are most commonly termed *Anabaptists*: Their
first birth is challenged by the yeare of our Lord, 1521. when they
began to appeare on the Stage, and to enter into these parts of the
Christian world. Those that are read to be the first, which helped the
world to be delivered of this Sect; were *Nicolaus Storch*, *Marcus
Stubner*, and chiefly, one *Thomas Muentzer*, men borne in upper-Ger-
many; whose presence was piety, of a civil life in appearance; but their
minds greedy after innovations, ambitious of Honour, and made and fir-
red for ungodly enterprises. To their designs a whole joynd himselfe
Martinius Cellarius, a Swede by Nation, disciple of *Capito*, and one
of *Melanctons* familiars; but who afterwards, both by his and *Lan-
thers* admonition, repented; and together with his Sect call of his
Country name, taking unto him from thence-forth the name of
Bartha; under which name he was first placed in the profession of
Philosophy.

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Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

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Philosophy, and afterwards of Divinity, in the famous University of *Beech*: where (besides his writings in Logicks and Mathematicks) by publishing Commentaries upon some bookes of the old Testament, he commended himselfe unto the Church of God; untill at last being seized by the Persecution, he there finished his life, in the Communion of the Orthodox Church, the year of our Lord, 1564.

Nicholas Storch, and *Martin Truber*, by divers practises endeavoured to draw the heedlesse people after them; this latter by the fame of his learning and a certaine dexterity he had in expounding the holy Scripture; the former as being altogether unlearned, by his popular eloquence, and report of inspirations, revelations and secret conferences with God; both by a great deale of juggling and divers frains. These notwithstanding proceeded more warily and gently; but once violently and furiously *Thomas Munzer*, under whose conduct brake forth that lamentable sedition of the Country-men, by which in the former age, upper-Germany was so grievously shaken, and with the same, the fringes of that new Gospel, where with *Storch* and *Stubner* had possessed the minde of the common people. The residue of both whole lives, and their ends, are uncertaine. Of *Munzers* further enterprises comes now particularly to be spoken.

Some fanaticke spirits take occasion of making parties, and rendering the Church of God, upon the words of *Luther*, in his Booke of Christian liberty, which is extant amongst his works in the third Tome: and was first published in the year of our Lord, 1520. having read there, that a Christian man is Lord of all things, and subject to none: which words written by *Luther* that eminent servant of God in the best part, and largely expounded; and by a contrary aphorisme, (namely that the same was servant of all, and subject to all,) more fully declared; were wrested to an ill sense by men impatient both of their owne, and others quarrells: who upon that occasion, first privately, and afterward publicly, began to speake evil of the Government of Princes unto the people; telling them of their rebellions, and boasting the liberty purchased to all under the Kingdome of Christ; and making large complaints, not onely of the Tyranny of the Pope of Rome, but also of many faults still tolerated in the Church by the first reformers: and so shaking the two pillars of publique order, the dignity of the Magistrate, and the reverence of the sacred Ministry, and the authority of both. Thereupon consulted a-

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about framing a new and more perfect Church, and concerning its new policy; and on this occasion thought of a new Baptisme to initiate the disciples thereof. But lest the reverence of the Baptisme formerly received, should be any hinderance to their purpose; Childrean Baptisme was esteemed as vain, yet, notwithstanding, being conferred upon Infants, which were incapable thereof; whereas this Sacrament ought to be admitted to none but men grown, and who had the use of their will and reason. And that the zeale of this new Church, which these Doctours desired to raise out of the rubbills, might the more deeply enter into the minde of the common people; they took speciall care to make great show of piety themselves, and to presse the same upon others. Hence the ordinary subject of publique Sermons, and private Conventicles was. That we must detest sinne, fuddle the flesh, flure up the spirit, exercise duties of charity, beare the Crosse of Christ, give our selves to fasting, bee plaine in apparel, moderate in dyet, compose the dressing of our bodies to neglect, rather then ornaments, and be sparing of speech. It cannot be said, how much the envy of mankind, by this light transforming himselfe into an Angel of light, and hiding the depths of Satan, advanced his cause; and how much this mere out-side of godlinesse and holinesse made the minde of men not evill addicted unto these new Evangelists.

The minde of men being thus prepared; *Thomas Munzer*, first Pastor of *Cygnau*, afterwards of *Albst*, a Towne seated in the limits of *Thuringia* and *Saxony*, thinking he might now go on with his designs, advanced himselfe in his unalackish wickedness; yet, retailed in his minde to adventure on any mischiefes whatsoever. For when he observed the name of *Luther* to be famous every where, for rejoycing the Churches liberty, and all mens minde to be inclined towards him: he thought he must by some notable enterprise get himselfe a name amongst all men likewise; and to this end was so bold, as to professe that he would restore the politicke or (as sometimes he used to call it) naturall liberty; and deliver subjects from their yoke, and Tyranny, so did this contentment of Gods ordinance sile the Government of Princes and Magistrates. But when he could not get *Luther* to joyne with him, nor prove his fact to be lawfull unto him, with whom he had ten meetings thereabout, at *Wittenberg*; but on the contrary was rebuked by him, and earnestly admonished not to dis-

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A 3

Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

stirre the publique peace, yea, to submit to the order which God had ordained; he began to rife up, and thunder against *Luther* himselfe, crying out, that *Luther* was as much in fault as the Pope of Rome; that it was true, the worke of reformation was something furthered by him, but left still infected with much leaven; yea, that *Luther* was worse then the Pope, for that he had published onely a carnall Gospell. Neither left he to exclaime against the Tyranny of the Civill Magistrate to the utmost, nor to preffe upon the common people, that all things by name were free and common; and that the yoke of Princes was as much to be cast off as the Popes of Rome: and seeing faire warning was not like to prevail with them, but they would have both the good gods and lives of their subjects to be triline to their lusts; it was most just that every one should recover that by force of Armes, which God would have to be common to all. The common being stirred up by this Trumpet, and inticed with the seeming fauour of a certaine new liberty, began every where to imbroyle themselves in dangerous mutines. Neere the River *Arenius* uproares are made; in *Alania & Sweden*, Troops of factious persons gathered together, liberty is every where pretended, and all reverence and obedience due to Princes contemned, yea, altogether cast off.

CHAP. II.

Of the progresse or increase of the Anabaptists.

When Satan bid by this meane indevoured not onely to make Schismes in the reviving Church, and to cast dust in her face; but likewise to render the reformation of the Temple of the Lord odious to the powers of the world; as if thereby the just authority of Princes over their subjects was abrogated; and the new preaching of the Gospell, led onely to faction and sedition; it cannot be expressed into how much hatred the holy worke of Reformation was brought, with those men which were fill addicted to their former superstition; For these tumults were not onely impured to their true Authorhs, a few leaders of factious persons; but likewise began to be layd to the charge of the Gospell in selfe, and all the Teachers thereof. And that so much the more, because these new Pretakers of the *Anabaptists*, had afore-time bene familiar with those,

those, whose service the Lord had used in the Reformation of his house; and for that they boasted, *Luther* was of the same minde with them. Hereunto added, that the multitude stirred up by them, would seeme that they minded to flitke to the Gospell, and cleave to the Scripture onely; and would maintaine the liberty of their consciences by the sword. But those worthies, which had given sufficient proofe to the Church, of their fidelity and integrity in repairing the Temple of God; that they might wipe off the blot which was cast awell upon themselves, as the Gospell they thought fit by writing, to defend both their owne, and the cause of the Church of Gods, which amongst the rest, was heulily persecuted by *Luther*, *Melancthon*, *Zuinglius*, *Bullinger*, *Morus*, *Regius* and others, who sharplly inveighed against sedition, and factious persons; admonishing rebellious subjects out of the word of God, of their duties towards the higher powers: reprovng those turbulent Preachers, and exhorting all to quietnesse, and due reverence towards Princes: and left nothing undone, which they thought might serve to abate the violence of those men, which with enraged mindes ranne headlong unto all ungodlinesse and mischief. Chiefly *Luther*, being more vehement against them, contented not himselfe with exhortatory writings alone, but likewise set forth sharpe Inveectives against the unuly; and by a speciall Booke published against those Country Robbers and Marthners, himselfe denounced warre against them; exhorting Princes by force of Armes, to restrain the course of these Robberies, and compell them to be quiet, which would not be persecuted to it.

These new Doctors, *Manser* and his confederates, being rather made fiercer then milder by these admonitions, turmoyle still more and more, crying out, that *Luther* and those of his party, favoured nothing but the flesh: vaunting indeed, that they have cut off some of the leaves of Antichrit; but the tree and the rootes remained fill untouched; which must also be cut downe, and which cut downe they would. And seeing they could finde nothing in the written word of God, to defend their error, and the tumults in which they riled, they flye to new devicers, to maintain themselves and their madnesse, by boaling of revelations, inspirations; and alwayes indevote to the inconsiderate multitude inclined unto them, that *man must live by every word which proceedeth out of the mouth of God*, and therefore mult.

Englands Warning by Germanys Woe

Friedrich Spanheim, 1646

not feeke to be wise onely out of books and writings, but endeavour according to the precept of the Apostle, *that they might be all Prosperity*, Hereupon every Faithfull maner begins to boast of the Spirit, feign resolutions after the example of *Storch* and *Amstercr*, to counterfeit and imitations: the Pulpit is open to every Cobler or Tinker; and what goodly dotage forever the method of deceit had dictated to any, without and contrary to the written word, was thrust upon men for the word of God; scoffed at the publique Sermons of the reformed, inveighed against the Lutheran faith, as being void of good woordes: some of their doctrines and mysteries they would not reveale, except to those, who gave themselves to minister about their holy things; others like the *crust fish*, they cast their blacknesse abroad, that they might not be thoroughly discerned; by strange arts, lurked in Houses and Families, gathering their conventicles in secret corners: professe that they were feare chiefly to the needy, and those of meane condition; and by all kinde of craft and subtilty, seek to possesse and bewitch the mindes of credulous men.

Having once opened a wide gate to error, by enthusiasmes; all monstrous opinions whatsoever, began to be obruted upon simple people, and those who were itching after novelties; and turbulent wits are stirred up, to introduce a new suite of things both in Church and Common wealth, into the Christian world. And that no regard either of conscience, or fidelity sworne to Princes, might be an hinderance to them; they began to publish, *That Oaths in the time of the new Testamēt, were unlawfull; and therefore whether already taken, or to be taken, were altogether void and of none effect*. These foundations being once layd, the common people arcover all, as it were fet at liberty, by tactious Sermons, conspirations made, and seditious persons armed against their Princes; and flourishing provinces wretched with miserable civil warre, and stained with much blood.

The chiefe Trumpet, and leader of these uproares, was this *Manstercr*, who having gotten himselfe authority amongst the heretick common people, began openly to proclaime, *That he was raised up by the command of God, for the punishment of Wicked Princes, and altering of Politike Government*. For this cause, being by *Frederick Elector of Saxony*, driven out of that Country; and wandering here and there through *Germany* and *Holertia*, he sowed the seeds of sedition every where; and at length, being returned to *Matthysin*, a Towne

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Towne in *Thuringia*, he came to that height of presumption, that by the helpe of factious persons, and such as were addicted unto him, he put off the Magistrate, and filled the Court with his Seditions; yet, challenged to himselfe the cognizance of all, both Ecclesiasticall and Civill matters; preaching this Doctrine, *that judgments under the new Testamēt ought to be framed and administered only out of the word of God*. And that the hearts of the common people might be the more easily leavt unto him, who have commonly but small revenues; he would not onely that all Ministries should be prey and spoyle unto them, but likewise commanded that all things should be in common, according to the example of the Primitive Church; and those of the richer sort, he either by Arguments perswaded to a sever, or by force, and feare of worse compelled them thereto. When nothing in this shew more favourable then this, could come to the eares of the common people; who had either beene burdened with taxes, or sometime oppressed by the more hard government of their Superiours; or which were in want and penury; and *Amstercr* by his seditious letters sent abroad every where by his Messengers, published this doctrine; and withall preached all manner of liberty: grievous commotions followed in many provinces, especially in *Sweden*, *Thuringia*, and *Francia*, where the clewritts multitude arising in great numbers betake themselves to Armes; contemne the command and dignitie of the Magistrate; pull downe all Castles, and fortresses, as the fatters put upon their liberty. *Amstercr* yet less the mindes of those men more on fire, who were already more then enough enraged; calls the Mines out of the Mines of *Manstercr* unto prey and tumult, denounceth to all, *That he is the servant of God, ordained by Heaven, to cut off the wicked; and that God had committed unto him the sword of Glorie*; ordinarily using this subscription in his letters, *Thomas Amstercr the servant of God against the wicked*; as also, *Thomas Amstercr with the sword of Glorie*. And yet is the manie of this mad-man, more and more inflamed, by one *Hours Pfeiffer*, who of a silly crone the Monk, became a brawler, countenancing a vision from Heaven, gathers forces of manifold persons, and brings forth his Troopes into the field. The Princes of *Saxony*, *Brandencke* and *Hesse*, with the Count of *Manstercr*, being by the Rebels constrained to Armes, prepare likewise an Army; and after many adventures spent to no purpose, they set upon these bands of husbandmen rather then Soldiers,

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The Anabaptists
made were a
field with an
Army.

The Princes
of Germany
made were a
soldiers.

Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

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diers, which were set downe on the hill near the Towne of *Frankenhausen*; whom (quailing before the fight began, and in vaine exhorting by *Montezers* trembling voice to courage and constancy) they overthrew and put to flight; florne the Towne of *Frankenhausen*; and *Montezers* who had fled thither, and fained a selence, (as being pinned away with long faintness) being through the singular providence of God, discovered by the fervant of a Noble-man, by certain letters hid in his cloathes, near the bed where he lay, was plucked out of his hole, and together with his confort *Pfeiffer* committed to safe custody: where having by the Racke and Tortures, compelled him to declare the names of his complices; he almost desperate (together with *Pfeiffer*, who was taken near *Senack*) paid for his wicked-reffe, and the death of so many thousands; being cut off with the sword of vengeance, by the hand of the hangman, near *Montzenstein*, in the year of our Lord 1525. Otherwhere also in *Sweden*, *Thuringia*, *Alatia*, *Francia*, *Italia*, *Austria* and *Siria*, were the Princes Amex victorious; the routed Troops of the Rutlicks, are scattered in every place; the Cities possessed by theſe factious men, are either taken by force, or constrained to deliver up, and by the punishment of a few, many are reſtrained, all terrified, this spreading evil stayed; and the former peace and tranquillity again restored to those Provinces.

These frantick and seditious men, being subdued by force in *Germany* and the Spring of rebellion, with the loss of much blood, at last down they this evil grew fresh again in *Helvetia*, and these seeds of *Anabaptism*, which had been sown by *Montezers* traveling through these parts; and received with open ears and imitators by some Ministers of the Word; began both in publique and private assemblies to be preached unto the common people. Of which Preachers the principal men were *Felix Manz* & *Conradus Grevolius* of *Zurich*, where the first had thrived in vaine to come to the profession of the *Helvetic*, and the other of the *Greek* tongue, and *Balthazar Hubacher*, Rector of the Towne of *Waldshut*: who when he had not cooely by word, but also by publishing a booke of *Anabaptism*, troubled the consciences of a great many, *Hubchers* Zeal was that valiant Champion of the truth, let forth a writing, and concluded the turbulent fellow. And at *Zurich* in a solemn disputation with the two former, for three dayes together, in the month of *November*, publicly in the

Montezers and Pfeiffer taken and hung near Montzenstein.

the Court (after two others had with them, in the month of *January* and *March*) in the year of our Lord 1525.) boldly confuted their Arguments, or rather cavillous against *Childrens Baptisme*, (which they contended was first intimated by *Pope Nicholas*) in full demonstration of the spirit, and of power: *Anabaptism* being triumphed over in this disputation, by the help of *Zurichus*, *Leo Jahn*, and *Calper Metzger*, and the truth laid open to the light, the Senate of *Zurich* by a publique edict established *Childrens Baptisme*, and command the *Anabaptists* reactors to be silent and quiet. Notwithstanding, as yet these troubles of the State would not cease, but that in private meetings, they had not only perswaded *Anabaptism* againe to many of the Citizens, but also drivers of them, who had addicted themselves to their false assistance, *Geulthman Kuebli*, *Pamilius Brasilius*, *Georg Blumrock*, *John Dwick*, and *Andrew Stulz*; but above all others *Halmuir*: who having at first taught the Gospell at *Waldshut*, a Towne in the confines of *Helvetia*; and afterwards turned to the *Anabaptists*, and so (having led the Citizens together by the cares, for this diversity of opinions) made the City again liable to the Armes of the house of *Austria*, and the Idolatry of the Church of *Rome*; had fled to *Zurich*, and there lurked privily amongst his disciples, until being apprehended by the Senate, and commanded to answer to what should be laid to his charge, he was by *Zurichus* out of the word of God, proved guilty of divers errors. But he of his owne accord, promising to make a publique recantation, when he ascended the Pulpit, againe preached his errors unto the people. Being reprehended for this thing, and confessing that it was inspired into him by Satan, at last after many promises, and forswearing the Tenets of the *Anabaptists*, he was banished the City. But as men are apt to strive for what is forbidden them, and desire the more that which is denied them; so could not all this reſtraine the rade multitude, but that they secretly favoured the opinions of these franticke men, which were with much art and eloquence commended unto them by the Teachers of the *Anabaptists*, moving them, besides the novelty of the doctrine, a certaine vaine affection of pity towards these new Evangelists; who seemed rather miserable then evil, and more prodigall of their quietness then faith; reputed their stubbornesse for true constancy. Inſomuch as the Senate of *Zurich* was at last constrained,

Halmuir banished from Zurich.

Englands Warning by Germanies Woe
Friedrich Spanheim, 1646

Capitall punish-
ment decreed
against the
Teachers of the
Anabaptists,
and finally
up on their that
resort there.

strived to endeavour to prevent the same, by a severe edict in the year of our Lord 1530. decreeing capitall punishment upon the Teachers of the *Anabaptists*; and heavy fines upon any that should receive them. The opinion of *Helmreich* amongst others, was, that the *Spirit of Amon* did not consist to *burne*, and therefore *was* a *perfect* *of* *the* *same* *committed*; neither did it lose its liberty, but the *freedom*.

The Field of *Basel* likewise being fowne with these unhappy sects, there also did the *Anabaptists* make furres and uproares: with whom *O Eckolapalm* a grave Divine encountering in the City of *Basel*, in the yeares 1525, 1527, 1529. about the articles of *Childrens Baptism*, *Refusing the Civil Magistrate*, and *Oaths*; gave abundant satisfaction to the castle, though not to the obstinate agents thereof; so that by the authority of the most prudent Magistrate, the zealous assessor of Gods glory, and in suppressing those Sectaries; both the peace and purity of the Church of *Basel* was preserved.

The peace of the Common-Wealth of *Bern* also, was not a little troubled by those men; especially by *Ludovicus Mejer*, *Joannes Trayer*, and *Joannes Seckler*; where the *Anabaptists* being admitted to a publique disputation *Ann* 1528. their errors were manifested, and their new-leaders confuted by *Bertholdus Holwies*, and *Francis Kolkus*, Ministers of the word of God. But when recourse was had to the *Anabaptists*; muttered in corners, that there was yet no satisfaction given them, that the truth might openly triumph over error, a solemn disputation was againe appointed, by the honourable Magistrate of *Bern*, at *Zolig* in *Argovia* within the Territory of *Bern*, in the month of *July*, *Ann* Dom. 1529. which being accordingly performed, between the Ministers of the Church of *Bern*, and the Teachers of the *Anabaptists*; and continued for nine dayes together; and talking by publique notes, and published to the world, was of great moment for the confirmation of many mens minds in the truth, and recalling others from their error. And when about the yeare 1579. the *Anabaptists* began againe to rise new firs in the country of *Bern*; by the vigilancy of the Magistrates and severe edicts, the Sectaries were crushed and the growing evil suppressed.

In *Sengali* likewise a Town of *Holstria*, confederated with the neighbouring villages, no small aloe was made by *Conradus Grubelius* and his disciples; and by all stratagems, fierce suggestions, publique sermons, writings, and all manner of alluremente endeavored, that

A disputation
at Zolig with
the Anabaptists
was done in
gerke.

that

this famous City might be made a *Pole*, and receade to these kinde of men; But through Gods speciall mercy, by the writings of *Zwinglius*, the zeale of *Jacobinus Valentinus*, and the presence of the Magistrate, that was prevented, and these troublesome fellows cast out of the City. Not a little conducted to render the *Anabaptists* hatefull unto all good men in this City; the horrible fact of *Thomas Schuler*, disciple of *Adelbin Rinckus* that Champion of the *Anabaptists*; For hee on a time, when a great throng of this kind of people were gathered together, committing a rape and revellation from heaven; committed his brother *Leonard Schucker* to linc down on his knees, and aske for a Sword. Being demanded by his father, mother, and others that stood by, what he meant by this posture; answered, that they should be of good cheare, for he would doe nothing, but what was revealed him from heaven. The minds of all being attent to this new spectacle, the mad prophet with his drawne sword, cutt off his brothers head from his body, at one blow, and tumbles it to the earth; flinging exceeding setour into all the beholders, and drawing from his breasts great grief of heart, and many groanes. Being apprehended by the Magistrate for this enormall murder; he received the punishment due to his wickednesse; nevertheless shewing no signe at all of any remorse for his crime; but profesting on the Scaffold that this was the will of God, revealed unto him from heaven. This tragical chace hapned in *Sengali*, *An* Dom. 1527. which not a little moved the mind of the Christian Magistrate, and stirred him up against these furious prophets and their foznes, and caused him to publish Seven Edicts against the abode of the *Anabaptists* in their City or dominions. The departure of these men gave indeed rest and quiet to the City of *Sengali*, but bred new troubles in the neighbour Country of *Abbas-Celonia*, those rebellious persons ever wandering here and there, to make innovations, and trouble the worlde of reformation there began.

Satan being throwne out of this Theatre likewise, would needs erect himselfe another, in many of the most flourishing Cities of *Germany*; and at *Strasbourg* by *Hofman*, at *Wormes* by *Cantius*, at *Ausburg* by one *James a Tawer*; at *Yeni* by *Kleiber*, and at other places by others, began to spread and fow abroad the doctrine of *Anabaptisme*; whose attempts were withstood, both by the Magistrates and other of Gods faithful servants, the turbulent men suppressed; their

They are cast
out of the City
of Sengali.

His brother
cutt off his
brethers head
in a rapine.

He is executed
for it.

Seven Edicts
against the
Anabaptists
being
published
there.

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Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

pellent doctrine in publique meetings confuted; and by solemn Edicts restrained: although always under deceitfull aliases linked the fire kindled by these raging Doctors, which ever and anon brake out in divers places.

The Anabaptists being driven out of Helvetia and Upper Germany, many of them departed into Moravia; and there joyning themselves to fashious men of this sort, who were teaching after novelities. Having by divers flights gathered their many Congregations there, and sent forth many of their messengers into the neighbour Provinces and Kingdomes; the false plague brake out in Bohemia, Poland, Hungary, Austria, and Silisia; which when seditions and disturbances every where followed, some of them being caught, and for their unchristlike words, with the loss of their heads; amongst whom was *Balthazar Hubmeier*, who for having made tumults in *Moravia*, was brought to *Venna*, and there burnt. This being by the Anabaptists esteemed martyrdom, rather than death, then queered or swayed the heat of their fury: nor did they cease any whit the more far that, to use all manner of devices, which either zeal without knowledge could suggest unto simple men, or which the cunning juggling of their Ring-leaders could invent; for the establishing and increasing of their Sect: of which the publick-ation of the forementioned doctrine of communion of goods, was not out of the least; and which was with ready minds and Ears received of the rude rabble, who had small means of their own, and all their hopes on other mens. But this a little slackned the progresse of the Sectaries, that (as the will of men are never at rest) the Anabaptists of *Moravia* began to divide into divers parts of one Sect becoming two, the one of the *Calvinists*, the other of the *Hutterians*, so named from two of their Ring-leaders, *Jacobus Hutterius*, and *Gabriel Schererius*, who were the first that lighted a Candle to these Sectaries in *Moravia*.

As *Upper Germany* was thus subject to the uproares of the Anabaptists, so neither was *Low Germany* free from this spirit of giddiness; but the flourishing Provinces of *Westphalia*, *Friesland*, and *Holland*, were grievously vexed with their new spottles; by whom, wanting nothing but the word of God, and revelation from heaven, and insinuating themselves by a certain corrupted civile life; a very great multitude of people were corrupted, and infected with this leaven of Anabaptism; but chiefly *Munster* a famous City of *Westphalia* was beset with these new professors; which they did as it were by degrees.

For

Anabaptists
betwixt.

Whither in
Anabaptist
sailing towards
was brought
Venna

In Moravia the
Anabaptists
into several
Sects.

For when at first by the labour of *Bernard Rotmannus* the doctrine of the Gospel began to be taught in this City, a great multitude of people adjoynd themselves thereto, the Papists in vaine storming thereat. *Rotmannus* sends to *Mag. pag. 2*, desiring to have some Masters sent from thence unto his assistance; by whose help and counsel, the worke of reformation to happily begin might be more advanced. There being sent unto him *Petrus Wirichomius* and *Godfrey Seraleus*, *Rotmannus* with his fellows provoke the Papists to a solemn disputation, lets downe their errors in writing, and pounch a confutation of the same, out of the Word of God. But when the Popish Doctors confided that they were unable to undergoe the encounter, and that they could not defend their doctrine by the Scripture, they were removed from the office of publique Teaching, and five Temples occupied by the reformed. The *Commons*, and their followers, complain to the Bishop, of the injustice of those of *Munster*; he by letters commands that the new Preachers should be put out of *Towne*, and his owne restored againe. But the Bishop having specious threatenings to no purpose, and the number of Protestants growne greater then could be contained in a little towne; by the mediation of the Illustrious *Landgraves of Hesse*, the business was compounded; the Protestant Preachers having certaine Temples allowed them; the Cathedrall being left to the *Commons*, the Bishop enjoying his right, and they their ordinary revenues. When from that time forward every one had followed his own Religion quietly, for the space of divers mouthes; at length there came secretly to *Munster* a certain of the Anabaptists; in the year of our Lord 1535, of whom the principall were *Iohn Mathys*, a *Bishop of Harlem*, and *Iohn Bockla* a *Taylor of Leyden*, who being privily received by some of the Citizens, gather night meetings in Corners, teach a new Cathartisme, condemne childrens Baptisme; and not only teach their disciples a new doctrine of Baptisme; but make them to receive it againe; and urge communion of Goods. When these new Doctors, especially *Iohn of Leyden*, had by a certaine alluring force of speech, and fained shew of piety (having otherwise a perion fit for a Prince) crept into the minds of the credulous people, in a short space the new sect grew very numerous; seeing all those joynt themselves unto it, whom either they debas pressed, or had but little means at home; yet all such whole minds were inclined to mischiefe and mutrie.

A Bishop, and a
Taylor, two
Anabap. got in
Munster and
were the Cit-
izens with cer-
tain doctrine.

Men in date,
and how low
these, and so on
need to mischiefe
open unto them
To

Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

He deliveth
principall
and discourses
at his pleases
to his followers

scum of the earth, was set upon a Kingly Throne, and exercised a stage-player like Kingdome, in an oppressed City, prepared himselfe with princely furniture and attendance, with all manner of cruelty, with pinches, murders and unheard of Tyranny, distributed amongst his whoresons, murders and Dolefulls as at his pleasure, and by his followers, Principallities and the Kingdome of Sion, and every messenger published abroad the Kingdome of Sion; and every where hurled up the country people to mutiny and rebellion; yea, at- tempted such mischiefes, as will scarce finde credit with posterity; according to his selfe this fantastique title: *John King of new Ierusalem*, King of righteousnesse over the whole world. Of which may be seene at large *Isaues Sermon* in the tenth booke of his Commentaries: *Lambertus Hieronimus* lib. de *tumultibus Anabapt.* and *Isaues Wigander* Bishop of *Pomranitz*, in his volumine published of *Anabaptisme*. This Stage-play, or rather Tragedy endured so long, untill the City was brought to the utmost misery; and (the Citizens too late acknowledging their owne vaine credulity and the madnesse of their Prophets) was by a stratagem taken of the enemy, and *John of Leyden*, *Kaiserpalatin* and other of the principall being caught, after some fruitlesse conferences, *Anno 1536*. had betwixt them, and *Antony Corvinus* and *Isaues Kymen*, *Archives* of *Hessia* both of them; with other confederates of their villany, received the most just reward of their wickednesse, being plucked in peeces with burning pincers, and diversly tormented, as those which had deserved more then one kinde of death: and *John of Leyden* at this day hanging up in a Cage, to sellect posterity to learne righteousnesse, and not to despise the Deity.

The Rude-ness of the Anabaptists are putt in pieces with burning pincers, and *John of Leyden* hangt up in a Cage.

Notwithstanding, neither with these horrible fruits of *Anabaptisme*, nor yet with the calamity of *Munster*, were the mindes of the *Anabaptists* dismayed, in divers Provinces of the *Nether Land*; and though many of them protested that they dislied the madnesse of the *Anabaptists of Munster*, yet to certein that their chiefest Teachers in divers Provinces, were such as were sent out from them; and *Morus Simons* although hee disapproved of many things in those of *Munster*, nevertheless acknowledged them for brethren though weakes ones; and professed that their calamity was without fault, they might finde God mercifull unto them. And indeed, that *Morus Simons* came out of the Schoole of *Elbia Philipe*; and hee out of the Schoole of *Bartholomew Comptroller*, whose Apetleship is referred unto

unto *John Mathie*, that famous Prophet of those of *Munster*; by whom hee, *Theodoriche Comper*, *Clodowick Altmare*, and others, were first sent forth. But how much this fantastique spirit floured in *Friesland* and *Holland*, what uproares hee raised, especially at *Amsterdam* and here at *Leyden*, yea throughout all *Holland* and *Friesland*, and what dangerous plots hee contrived for the destruction of those Cities, is at large declared by *Lambertus Hieronimus* in the booke before cited. And although these tumults alwayes fell on the heads of their Authors, and their middle and erroneous doctrines, were both by the Magistrates and Ministers of the world, every where refuted; notwithstanding to deep roots have this kinde of men taken in these Provinces; and their countercites flew of much simplicity, sincerity, humility and charity, and speciall reverence towards the word of God, so bewitched the mindes, especially of the common people, and doth till this bewitch them; that many which are no evil men, but zealous of godliness, joyne unto their party; and turne the loose life of many of those which are of the reformed Churches, into a prejudice of their Doctrine. Yea, at this day their docters, by confessions, and writings, partly doctrinall, partly defensive, and partly confutatory, stand in the maintenance of their errors; so that it concerns us to endeavour by all means to hinder the same; and to provide by all diligent care for the repaying of those foules unto God, who are either led away with this error, or bred up in the same; and for preserving those from contagion, whom this pestilentiall sturke hath not yet infected.

Now as the bookers of ancient *Babel*, by the confusion of their tongues, published their owne wickednesse, and deserved punishment; so in like manner, God would not only that the *Anabaptists* should be striken with a singular blindness, but likewise that their tongues should be divided: and by his most just judgement permitted, that these Sectaires should not onely differ from one another, and send unto divers parts, but also that they should with spitefull hearts and pensillie lo many new *Midianites* fight one against another, and with mutual execrations teare out their owne bowels. For not onely the *Anabaptists of Moravia* depart one from another, but likewise those of the *Lower Countrey* divided amongst themselves, thunder one family against the others, and for frivolous matters excommunicate one another.

The Anabaptists divide into several factions, and they excommunicate one the other.

Englands Warning by Germanys Woe

Friedrich Spanheim, 1646

CHAP. III.
Of the divers Sects of the Anabaptists, and of the names
by which they are called.

TO search out the names, governments and tenets, of all the Sects into which this Kingdom is divided, and wherein they dissent one from another, would be of an over-tedious enquiry, yea scarce possible to any, except by chance, yea nourished up in their Religion: this indeed is certified, that many sorts of the Anabaptists were numbered of old, and are at that day, which drew their names either from the Doctors whose opinions they chiefly followed; or from the kind of life which they professed, or else from the places where they had their resort.

Concerning the first rank, some were called *Adventurians*; who introuling their names under this sedicious Doctor, or rather Captaine, intrangled themselves with his ungodly doctrine and mischievous practices. Others are called *Harlots* from *John Hunt*, who according to their masters example, called themselves the *corporall Heavens of God*; wanted verities and infusions, (but suchall and magicall) cryed out that all the *Canons must be cut off with the sword*; that the day of Judgment was at hand, and the *Angels Trumpets began to sound*. Hereupon many of them began to waike away their meanes, as being an unprofitable burden for the world to come; but who afterwards laden to begin long hopes, perceived themselves brought to extreme poverty, and found all too late, that their owne waike credulity, and their maikes mad promises, had cost them very deere. Others were named *Apocryphians*, from one *Augustine a Bohemian*; who besides many other opinions common to the rest, affirmed that the *soules of the faithful cryed out the sight of God, yet had leavened eyes wherewith the day of Judgment.*

Others were called *Hofmannians*, from *Melchior Hofman*, a wily fellow, and furnished with popular eloquence; who began to be famous at *Straßburg*, and drew away a great company of disciples after him. To this *Patriark* is usually ascribed the first planting of those Anabaptists, who so multiplied in *Lower Germany*. For coming to *Zandow*, An. 1538. when he had been with much politing, and a smooth tongue which he was excellent at, steall off his counterfeited

As first, Murtherers.

2. Harlots.

3. Apocryphians.

4. Hofmannians.

wares, he got great confluence of such people as tumbled after novelties, and mightily increased this new Sect; and thus our new Evangelist purchased so much authority, that by his disciples he was judged to be *Elias*, which shall be seen into the world before the day of Judgment. Returning to *Straßburg* up on the promptry of an old man of *France*, and there publicly professing *Anabaptism*, he not a little troubled the Church in that City. Whereupon a Synod being called in the Mouth of *June*, An. 1532. hee was admitted to a publique disputation with the Ministers of the Word, by whom the opinions and dreams of the fanatic fellow were confuted. When as yet he would not be at quiet, and the Anabaptists bragged that *Straßburg* was new *Jerusalem*, in which a new Kingdom of Christ was to be erected, joyntly *Cornelius Paternus*, an *Emack* to that *Eliak*, and began to make oppressures; *Hofman* is taken by the Magistrate and clapt into prison. Out of which the Anabaptists thought hee should come with 144000. sealed ones, which should smite the earth with a curse; and break thorow all the bars which were set upon him. That their *Eliak* and *Fowls* should be the two olive trees, and the two candlesticks which no man could hurt; and if any man should attempt it, fire should come out of their mouthes, and consume their enemies. But when these fancies of the prophes, had in vaine expected the deliverance of their *Eliak* at the time foretold by other of their prophets, *Hofman* fearing lest he should lose his credit, or his disciples their confidence, began to write out of the prison; that they must be still in the space of two years after the example of *Ezra* and *Haggai*; who's exhortations for refreshing the Temple of God, were in the meantime spoken world wide, and raised up the spirit of *Cyrus*. Continuing thus obstinate by his errors, at last dying in the prison, hee received all the hopes of his followers. The principall tenets of *Hofman* were, *that the Word did not take flesh of the Virgin Mary; whose flesh was infected with sinne; and accursed: That Christ had only one nature; That the means of obtaining salvation was in our owne power; and by our free will was either improved or rejected: That childrens baptisme was not of God, but a work of the enemy of God and man.* To this ranke pertaine likewise the *Geobelinians*, and *Heterians*, Anabaptists of *Moravia*, whoe tenets these *Geobelinians* and *Heterians* names from their Teachers before mentioned. So were other of the Anabaptists long since; and are at this day termed *Adventurians* from *Melchior Simeonis*, a famous apostle of the Anabaptists; who borne in a

Hofman taken by the Magistrate, and clapt into prison.

Hofman opinions.

5. and 6. Geobelinians, & Heterians.

Adventurians from Melchior Simeonis.

Englands Warning by Germanys Woe

Friedrich Spanheim, 1646

by divers good offices winning the mindes of a great many; and by his comely habit, liberal table, honest attendance, and prudent and his civill conversation gaining the favour both of high and low: he lived both safely and gallantly; having gotten himselfe, besides a spacious dwelling in the City, an house of pleasure likewise in the Countie: till in the yeare of our Lord 1576. about the mouth of September, rather by the gnawing worme of Conscience, and faine *Seppell*, rather by the gnawing worme of Conscience, and faine

Where he lived
and away
died.

of the naughty man, after he had beene carried to the Streets, in
His books and
papers burnt by
the common
hangman, and
his Corps con-
fined to other
places.
His disciples
conference his
opinions.

The *Swerckfeldians* were so named of *Casper a Swerckfeld of*

Officer, a Knight of *Silsha*, defended of a noble family in the
Dutch domin of *Loonborgh*, who professed, that he was ordained by God
for the teaching and propagation of the true Orthodox Religion, and for his
singular gravity, care to live civilly, and fervency in prayer, made
the mindes of many inclined unto him; especially *Valdense* *Cran-*
Walden and *Stephano* *Werners*, Professors had Pastors of *Loon-*
borgh, whose assistance he used in spreading abroad his opinions,
Swerckfeld and his followers are reckoned with the *Anabaptists*,
for many positions which they held, partly the same with the *Anabaptists*,
and partly alyed unto them. He taught amongst other things, that
the humane nature of Christ was no creature, but *divid* *lesh*, or *swal*.
bred up of the Divinity, said that they which defended the contrary opi-
nions, were *crucifig*; that the Scriptures was a dead letter, and that *Whoe*
taught otherwise were unchristly and vituperable; that *illuminations* and
revolutions ought to be highly esteemed. To these opinions may be added
those concerning *Children Baptism*, the *Civil Magistrare*, *Oaths*, and
calling of *Members*, of which *Swerckfeld* wrote 80 booke in his
owne Language. But being banished by *Frederick Duke of Loon-*
borgh, in the yeare of our Lord 1527, he travell'd thorow most of
the principall Provinces of *Germany*, and spread his doctrine at
Nuremberg, *Augsburgh*, *Ulma*, *Strasburgh* and other places, and by
his fine tongue, and shew of singular holinesse of life, gained the
minds chiefly of the Nobility, and so possessed them, that at this
present in many places of *Germany*, and especially in the noble fami-
lies, there licks a kinde of secret veneration to the memory of
these opinions received from their forefathers. Hee dyed at length in
Strasburgh, A. M. 1561. aged more then 70 yeares being honoured with this
commemoration *That he wanted a well governed head, but not a good heart*.

Swerckfeld o-
pinions.

He is banished.

From the divers kindes of life and professions, likewise severall
Sects amongst the *Anabaptists* received their names. For others were
called *Apolliticke*, others separate from the world, or merely spiritually
others *Catharists*, others *Silencious*, others *Enchirists*, others *Adan-*
phorists, others *Embofists*, others *Liberzites*, others *Homonari-*
ans, *Verbovites*, or *Langvages*. The *Apolliticke* were so called,
because they professed to be imitators of the *Apollides*, left their Wives,
Children, Vocations, and Handy-crafts, wandered about without
shoes, scrip, or money in their purses, washed one anothers feet,
(whence they were also termed *foot-washers*) and commanded that
all things should be in common. D. The

Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

communication) dividing one from another, and making more parties.

These things being before-hand considered, it is now manifest by what names these Sectaries are called, and for what cause they are given them: and they are either general or special; The general are, *Anabaptists, Cathabaptists, Eubaptists, Fanaticks and Libertines*. 'Tis evident also, that they are called *Cathabaptists*, because they inveigh against *Children Baptism*, and will have it banished out of the Church of God, as being not only unprofitable, but altogether unlawful. *Anabaptists*, because they will have those *Baptized* againe, which were either *Baptized* in their tender years, or in their riper, if out of their assemblies; and doe actually performe it, in those that come over to their Sects. It appeares likewise that they are called *Eubaptists*, for the *Eubaptisms, baptisms* and other such like things, which they give out for *secret* and *divine inspirations*; and for which, they will not onely have place given to their owne dreames, either in exposition of the Scripture, or determining points of faith, or in direction of the especiall actions of a mans life, but (at leastwise divers of them) ascribe therunto uncontrollable authority; for which cause also the name of *Fanaticks* was given them. It appeares also that many have the name of *Libertines* either from their Tenets onely, or else from their Tenets and practise both. Wherefore of *Libertines* amongst the *Anabaptists*, some might be called *Dutrieall only*; other *Timely, Falsely, and Epicurick*; of whom *some have risen up against the State, some practised the use of Wives in common*, and other such like impure and carnall deeds. To these general names may be added also the speciall, taken either from their Teachers, manner of life and profession, or places of habitation: all which may be gathered out of what hath bene before spoken.

С H A P. IIII.

Of the Erroneous opinions of the Anabaptists.

NOW for the Erroneous opinions of the *Anabaptists*, they are fo many by reason of the many Sects into which they are divided, that their number can scarce be cast up. And although they might be

divided

divided into those which are common to the *Anabaptists*, with other *Hetericks* either Ancient or Moderne, and those which are peculiar to them only: notwithstanding for better order sake I thinke fit to receive all and every of them, to certaine common places of Divinity. And I shall comprehend in this day, not those opinions alone, which all the *Anabaptists* or *Cathabaptists* have anciently maintained, or which all of them doe maintaine at this day; but those also which many of them, or at least some of them, have anciently, or do at present defend; that so the partition may be the more perfect, and that I may present the Reader with the whole body of the Errours, which they have hitherto err'd, and as yet doe erre. Notwithstanding I shall not touch the Errours of *David George*, or *Michael Servetus*, (from which the *Anabaptists* for the most part proceed, they ever have bene, and still are free) as neither the idle dreames of *Schwenckfeld*.

I make two general Classes, unto which all the Heterodox opinions of the *Anabaptists* may be referred: for they either concerne the sacred rule of Holy Scripture; or else the doctrines of Faith and ordinances which are taught in the same.

What concerne sacred Canon, the *Anabaptists* erre. 1. About the matter of the Holy Scripture. 2. About the Forme. About the matter they offend. §. 1. By detraction therefrom: while they reject the writings of the Old Testament as delivered to the Jews onely, and not to the Christians; and as being unprofitable for them; and imagine that only the Books of the New Testament: must be the rule of our Faith, and walking; neither will they have proofs of the Articles of Faith brought out of the Old Testament, to be received; except when they are not contrary to the doctrine of Christ, supposing that those two writings are in many things contrary one to another, or that the Old Testament is of lesse authority then the New. *Colleg. Frammshull. and Levard. and Confess. of the Anabaptists.*

§. 2. By addition therunto. 1. While some of them equall the Apocrypha Books, with the Canonical Scripture, and thinke that to the Scrptures of Faith may be proved out of them likewise. So *Ademo Sa.* sometimes opposeth the Apocryphall books of the Holy Scripture to the Canonical; and the *Menonites* his Sectaries in their confession, ground their Tenets upon the books of *Ecclislastique*, and the

D 3

wife.

Errours against the sacred Canon of the Scripture, by detaching from the Scripture.

Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

wisdom of Solomon. So *Reinoldus Wylbrandus* in his Catechisme published at *Amstelredam*, Anno 1640, divides the Books of the Holy Scripture into those of the Old and New Testament; and the Books of the Old, into Canonical and Apocryphal; although in this point he is not very constant to himself, and others of the *Anabaptists* seem here to be of the same mind with the Orthodox. 2. while they teach that not only the written Word of God is to be hearkned unto; but that not only the written Word of God, and the immediate voyce of also revelations, enthusiasms, dreams, and the government of all God, and according to these, the government of the Church, and all Gods, and according to these, our actions: yes even very rash and perillous ones ought to be regulated; as appeares by the doctrine and practice of those of *Munster*, and of the conference of *Antwoy Copians*, and *Juanes Kymans*. Divines of the conference of *Leyden* Anno 1640, Art. 3539. §. 3. By alteration thereof; while they contend that the doctrine of Faith delivered in the Old and New Testament is divers in substance, oppose *Melesius* and *Christ* one to another, and teach that *Christ* in the New Testament hath propounded a new doctrine of Faith more perfect righteousness, and not only earthly and temporal promises as were under the Old Testament, but moreover eternal. *Collig. Embod.* and *Lovord.*

3. About the forme of the Holy Scripture

About the forme of the Holy Scripture the *Anabaptists* offend two manner of wayes. 1. About the internal forme, while they will admeasure only that sense of the Holy Scripture for lawfull, which is expressed in so many letters and sillables, and (at least-wile some of them) will allow no place to consequences, and inferring one thing out of another, which appears partly of the words *Ioh. 1. 14. The Word was made flesh*; where they will have the words and letters urged precisely; whereas they will have the words and letters urged precisely by a partly out of their complaints, yes, triumphing that Childrens dispute cannot be proved out of the Holy Scripture in expresse words. For the same reason *Peter Lucas Majoranus* will have the word *scio nos*, or the same sense lifted out; in his conference with *Daniel Rakus*. 2. About the external forme, while because of their ignorance and unskillfulness, they will have us adhere to the common Translations of the Scripture in our mother tongues; and not to compare them with the Originall; and contend that the Orthodox Teachers ought not to have recourse thereto. So in the conference of *Embden*, the *Anabaptists* urged that, three persons should be appointed in expresse words, out of *Luthers* Translation, and be

cause

cause the Name *Jeherab* was not found there, they would not be professed therewith. 3. While they thrust upon us, for found, the interpretation of their owne Teachers, especially of *Nicholai Bifer* which is many waies corrupt; as by divers conferences had with them appears.

The Second kind of Errors spreadeth it self very far abroad; to wit which they erre about those doctrines of Faith and Ordinances, which are drawne out of the Holy Scriptures; for better distinction sake, we shall distribute into things to be believed, and things to be done; and these latter, either in a publique estate, or private life. Things to be believed concerning God. 1. into those things which they will have believed concerning God. 2. Those which they will have believed concerning the Mediator between God and man. 3. Those which they will have believed concerning man himselfe; and that either in the state of integrity, misery, resurrection, or his estate after this life. Things to be done we divide also, into those which they think ought to be done and observed of the whole Church in common, or of every member in particular; and those either publique, as in the policy, the civill Magistrat, and in the Church, those which dispence the Ordinances: or private, as are the rest of the faithful.

This generall Anatomy, contains under it almost innumerable heads; for as one error begets another, and one absurdity being granted many more follow; so hath the same happened to the Sects of the *Anabaptists*. A whole Sea of Errors have flowne into the Christian Church; and by one, a step made unto another, since the *Anabaptists* would have place given to their Enthusiasms and dreams; like as the same happened in the Church of *Rome*, when they once had let out their firmness of unwritten Traditions. Although we would have observed, that there is great difference between the Sects of the *Anabaptists*, which either have been of old, or are found at this day, and some of them erre more grievously and dangerously, others less. Neither were of old, all the same opinions maintained by them all; nor are at this present; but some of their Tenets are defended by them all, some by many, some by certain of them only; wherefore we will not have all laid to the charge of every one of them; but intend only to shew, how farre the licentiousness of those frantick men, which have given their names to this Sect hath proceeded, since they

4. Errors against the doctrine of Faith, and Ordinances taught in the scripture.

Englands Warning by Germanies Woe Friedrich Spanheim, 1646

they have departed from the Church of God, and made Schismas and Divisions

About the first general head, namely, the things which they will have believed concerning God; the Anabaptists offend. 1. concerning the persons of the sacred Trinity. 2. concerning his nature. 3. concerning the persons of the sacred Trinity. 4. concerning the essential properties of God. 5. concerning Gods decrees. About the names of God they erre.

1. Errours to be believed concerning God, is against the same of God.

1. By concerning the name *Trinity*, which denotes the Divine Essence, and which *God* will have proper to himself alone; fopping that it is not in the Scriptures. *Calvin. Embod. & Confess. of the Anabaptists*, their Translations. *Calvin. Embod. & Confess. of the Anabaptists*, that while they teach, that the persons of the sacred Trinity are called by that name of *God*, rather for the dominion which they have; then for that they have the divine nature. *Jacob Osterman*, in Articles. 3. While they contend that the name *Trinity* is of the same Essence, ought to be explained, as being both ambiguous, and contradictory.

Concerning the nature of God, the Anabaptists offend. 1. Negatively, while they deny that the Father, Son, and Holy Ghost have one and the same Essence, but affirmatively, not only indistinctly teaching, that there are three, but definitely making three Essences. *Jacob Osterman*, in Article & Apology; and *Cornel. Cypser in Appl.* 2. While they distinguish the Essences of the persons by distance of place, teaching that the Father is in Heaven, and the Son on Earth exclusively. *Johann. 3.* While they do restrain the unity attributed to God, to unity of Will, Consent, Doctrine, Operation, and Dominion, like as two Kings are said to be one, which command the same things; and as the Disciples of Christ and all the faithful are said to be one, *Ioh. 17. 21. Gal. 3. 28. Iacob Ost. in Article.*

Concerning the Persons, the Anabaptists offend. 1. While they hiss out the name Person, as famed and ambiguous Confess. 2. While they maintain that the Name of God is principally ascribed to the Father alone, and that he is therefore called the only true God, *Joh. 17. 3. Confess. 3.* While some of them leave it doubtfull, whether the Son of God were begotten of the Father from Everlasting, or that he it so called because he was fore-knownne from Eternall. and that he it so called because he was fore-knownne that Christ finned into us. Yes *Jacob Osterman* plainly aimeth that Christ

1. Against the Person of the Godhead.

was called God by the Prophets, and is the Eternall Sonne of God no otherwise then because he was fore-knownne For a Mediator for us before the beginning of the World. So *Clas Clausius*, in *sumpt. prob.* teacheth that it is not clearly declared in Gods Word; whether the Sonne of God before his Incarnation was another person then the Father. 4. While the time man, in the first place teacheth; that we are not commanded to inquire whether from Eternall unto the Incarnation of Christ, there were always Three Persons, indistinct as touching their Essence or not. Nor ought we to enquire whether the Holy Ghost be distinct from the Father or no. Likewise they say, that they divide not the Persons, but confesse that the Father, Sonne, and Holy Ghost are indistinct; nor is it taught in the Holy Scripture that there are Three distinct Persons. *Collig. Franckeb. and Embod.*

Concerning the essentiall properties of God, they erre. 1. While they deny the essentiall infiniteness, and omnipresence of God; affirming, that not the incomprehensible Essence of God doth fill heaven and earth; but his divine power and gifcs; and that the former is fully avouched. *Cypser and Osterman*, in their Apologies. Yea they say that the Sonne of man was not then essentially in heaven, when he said the Father was in Heaven, not on Earth, the Sonne on Earth. *noc. 10. Heaven;* neither is the holy Ghost in all places. *Osterman*, in *x. Article.* 2. While they deny the immutability of God; for that the Sonne of God (say they) was changed; the Word being changed into flesh; that Christ in his Incarnation forsooke his divine life and glory, and left to be like unto the Father awfull in essence as properties. *Idem, and Trolck*, in Answer. 3. While they deny the invisibility of God; for *Osterman* teacheth that God the Father shall be evidently seen when Christ was made man, and so men saw the glory of the only begotten Sonne of God. In like manner *Cypser* teacheth that the Holy Ghost was seen; for that *Joh. have not a Dove*, but the Holy Ghost in the likeness of a Dove. Touching the decrees of God, the Anabaptists offend. §. 1. About the generall decree of Gods providence. 1. While they overthrow the largesse thereof; denying that God hath determined concerning all things by an eternall decree; or that he doth direct all things; yea affirming that 'tis abisfit to say,

1. Against the essentiall properties of God.

1. Against the generall decree of God.

Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

that God from Eternity ordained all Events which are to come to pass; or the manner and manner by which they are to come to pass. *Knows in Pref.* as his prayer Book, and *Outerim. in demonstr.* 2. Denying that Gods providence extends unto Evils, and the direction of them; for that to God should be made the author of sinne. *Outerim. in demonstr.* *Knows in Pref.* prayer Book. § 2. While they take away the firmesse and unchangeablenesse of Gods providence; teaching that the same decree is not so immutable but that men can resist it, and hinder the execution thereof, yea that the contrary is confessed, and against the nature of Laws, Rewards, and punishments; and that these last should otherwise be unjust. *Outerim. Knows ibid. and Claret Claret. in Epist.*

6. Against the speciall decree of Gods predestination, as it is in election.

They offend also about the speciall decree of Predestination: And that concerning Election. §. 1. Touching the moving cause thereof. 1. While they give the free Election of some particular persons to life eternall. *Confess.* of the *Menonites*; affirming that Election to life depends upon fore-sight of faith and obedience, and sinfull perseverance in them both, to wit: that those are Elected to life, whom God for (w from Eternity) would believe in Christ, and obey him, and continue in their faith and obedience unto the end. *Confess.* *Mennon. & Deyman. in Rom.* §. 2. Touching the firmesse of the same; teaching that it is not fast, but may be changed according as mans earnestnesse is; for when it is grounded upon a changeable condition, it cannot cause but be changeable. *Idem. & John Ries in Confess.* of faith.

9. In reprobation.

In like manner do the *Anabaptists* erre about the doctrine of reprobation. §. 1. Touching the moving cause thereof. 1. Denying that God out of the most free pleasure of his own will, purposed to leave some of false mankind in their corruption. *Idem.* 2. Teaching that reprobation is grounded upon fore-sight of unbelief, impenitency, and obstinacy in the same; and consequently those are reprobated of God, whom he fore-sees will be unbelievers and impenitent, and persist in their unbelief and impenitency. *Idem.* §. 2. Touching the firmesse thereof; while they fence the decree of reprobation to be changeable, as well as the decree of Election, as being conditionall, and by reason of the mutability of the condition, the decree to be such likewise; so that the number of the Elect and reprobates may be increased or diminished. *Idem.*

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Touching the Mediator between God and man, Incarnated, the *Anabaptists* erre many waies; whether we respect his Person, office, or twofold Estate. In the doctrine of the person of Christ they erre. §. 1. About the Original of Christs flesh. 1. While they deny that the Sonne of God was made flesh by assumption of the humane nature; but that he was to be made by conversion rather; so that the Word it self was turned into flesh. *Idem. Out. in Ansel.* Yes that the Word was made flesh, even as the water was made Wine in *Cana of Galilee.* *Anabaptists of Amersy. Mennos Simons.* in conference with *Mennon. & confes.* of *Embsen.* 2. While they deny that the body of Christ took its beginning out of the substance of the Virgin Mary, but either of the seed of God the Father, or of his substance, or of the Word of God, or one of some other unlikelike matter. *Mennos Simons. against Mior. & in Confess.* 3. While they teach that 'tis no matter of faith to know from whence Christ drew the original of his flesh; neither is the doubtfull knowledge thereof necessary.

In exhortation of the Church. *John de Ries in confes.* to the Senate of *Rosterd.* §. 2. Teaching Christs humane nature it self. 1. By denying that Christ was made like unto man in all things, sinne only excepted; and affirming that it is rashnesse to say Christ is a creature according to his humane nature, and inferior to God; yea that the flesh of Christ is divine flesh. *Idem. Peter. vander. Mennos. Joffine. and Math. Ievriana. Epist. Chrift.* 2. Denying that Christ had a true humane Soule like unto ours. *Confes.* of *Embsen.* 3. Denying that there are two natures in Christ with their Essentiall properties. *Apology of Mennos against Mior. & confes.* *Embsen.*

Likewise do they many waies offend in the doctrine of Christs office. §. 1. Concerning his propheticall office. 1. While they contend that the New Testament was not revealed by Christ himself, till after *John the Baptist*; then when he actually and publicly admitted his office. *In Act. & Apolog. mens.* 2. While (in the same place) they maintain; That the doctrine of Christ, before his Passion, ought not so much to be observed, as touching all parts of it as after his death; for that *Peter* then revealed evil: neither was he cast out of the Church for decayall of Christ; but now it ought to be otherwise. 3. While they will have the doctrine and Law of *Moses* to be taken away by Christ, as it doth not any more oblige us; for as those under the Old Testament were governed by the Law, so are

8. Against Christs propheticall office.

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Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

Christians to be by the preaching of the Gospell. *Cl. Buckers ser. Castor, of Franckwaldt; and Johs Per. Vand r. Mselin compar. Script.* 4. While they contend that Christ hath reformed the Law of the Ten Commandments, and ordained a new and more perfect one. *Coliq. Embd. & Franck. & Cosij. Monon.* So (for example) do they teach concerning the First Commandment, and that in the Old Testament, God the Father was only called upon; and that Christ in the New Testament, first taught his disciples to call on the Father in the name of the Son. *Cosij. of faith.* So will they that the Third Commandment is made perfect in the New Testament, then it was in the Old: for that in the Old Testament oaths were permitted, and perjury only forbidden, but in the new Testament, the observation are altogether forbidden. *Apoll.* So touching the Fourth Commandment, they maintain that in the New Testament, the observation of the Sabbath, is by Christ made merely ceremonial, and the inward Sabbath only necessary to Christianis. *Cosij. of faith. & Apol.* Likewise the Sixth Commandment permitted revenge in the Old Testament; and the Seventh, divorces, and Polygamy; by reason of the imperfection of the precepts of the Old Testament; but under the New Testament these things are not permitted. *Apoll.*

2. Against
Christ's Kingly
office.

About the Precely office of Christ the Anabaptists offend. 1. While they think in not enough to ascribe to Christ as God, sufferings and death, as the person which suffered and died: but make the divine nature, that in which he suffered and died: as if Christ did not suffer and dye according to a nature truly and meerey humane; but according to a divine nature as they were turned into an humane; so that they either deny Christ to have been true God, or else tunc his passion unto a seeming one only, as did the *Martiners, Jacob Osterm, Ansb.* and *Apoll.* For otherwise (say they) we cannot be said to be redeemed by the death of the Son of God, and God should be deprived of the due honour we owe unto him for our salvation. *Cosij. Monon.* 2. While they deny that Christ died in his Soule: the wrath of God, and the pines of Hell. *Confes. Embden.* 3. While they contend that Christ hath reconciled all men whatsoever, without difference unto GOD the Father; making one object of the acquisition of salvation, and another of the application; that more largely, this more strictly. *Confes. Franckwaldt, Cosij. Mtenon. Jacob Osterm, Claes Claes.*

3. Against
Christ's Kingly
office.

Concerning Christ's Kingly office they offend likewise. 1. While they

they dream of a carnall Kingdome to be set up by Christ in the Birth before the day of judgement. *Mtenon, Lih. de Myb. Strip.* and *Lih. Restit.* 2. While they deny the Almighty power of Christ, whereby he countantly preserves all that are his, in the salvation once purchased for them, and the means leading to the same. *Cosij. Mtenon, Claes Claes, Epist.*

About the twofold estate of Christ, they offend moreover: 1. Touching the state of humiliation; by teaching that Christ in his incarnation, or emptying our of himselfe, did not hide his divine glory; but verily quit and forsake it. *Cosij. Mtenon, Jacob Our. Apol.* 2. Touching the state of exaltation: 1. By denying that Christ raised up himselfe from the dead, but was raised only by God the Father. *Cosij. in Apol.* 2. By teaching, that Christ in his ascension, did not againe manifest the glory of his divine nature, which he had before concealed; but thereby really and fully recover againe the divine glory and likewise with his Father, which he before had lost. *Cosij. Mtenon, Jar. Ont.*

Concerning man, and Gods fourfold dispensation about him considered according to divers estates, the Anabaptists doe many wayes offend. 5. 1. Touching the State of integrity. 1. While they deny the holynesse of the first man, to wit that he was created of God, a furnished with original righteousness and holynesse; but only in such a disposition, in which he mighte arraine unto both by a holy life. *Briefe Inform.* 2. While they deny the immortality of the first man; and some of them hold, that he was neither created mortall nor immortal; others that he was created mortall of himselfe, and in his owne nature, yea, and should certainly have dyed although hee had beene without sinne, and that death must have beene necessary unto him, that he might be translated into glory. *Ansb. and Corn. Jacobs against Papp.*

Touching mans defilete estate they are faulty. 1. By taking away original sinne, denying that all men are by the disobedience of one man, made sinners, the children of wrath, and subject to death; Although some of them seem not absolutely to deny it. *Conf. Franckwaldt, Mtenon, Joh. de Ries, Cosij.* 2. While others of them plainly deny that there is an Infants, any inclination and pronencesse to evil; yea, some of them teach, that they are created in the same estate which Adam was. Others confesse, that there is in children some inclination

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Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

tion to evil, but deny that it proceeds from any original corruption; but that men are inclin'd to actual sinne, only by the working of Satan, and bad examples; as for the inclination to selfe so in, however it be ingrafted into nature, or without it, is not to be accounted sinne, nor is of it selfe guilty of damnation, but only actual and voluntary sinnes. *Conf. Mers. Brief Inform. Clari. Clari. Com. p. 11.* 3. While they attribute to our free will in the state of corruption, liberty to good and evil, and sufficient strenght to understand, will and performe that which is good, and consequently power to convert our selves. *Confes. Leon. 4. 2nd Embd. Confesi. Mennon. Jac. Out. Apol.*

3. Reformation by Christ.

Concerning men restored either they offend, 1. While they teach, that all men whatsoever without exception, whether Jews or Gentiles, whether faithful and those that shall be saved; or unbelievers and those which shall be damned, are altogether reconciled to God by the death of Christ, and restored into the state of grace. *Confes. of Franck, and Embd. and Confesi. of Mennon.* 2. While they deny that there was any difference between Jews and Gentiles in the Old Testament, except in the ceremonies of the Law, and outwardly cleane and uncleanesse. *Neces. Ppolog. 3.* While they corrupt the benefit of justification, partly before going, partly in the act it selfe and partly concerning the object thereof. Inasmuch as they ascribe to man, as proceeding from himselfe, preparations to justification, to wit, hearing the voice of the Sonne of God, desire of, and beseeching for grace, spirituall hunger and thirst; and forasmuch as they teach that this working together with God is necessary that a man may be made partaker of justification. *Clari. Clari. Conf.* In the act it selfe, while they teach that God justifies us by faith, as it is a good worke, and obedience performed to the commandments of Christ. *Joh. Pse. Vander Meul. Inslit. Christ. Clari. Clari. Confesi.* Concerning the object, they likewise corrupt the doctrine of justification, while they teach that all men whatsoever are justified by the righteousnes and obedience of Christ. *Jacob. Outerm. Collog. Embd. Neces. Apol.* 4. While they corrupt the benefit of Sanctification, partly before going; teaching that God doth not worke regeneration in us without our co-operation. *Apol. Fand. Jac. Outerm. Demost.* partly in the act it selfe, while they ascribe perfection of holinesse to us persons

grims here in this life, inasmuch as we can be free from all sinne whatsoever. *Brief Inform.* partly consequently, while they teach that the grace of Sanctification may be call off, and wholly lost by the children of God; and therefore those who are truly and properly faith, doe sometimes totally and finally fall away, and incurre everlasting damnation; and that this is manifest by the exhortations to perseverance, by the carofals which is requir'd of the regenerate, and by divers examples. *Confesi. Mennon. Conf. Cl. Clari.* 5. While they erre about faith; partly touching its originall, denying that God alone worke the same in us, without our working together with him, but that faith is the worke of selfe of man as God. *Jacob. Outerm. demost. Cl. Clari. Conf.* partly touching the act it selfe, while they deny that faith is a firme trust of the remission of our sinnes by the grace of God, for the merit of Christ; but conform'd to with obedience to the commandments, teaching that faith consistes partly in chiewing evil, partly in doing good. *Joh. Pse. Vand. At. Pref. to his Christ. Inslit. Treat. of the 7 Artic. confes. by Menn.*

Touching mans estate after this life, the Anabaptists erre. 1. Concerning the place of Soules, teaching that the soules of the children of God, loosed from their Bodies, are not received into Heaven, before the day of judgement; but are until then held in unknowing receptacles, not expres'd in the Scriptures. *Confesi. Menn. and Clari. Clari.* 2. Concerning the state of soules, teaching that the soules of Gods children, enjoy not the sight of God, yea, sleep with their bodies until the last day; or at least-wise like those that are asleep, are deprived of all knowledge, both intellectuall and sensitive. 3. While they deny that the soules of the wicked presently after death, are cast into Hell, and there punished, for their wickednesse before the last day of judgement; yea say, that they cannot be punished before. *Collog. Embd. Confesi. Menn. and Clari. Clari.* 4. While they do not ouely deny the resurrection of the same bodies which were buried, but contented likewise that they shall be turned into Spirits, and deny that the dead shall arise having feet, hands, flesh and bones, because flesh and blood cannot inherit the Kingdome of God. *Confes. of Francevald.*

And as the Anabaptists maintaine grievous errors about things to be believed, so doe they not a little offend about such things as are

Errors about things to be done.

Englands Warning by Germanies Woe Friedrich Spanheim, 1646

they will have the election and calling of Ministers of the word, to be in the power of all and singular the Members of the Church without exception. *Col. Embd.* 3. While they take away the equality as well of the office as authority of Pastors; and will have Bishops to distinguish from Pastors and Teachers, that those have the care of divers Churches, yea, of an whole Province assigned unto them; that only of one Congregation; there have only power of teaching; those both to teach and administer the Sacraments. *Col. Embd. Mem. Sim. contra. Mar.* 4. While they deny that the Ministers of the word ought to receive a yearly and set stipend; but only a contribution for necessary uses as occasion shall require. *Class. Cas. conf. Col. Embd.* 5. While they make the vertue of Gods word, and the Sacraments, to depend upon the worthinesse of the Ministers. *Colog. Embd.*

4. Enters concerning the power-members of the Church.

Concerning the private members of the Church in speciall, the *Anabaptists* erre. 1. While they teach, that it is unlawful under the New Testament to goe to law with others, and to contend before the Magistrate. *Col. Embd. Cl. Clae.* 2. That it is unlawful to beare Armes under the same, either defensive as in watching, or offensive in a warre, and either to hire out, or lend our assistance unto him. *Colog. Lem. and Embd.*

All these opinions which we have reckoned up, are maintained by the *Anabaptists*, some by all of them, some by many, some by certaine of them; and all which we do not only thinke to dissent from the holy Scripture, but to offend most grievously against the Majesty of God, and his revealed will concerning our faith and conversation; yea, amongst which many are pernicious, and doe altogether exclude from any hope of salvation, all those that imbrace them, and continue in the same unto the end. Wherefore although the *Anabaptists* may seeme seriously to observe those things which pertaine to the second table of the law, or the offices of civill and outward charity and justice, which we owe unto our neighbour; yea, and that beyond many, which professe the purer Religion; yet seeing they transgresse to heinesse, especially against the first table of the law; we hold that they do not onely erre before, or about the foundation; but erre which overthrow even the very foundation of salvation it self; and are heartily sorry that many which seeme to be good men, and careful to lead an honest and civill life, should

should be so deceived by a certaine outward vizard of holines, charity and modesty, that they will walke in the way which leadeth unto destruction, and renew many Heretics condemned in the Ancient Church; which that we may not seeme wrongfully to accuse them of; we shall briefly demonstrate both.

That such as professe the doctrines abovementioned, do overthrow the foundation of Salvation, is manifest by this. 1. Because they with-draw men, that would be saved from the knowledge of themselves. 2. Because they with-draw them from the knowledge of the Mediator through whom they should be saved. 3. Because they with draw them from the knowledge of God, who should save them, and to whom they should be brought.

The first head is evident by this; because they deprive a man of the true knowledge of his first Estate in which he was created; of the true knowledge of his second Estate in which he was created; of his second Estate, unto which he hath himselfe headlong through sin; and of his third, unto which he was restored. Of the knowledge of his first estate they deprive a man; while they will not let him acknowledge the benefit which he received from his Creator, either of vertue, that is holines; nor happiness following the same, that is immortality, they either deny or extenuate the corruption inherent in him from the beginning; and take away the guilt adherent unto him; and consequently oppose our partaking of the first fruit. Likewise they withhold from him, the knowledge of his third estate; dividing the benefit of his reparation between God and him; yea ascribing the principall part thereof unto man; and building his salvation upon Gods foreknowledge of his good co-operation begun, and continued unto the end; yea putting mans obedience in place of the acceptance of the obedience of his Saviour. Wherefore a man possessed with this Divinity, can neither know how great is the benefit of manny, which he at first received from God; nor how great is the evil both morall, and naturall, which he drew upon himself; neither how great, or of what nature is the benefit of grace which was bestowed upon him from heaven; inasmuch as he can neither humble himselfe as he ought, nor exalt the goodness of God.

The second head appears out of this; because they offend against the person and office of the Mediator, as the benefits obtained by him. Against his person; while they verily overthrow his divine nature; converting the same into a nature subject to pulsion and death,

The foregoing erre do overthrow the foundation of salvation.

Because they deprive a man of the true knowledge of himselfe.

They offend against the person and office of the Mediator.

Englands Warning by Germanies Woe Friedrich Spanheim, 1646

death; and his humane nature like unto ours, while they deny that it had the same beginning and substance with ours. His office moreover they corrupt, while they deny those attributes to his Prophetical office which are due unto the same, and ascribe those unto it, which do not agree thereto, as appears by their Errors above related. So do they corrupt Charils priestly office, touching the act of satisfaction, both intensively and extensively considered. Intensively, by that very thing denying the truth of his sufferings, that they contend hee under-went the same in his divine nature. Extensively, by extending the same unto innumerable unprofitably, and to no purpose. Likewise do they corrupt Charils benefits both of Justification and Sanctification, as doth appear by what hath been above-spooken.

The third head is evident by this; because they turne the true God into an Idoll. 1. Overthrowing his nature, and in stead of one, make three divine Essences, distant in place one from another. 2. Robbing him of his attributes, by denying partly his infiniteness, partly his unchangeablenesse. His infiniteness, while they allow him only omnipotence of power, but not of Essence: his unchangeablenesse, as may appear out of their doctrine of the Incarnation and passion of Christ. 3. Of his operations, refraining and cutting short the providence of God; while they teach, that neither are all things actually governed by him: nor that Gods providence doth any thing about evil; nor that men are so restrained thereby, but that they may go contrary thereto, and depart from the same. By these things it is manifest that the *Anabaptists* preach another God and another Christ, and consecrately another Gospel; and lay another foundation besides that which is laid.

Moreover that they doo reduce many Heresies which were long ago concluded in the ancient Church, and again induce them into the Christian Church, we had now go about to demonstrate.

1. With the *Manicheans* they inveigh against the Old Testament, would have it abrogated, and strive that there are things delivered in the Old and New Testament contrary to one another. *Epiph. in Panor. her. lxxij.* Where he observeth that the *Manicheans* compared the law and the Propheets to old and withered Trees. How great this Error is, the same *Epiphanius* learns us very well. *Herf. lxx.* Those (both he) which call out the Old Testament are not any more of the Catholic Church. 2. With the *Arians*, and *Antropomorphites*, they will

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the true God
into an Idoll.

4. They bring
in many here-
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abolished.

will have us thicke to the letter of the Scripture only. *Epiph. Herf. lxxix.* 3. With the *Trinitaries*, they multiply the divine Essence. *Nicoph. l. 6. 18. Hist. Euseb. cap. 49. 4.* With the *Leontopitians*, *Phonians*, and *Arians*, they oppose the Deity of the Son of God; while they refuse the places which speak of the Unity of Essence, of the Perions of the sacred Trinity; to many of will not of Essence, like as the famous *fynd* Hereticks contended, such places were to be understood of the likeness of Essences, not of the Equality. With the *Arians* also they will have the words *homo, et spiritus, &c.* of the same Essence, lifted out, as not being in the Scripture. *Epiph. Herf. lxxix.* which words were likewise had in falsipson. by the *Semi-arians*. *Herf. 73.* With the same likewise they contend that the Name of the true God is ascribed to the Father alone; and when as Christ calls God the Father, his God, they conclude that he is not equal with God; which to be done likewise by the *Arians*, *Epi. teacheth Herf. lxxix.* See also *August. cont. Maxim. & Felician. the Arians. Tom. 6.* With the same also they call in question the eternal generation of the Son of God; and consider not (as *Epiph.* notes in the same place) that God the Father begot the Son aiter an impassible, in the same place) that God the Father begot the Son aiter an impassible, incomprehensible, and most holy manner. 5. With the *Arianists* & *Sabellians*, they either deny the distinction of the persons, or at least-wisely make it doubtful. *Epiph. Herf. lxxix. & lxxij.* To whom *Epiph.* opposeth the faith of the Ancient Church. We do not faith he being as a plurality of the Godhead, but preach it unity; and while we preach one God, we are not on the other side, but confesse the Trinity; Unity in Trinity, and Trinity in Unity; one Godhead of the Father, Sonne, and Holy Ghost. 6. With the *Patens*, and *Monothens*, they limit God to a certain place, and deny the infiniteness of the divine Essence, including it in the Heaven, or defining it below the same. *Damas. dial. de herf. Manich. 7.* With the *Sabellians*, and *Patropitians*, and other Hereticks, they make the unchangeable, and unalterable God, mutable and subject to passion.

Philaster. lib. de herf. & Rufin. in scriptis. Sym. Apostolica inter opera. Cyr. So with the *Trinitaries* they say that the Word was turned into flesh. *Philaster. 8.* With the *Arians*, and *Antropomorphites* they oppose the immutability of God. *Epiph. Adv. lxx. lxxix.* 9. With the *Carthaginians*, *Appollinians*, *Valentinians*, *Apollinists*, and *Praxianites*, they deny that the flesh of Christ was made of the substance of Mary. *Blasph. & Epiph. herf. XLIV.* 10. With the *Apollinists*, and *Di-*

Englands Warning by Germanies Woe

Friedrich Spanheim, 1646

morists, they defend, that Christ verily forsook his divine glory. *Epi. harsf. lxxvii. lxxix. Item*, that the Word was changed into flesh and blood, and haire, and a whole body, and altered from his own nature. *Epih. harsf. 77. 11.* With the fame they teach, that Christ in his divine nature it self sufficed his passion. *Zozem. lib. 6. cap. 26. Nibph. lib. 12. cap. 4.* And that, that which was nailed to the Crosse, was the very substance, which was the author of Nature. That those which professe such things ought to be accounted christians. *Athanasius denies, Epih. ad Epist. Corinth. Epih. apud Epiph. harsf. lxxvii. 12.* With the *Ambrosians*, and *Nestorians* they oppose the personal union of two natures in Christ. *Sera. lib. 7. Hist. Eccl. cap. 32. & Evag. lib. 6. cap. 11. 12.* With the *Eusebians*, they deny either the distinction of the two natures in Christ, or of their Essentiall properties, and that Christ, flesh in of the same substance with ours. *Evag. lib. 1. cap. 50. Niceph. lib. 4. cap. 12. 14.* With the *Apollinarians*, said certaine other Hereticks, they deny that Christ really took an humane Soul. *Philast. lib. de harsf. Nicp. lib. 12. cap. 4. 15.* With the *Marcionistes*, they deny that Christ felt in his Soul the wrath of God. *Tertul. cont. Marcion. lxx. Epih. ad Titul. 16.* With the *Marcionistes*, and *Marcionites* they contend that the New Testament was first published by Christ, when he was on Earth, and that the commandments of the Two Testaments are divers, yet contrary. *Epih. harsf. 66.* contrariwise *Epiphanius* teacheth in the same place, that they make one and the same harmony. 17. VVith the *Iews, Cerinthians*, and *Chilists*, ancient Hereticks, they feine an Earthly Kingdome of Christ, and a Church without calamities. *Iustin. in dial. cum Triplic. Ind. Epih. lib. 3. cap. 33. & Hier. in cap. 7. Das. 18.* VVith the *Saraceniens*, and *Phisonians*, they attribute the raising up of Christ to the power of the Father only. *Epih. harsf. 61. & 71. 19.* With the *Apollinians*, and *Origenians*, they speake doubtfully of the Resurrection. *Epih. harsf. 46. & 64. 20.* With the *Catharists, Novatians, & Donatists*, they constitute the Church only of perfect ones, and corrupte the exercise of the discipline of the Church, by too much severity towards those that are false. *Epih. harsf. lxxix. 21.* With the *Manicheans*, they convert the Sacraments into bare signe, and lessen the necessity of them. *Epih. harsf. lxxv. 22.* VVith the *Donatists*, they make the worthinesse of the Sacraments to depend upon the holinesse of the Ministers that administer them. *Aug. Tom. 7. cont. Cresc. & Gaudenc. item cont.*

cont. Lit. Petri & in Epist. passim. 23. VVith the same and the *Parricidians, Marcionites, Eusebians, Montanists*, and divers other Hereticks; they repeat *Baptisme*, administered out of their congregation. *Ibid. & Epih. harsf. xlii. & Epist. Cath. Fid. Tom. 1. Zozem. lib. Eccl. lib. 6. cap. 26. & Philast. lib. de harsf. 24.* VVith the *Donatists, Eusebians*, and other Hereticks they condemn childrens *baptisme*. *Aug. lib. 6. cont. Donat. cap. 23. 24. 25 & Concl. Milv. can. 11. 25.* VVith the *Catharists, & Donatists*, they will not have the Lords Supper administered, unless to pure and perfect ones. *Epih. harsf. 59. 26.* with the *Nicolaites, Bahildians, & Carpocratians*, some of the *Anabaptists* teach both communion of wives, and goods, others this latter only. *Epih. harsf. xxiv. & xxvii. 27.* VVith those of whom *Iude* speaks, vers. 8. and other unlawy, they speake evill of Governours. 28. with the *Catharistians, & Gnosticks*, they boist of prophes, dreames, and visions. *Phil. lib. de harsf. 29.* VVith the *Pelagians, Semipelagians, Novatians, Paphis, & Arminians*, they erre most of their other errors, about the threefold estate of man, of integrity, corruption, & reformation, and either extenuate or pervert the benefit of original righteousness, bleimds of corruption, grace of reformation, and the benefits following the same, as by comparing the Articles above mentioned, With the doctrine of the other Hereticks, may appeare.

It is evident moreover, that the enemy of mankind hath laboured by *Anabaptisme*; that the order both of Church and State, being overthrowne, or at leastwise disturbed and brought into contempt, the good government of christian Churches and common-wealths might fall to the ground. From hence came it, that the authority of Ecclesiasticall order was weakened by the licentiousness of *Eusebians*, venting their own dreames and inventions and the choice of those, who should attend the holy things, committed to the rude multitude; the sacred keys also, which ought to be born by the representative church, exposed to the pleasure of every one and so a kind of Anarchy & intolerable disorder brought into the House of God. With how many, and how lamentable tumults common-wealths have been shaken, since this kind of doctrine began to be spread and practised, the records both of *high & Later Germany* do testify, which could not be extinguished or equated without a great deal of blood. How much also they derogate from the authority of the Magistrate, and how much they lessen his dignity, appears both out of their Tenets, and the practice of the

Englands Warning by Germanys Woe

Friedrich Spanheim, 1646

licentiousness, and rebellion; it was decreed that the goods of these obstinate men should be forfeited to the Common-wealth. This drew not only murmurs and complaints from them; but even made fame of them in the mind to trouble the public peace, and by night meetings to stir up tumults; yea to that height of impiety, did their ebullient proceed, that they expressly prayed unto God that he would by plague, famine, and other such like generall calamities, restrain the rage of the Magistrate, whom they so much unjustly accused. Which hardning in their evill, contrained the Magistrate to this, though unwilling, that he clapt some of the rebels, who were most unmay into prison; yet allowing them sufficient liberty. Upon which occasion, they were divers times teat with both by principall men of the Magistraty and likewise by divers other faithfull servants of God, learned and reverend men; that they should call downe their proud humbles, and consider seriously of their owne and their Countreys faicy; but there could nothing be gotten from them, but presumptuous and crooked answers, and cunning equivocations; yea, by secret practices they cure to this, that by the use of false lyes, they brake out of the Prison, and got themselves out of the power of the Magistrate. Being taken againe, and now kept somewhat straitly, (yet still having much liberty) as being put into a spacious and pleasaue Monastery, they set to handy-workes, the richer are hidden to provide for themselves, the rest are taken care for, by the liberality of the Senate; yet being weary of this restraint stills, they bring their keeps asleep by unlawfull means, brake throug the wall, and about midnight of the next day after Easter, in the year 1636, violating even the safety of the walls; that they would at least, wif get them out of the Countrey of Zurich; notwithstanding they resume their gaine, and fall to making stirres and tumults, with as much perseverance as before. Neither yet was there any greater punishment laid upon them; the Senate thinking rather by their mallice to overcome the wickedness of the fr: men; that besides cloier imprisonment nothing more was done un: them. Nor were the Ministers of the word wanting to do any thing they could, but by instructions, admonitions, intreaties, carefully endeavord, either to make them leave their errors and stur: errors; or else to depart out of the Countrey some other where. They urged nothing

but

but liberty, and protest that the faithful ought not to plead their cause in Bands, and in them to render a reason of their faith. And although they seemed to require a conference, nevertheless all things being offered them, that seemed requisite to a lawfull disposition, they at length decreed the hopes and wishes of all; and againe breaking out of the Prison, in which they were detained, escaped away all, excepting three or fourey which were detained, escaped away whom, two bound themselves with a molten head of Yew; that they would never use any more worke, nor take a bit of meat, nor drop of drink. And which is most wonderfully, one of them was obliterate that he starved himself to death; by whose example the other being terrified, he followed better counsel. Which obstinacy of mind is so much the more execrable, for that these men might every year have obtained their liberty, if they would; but only have promised the Magistrate to have departed out of the Countrey of Zurich. Those of them that got out of that Territory buying a good while upon the patient Magistrate, doubted not to accuse him into foreigners of most unheard of cruelty; when he notwithstanding, although he had found the Ring-leaders of them guilty of most heinous offences, which any other of the Citizens had publicly suffered for; would at no hand, shew any example of severity towards this kinde of men; least it should be imputed rather to the hatred of the Sect, than to the cruelties of the Sectaries. Yet some of these men would rather go over to the Papalls, and joyne themselves unto Idolatrous assemblies, then be secured amongst the Orthodox. All which being written out of the publique Records, and by me faithfully related, I thought it here to insert, that I might give a character of the Anabaptists, and that the pitieced the Orthodox Magistrate of Zurich towards the seducers and seduced might hence appeare. The whole History of this business is contained in an Epistle of a learned and grave divine, to a worthy and reverend Pastor of the French Church at Amsterdam.

Out of all that hath been said, it is evident, how needfull it is Application of both for the Church and Common-Wealth, to joyne the labour of all the Universities with that of the Church for the confutation of the Anabaptists; and with unmed hearts and hands, endeavour to hinder this doctrine, which brings to certain destruction to Church.

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Comm.

Englands Warning by Germanies Woe Friedrich Spanheim, 1646

Common-Wealth, and our own souls: both that the consciences
 as yet addicted to the truth, may not be drawne unto deceit and er-
 ror, by their false shewes, and counterfeit vizard of innocencie, holi-
 nesse and simplicitie; and that those who have hitherto bene decei-
 ved, either by the flattery of the Sectaries, or the whitned face of the
 Sect, may be stirred up in the feare of the Lord, to take this matter
 into serious meditation; and consider with themselves, how many
 horrible and pernicious Terrors, and how hurtfull both to publike
 and private quietnesse, lye hidden as it were behinde a curtaine, under
 this simple name of *Anabaptisme*. To whom we wille from the Lord
 with all our hearts, the knowledge, love, and practice of that truth
 which by the speciall grace of God is preserved in the Orthodox
 Churches; and therewithall both present and perpetual happinesse.
 Neither doe we go about to stir up the Magistrate against those men;
 whose means onely ought to be used, which may conduce to the in-
 formation of those that erre, the reprovng of their errors, and con-
 firmation of the truth, so farre as it may stand with Christian pru-
 dence and charity.

FINIS.

Englands Warning by Germanies Woe
 Friedrich Spanheim, 1646