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A FORTRESSE OF THE FAITH

First planted amonge vs englishmen, and continued
hitherto in the vniuersall Church of Christ.

The faith of which time Protestants call,

PAPISTRY.

By THOMAS STAPLETON

Student in Diuinitie.

*Melius erat illis non cognoscere viam iustitie, quam post agnitionem retrorsum conuertere. 2. Petr. 2.
ab eo quod illis traditum est sancto mandato.*

It were better for them neuer to knowe the waie of righteousnesse, then after
the acknowledging thereof to reuolue backe from the holy commaundement
deliuered vnto them.



Imprinted at Antwerpe, by Ihon Laet,
with Priuilege. 1565.

A FORTRESSE OF

ET Privati & Brabantici Regiæ Ma-
iestatis Consilij diplomate cautum est, ne
quis infra quadriennium proximum per om-
nes Burgundicæ ditionis regiones imprimat
vel alibi impressum distrahat librum inscrip-
tum, A Fortresse of the Faith &c. Authore
Thoma Stapletono Anglo, absque eiusdem.
Thomæ consensu sub pena in diplomate con-
stituta. Datum Bruxellæ. 20. & 23. Iunij.
Anno. 1565.

Subsig.

Bourgeois.

Facitez.



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TO THE DECEIVED

PROTESTANTS OF ENGLAND,

THOMAS STAPLETON WISHETH

GRACE, HVMILITE, AND

Vnderstanding.

(?;?)



Auging at this present published the History off the Church of England, compiled by Venerable Bede, a lerned light of our countre aboue 800. yeares past, wherein the Faith first planted amonge vs englishmen, and so many hundred yeares continued, is expressed, I neuer doubted but the perusall thereof shoulde be to the Catholike and true stedfast beleuers, bothe comfortable to reade, and necessary to vnderstande. But to you (my dere countremen also) either deceiued with the light informations of a fewe newe lying Masters, such as S. Peter speaketh of, either deceiuers and abusers your selues off the ignorant, and well meaning people, I allwaies thought it would litle auaille. For considering your great stomaches which can digest ix. C. yeares continuance without grudge of conscience, I remembred well it would be replied shortly of you, that admitting the History for true and vndoubted, yet it coulde not prescribe against you. Bicause al this were but a fardle of Papistry, and a witnesse off that tyme, which ye haue allready in the Court of your congregation reproued and condemned, bicause ye will be tried by Scripture only, and by the practise of the first vj. C. yeares after Christ. But for this your repleie, I might frendly and familiarly warne you, that ye looke better to your stomach, and trie whither it be not a false stomach, hotte of appetit and colde in digestion, whereby perhaps thou-

2. Petr. 2.

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gheye swallow downe roundly the ix. hundred yeares, yet it will so lye at your hart, that but if ye take the sharpe sauce of bitter penance, or vse the counsell of some catholike physician in time, it maye chaunce to coste you your lyues, and a better thinge iff ye thinke heauen better. I might also tell yow, and truly tell yow, that as your stomach serueth yow nowe, euen vppon the soden to swallowe downe ix. hundred yeares without smacke or smart, so in time the heate of your stomach may so increase that you will not sticke for one morsell more, and so swallowe downe the firste vi. hundred yeares also. Which though it be a great morsell in dede, and very vncourtously fedd of you, leauing vs that stande by not a yeare to fede our faith vpon, yet it is not so greate pardy as the former was, and they saye, one morsell tolleth downe an other. But this aunswer will not suffise, this consideration will nothing moue you. Yow perswade your selues, that these many hundred yeares the vniuersall church hath ben blinded, and amonge the rest oure countre also. This perswasion hath sonke in to your heads, that for all triall of any matter touching faithe, you esteeme not any writer or authorite of these later hundred yeares, you reiect the whole witnesse off this later age, as a time of corruption, of idolatry, of superstition, and as you call it, of papistry. But do yow knowe, what yowe saye when you saye this? Do yow knowe what wicked and blasphemous consequences do depende hereof? None at all, ye saye. Considre then I beseeche you, with your selues. Do ye not in so saying and thinking, saye and thinke that the vniuersall church of Christe hath erred? It may so for a season saye yow. What then if I shewe yow the contrary in holy Scripture, in the psalmes, in the prophets, in the ghospell, that it can not possibly faile, that it must alwaies continewe in a right faith, in the true worship and knowleadg of God, euen to the worldes ende? Will yow yet bende your selues against such an

euident truth? I trust in God as you pretend to the worlde to be tried by holy Scripture, so ye will in dede stande to the triall thereof. God graunte you may so doo. For this being proued that the vniuersall knowen church of Christ can not possibly faile, and yet if papistry (as you call it) be not this vniuersall knowen church, all these ix. hundred yeares and more there hath ben no such church at all, what can you possibly farder saie, to maintaine this opinion of youres withall? Will you saie that though God hath alwaies a church, yet his church is not allwayes knowen to the face of the worlde, but it may, yea many hundred yeares, be a secret and vnknown congregation, and therefore papistry though it hath ben in dede so many hundred yeares the onely knowen church of Christ, yet it hath ben the malignant church, yet God hath had beside a secret congregation of his elected people, of such as ye are? How then if I proue you againe out of holy Scripture in lyke maner as before, that the church of Christ which allwaies continueth, must alwayes be a knowen church, that no malignant church can ouerbeare and obscure the true people of God, sencc the coming of the Sonne of God Christ our Sauour, that papistry can be no schisme, no heresy, what scruple can then possibly remaine in you? What cā then moue you to reiect this history of Venerable Bede, to departe from the faith first planted among vs englishmen and so many hundred yeares continued, from the faith I saie of all Christendome beside, in all these later ages, as ye can not your selues denie? I will saie farder. You pretend to reuerence, and embrace the belefe and practise of the first v. or vi. hundred yeares after Christ. You pretend a reformation of late corruption, not an alteration off Christes religion vtterly. You will seme to reduce all to the state of the primitiue church, and therefore ye will not haue your doctrine to be any new thinge but to be a restitution off the olde and formest practise of the primitiue church. What

In the Appendix of the Apologie in english. Of the veritie of the truth. fol. 11.

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then if in all pointes of doctrine, of ceremonies, and of ecclesiastical gouernement mencioned and by occasion reported in this History of Venerable Bede, I do shew that our first faith agreeth and concurreth with the faith, of the first vi. hundred yeares and the primitiue church? Will ye then embrace our first faith, will you reforme your selues thereunto? What ye will do we knowe not: what ye ought to do, ye shall your selues knowe, if it may like you to peruse this small treatise, wherein all that is aboue saied, and much more is proued at large. In the first chapter ye shal see more particularly bothe what I haue intended to doo, and in what maner I will procede. And bicause all this I haue done to fortifie this history of our church, to fortifye the faythe firste planted amonge vs and so many hundred yeares contynewed, whiche by yower persuations is now reiecte as no true faith at all, as a tyme off corruption, & cæt. I haue therefore called it *A Fortresse off the Faith &c.* If I liste to be short in your own termes, I could truly haue termed it, *A pillar off Papistry.* But I had rather with perspicuite belonge, then with breuite obscure, rather to vse the common accustomed speache of all men then the odious new termes of a fewe. This Fortresse therefore of our first faith, of that faith and religion which you call Papistry, grounded and builded as you see vpon these ij. most sure and strong foundations, the one of holy Scripture, the other of the belefe and practise of the primitiue church if it can with you persuaide, it shall ende all controuersies betwene you and vs. For if Papistry be (as it is here proued) a true Christianite, then is your religion a clere heresy. If it shal nothinge with you persuaide, for whose sakes principally (God is my witnesse) I haue compiled it, that must be either bicause you will not yeld to the proufes that are brought, either els bicause you knowe which way they may al be dissolued and confuted. If the first, what can I saie vnto you, but as Abraham saied to the rich man

ly-

lying in hel of his brethern yet lyuing, *Habent Moysen & prophetas, si Moysen & prophetas non audierint nec si quis ex mortuis resurrexerit credent.* They haue Moyses and the prophets, If they will not heare Moyses and the Prophetes, neither will they beleue, if any shal rise from death. Ye haue here the psalmes, the prophets, and the gospel to proue that the faith of the vniuersall church of a knowen continuance (such as only Papistry these many hundred yeres hath ben) can not possibly be a false and corrupted faith. If ye wil not beleue these expresse scriptures, what wil ye beleue? Again if ye admit not the cleare practise of the primitiue church, if as ye condemne these later ix. hundred yeares, so ye will also condene the first vi. C. yeares of Idolatry, superstition, et cetera, If yow will be tried by no authorite of the church, what can I saie vnto you, but as our Sauour saied? *Si ecclesiam non audierit, sit tibi sicut ethnicus & publicanus.* If he heare not the church, let him be to thee, as an heathen or publicain? For truly then are ye as heathen and infidels, no Christians, no true beleuers. If the second, that is, if all the scriptures, authorites, and reasons here brought, ye can reprove and confute, if in reporting the practise of the primitiue church you can proue me either to falsifie, either to misconster the doctours and Councils of that age, whom for witnesses of the faith of that time, I do bringe, I beseeche you do so, and spare me not. Assaile and ouerthrow the Fortresse if ye can. Vtter the truthe if ye haue it. One truthe can not be contrary to an other. If your religion be right and sounde, then ye haue reasons to proue that all this time of papistry (which is so directly repugnant to your religion, and the which therefore ye do condemne) hath ben a corrupted faith, then ye can proue that the vniuersall knowen church of Christ maye erre, then ye can dissolue all the scriptures brought to the contrary. Last of all, then you can shew that the primitiue church condemned such doctrine as ye condemne. But if these scriptures can

Luc. 9.

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Lib. de v-
nitate eccle-
sie. ca. vlt.
not be dissolued, if it be impossible (as S. Augustin saith) *ut ec-*
clesia tam cito ex tot gentibus peritura, tot testimonijs tam sublimiter
& tam indubitanter predicaretur, that the church if it should so
soone haue perished frō out of all natiōs, should yet so mighte-
ly and so clerely with so many testimonies of holy scripture be
commended, if also the practise of the primitiue church agreeth
and concurreth with our first faith, then is Papistry the only
true Christianite: then your religion which condemneth the v-
niuersall church of errour and idolatry, which also so noto-
riously and in so many pointes varieth from our first faith,
can not possibly be any true Christianite, but must of neces-
sity be a clere heresy. If you can proue it to be otherwise, I be-
seche you vtter your proues. Truly your silence we
shal take for a consent and yelding vnto that which
a th benbrought. Our Lorde of his tendre mer-
cy send you his grace to see and perceauē the
truth, humilite to acknowleadg it and
obey it, vnderstanding to teach
it other, if already you
haue it.

Fare you well in our
Lorde.

Thomas Stapleton.

In Antwerpe
17. Octobris. 1565.

A FOR-

A FORTRESSE OF
THE FAITH FIRST PLANTED
AMONGE VS ENGLISHMEN, AND
CONTINVED HETHERTO IN THE VNI-
VERSALL CHVRCH OF CHRIST,
THESE IX.C. YEARES AND VP-
WARDE, THE FAITH OF
which tyme protestants
call *Papistry*.
(???)

An introduction, declaring the necessite of the matter to be treated
vpon, and the order which the Author will take in treating thereof.
The first Chapter.



THE chosen vessell of God S. Paule, Christen
Reader, commending to the fede of Abraham
his brethern according to the flesh, the faith of
the true Messias, Christ Iesus our Sauour and
Redemer, which they had then newly receiued,

that they might continew and rest in the same, putting them in
mindeth that they were no more *Subtractionis filij in perditionem*, *Hebr. 10.*
such as withdrewed them selues in to damnation, as before the
faith receiued, but *fidei in acquisitionem animæ*, pertaining vnto
the faith to the winning of their soule, defineth vnto them in-
continently, what faith is, and saieth. *Est autem fides speran-*
darum substantia rerum, argumentum non apparentium. *Hebr. 11.* Faith is
the substance or ground of thinges to be hoped for, an argumēt
of thinges not appearing. By the whiche wordes the blessed
Apostle geueth them, and vs all which professe the name off
Christ, to vnderstande that faith is *Substantia*, *Basis*, and as the
greke readeth, *ὑποστασις*, the very substaunce, ground, and foun-
dation of all hope. That euen as no building standeth without

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a sure and substantiall foundation, so no life, no saluation is to be hoped for without a right and true faith. Therefore the Apostle in few lines after pronounceth, that *sine fide impossibile est placere Deo*: Without faith it is impossible to please God. No perfectnes of life, no crake of gods worde, no colour of religion can please almighty God, without the true and right faith: which is but one, as God him selfe is one. For how can that subiect please his Liege Souerain, kepe he neuer so well his lawes, obserue he neuer so exactly his statutes, obey he neuer so readely his iniunctions and procedinges, if with all this he acknowledge him not for his Prince, if he detract from his Souerainte, dispute vpon his titles, and refuse to yelde him whole, perfect, and full allegeaunce? Right so is it betwene God and man. Though man fulfill all righteousness of externall life morally, as certain heathen philosophers perhaps haue done, though he acknowledge in part the lawe of God and obey the same, as the Iew to this day doth, though he embrace and beleue his holy worde after some priuat and peculiar fashon, as al heretikes do, yet if he beleue it not according to the meaning of God him self, if he receiue not the whole lawe of God, if he haue not the perfect, sounde and right faith in God, and beleueth not all thinges that God commaundeth and saieth, as the only Catholik Church of Christ doth, and hath done alwaies, all therest auaieth nothing. Bicause *sine fide impossibile est placere Deo*, without faith it is impossible to please God. In whiche wordes yet S. Paule meaneth not euery faith. For as euery foundation serueth not a stronge house, so euery faith fitteth not a Christen man. And to speake generally of faith, the Turke,

2. Thess. 3 the Iew, and the heretike haue their false faith. *Non enim omnium est fides* as S. Paul saieth: Faith belongeth not to all men. The Turke hath his Alcoran, wherein his faith is comprised, and by the which he trusteth to be saued, beleuing in one God maker of all thinges &c. The Iew hath his faith, and in that

faith

faith holdeth with vs the olde Testament . But he beleueth not that lawe in that sence as we Christians do beleue it , he interpreteth the prophets and psalmes in a farre other sence then we do, neither acknowledging the true Messias already come, neither looking for such a Messias as Christ was . The heretike holdeth with vs bothe the olde and the new Testament, except such certain parcelles, as it hath liked euery secte, bothe in times past, and now a dayes, for the vauntage of his seuerall doctrine to cutte off frō the whole corps of the Bible. But yet in holding that which he holdeth, he interpreteth it after his owne liking and priuat iudgement, and letteth go the hold of the Catholike content, and authoryte, the only true triall and touchestone of the right interpretation and meaning of Gods holy word. Vpō this diuersite of pretended faithes , we are bid in holy Scripture, *Non omni spiritui credere, sed probare spiritus an ex deo sint*, not to beleue euery spirit , but to trie the spirites whether they be off God . And our Sauour biddeth vs *beware of false prophets , coming in shēpes skinner, being inwardly rauening wolues*. Such 1. Ioan. 4. false prophets are false teachers cloked with the shēpes skinner of a pretended faith, of the worde of God, of the ghospell : but inwardly are rauenyng wolues , hainous heretiques , cruell murderers off mens soules . Of these the Apostle forewarneth vs , saying . *Si quis vobis euangelizauerit prater id quod* Matth. 7. *accepistis, anathema sit* . Iff any man doo ghospell ynto yow, besyde that whiche yow haue receyued , be he accursed. Galat. 1.

These are they which *persist not grounded and stedfast in their colloss. 1.* faith , but (as in our dere countre presently) are *wauering from the hope of the ghospell which they haue heard, yea which was preached in all creatures vnder the heauen.* Faith then being the necessary grounde of all hope, and so necessary, that without it , it is impossible to please God, yet euery faith auayling not , dyuers and sundry faythes being pretended, what is more howfully to be sought for , more charely to be kept , more stoutely to be

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Rom. 1.

Abac. 2.

defended of a Christen man, then his faith, whereby he lyueth? *Iustus enim ex fide uiuit.* For the righteous man lyueth by faith. We haue in the historye of Venerable Bede presently translated in to our mother tounge sett before your eyes the faith, wherein we were first Christened, wherein we haue with all Christendom beside these many hundred yeares continued, wherein the enemies of this faith them selues haue ben baptised, instructed, and brought vp. Yet now a new faith is pretended, a new ghospell is preached, a new religion is commended and commaunded. We are sayed damnably to haue erred, to haue liued in a wrounge belefe, in vaine superstitions, and in detestable idolatry: The light of the ghospell is now sayed to appeare to vs englishmen, as to all the worlde beside, where protestants haue preuailed, and that our dere forefathers lyued in darknesse, blindnesse, ignoraunce, schismaticall hypocrisy, detestable idolatry, and so forth. For with all this and much more do protestants charge all this time of papistry.

This iff it be true, is a lamentable case for all englishmen that euer liued in this lande before these fourty yeares except Wicleff and one or ij. more: yea for all Christendome in all places in all that time that it pleaseth protestants to prescribe to papistry. It is a ioyful tydinges to vs that liue now: and we are highly bounde to these blessed mē that brought vs the light of this ghospell, which hetherto England, and many other countres brought to the faith in the precinct of this tyme, neuer saw nor heard of. If this be true, then (to speake of oure owne countre only) no more holy S. Augustin our first Apostle, holy and Venerable S. Bede, no more lerned *Theodorus*, *Lamfrancus*, *Anselmus*, and other blessed men of our countre, accompted hetherto for lightes of the church through all christendome, but o holy Peter martyr, o blessed Bucer, or rather Father Latimer, young Frith, Anne Afcue, ye are our Apostles, our Martyrs: ye are so to vs, though all Christendome beside

accom-

accompte you for detestable heretikes, wicked Apostatas, and
 enormours vowebreakers. But if this be not true, then alas ho-
 we great is our misery, that lacke nowe the felicitie of this pre-
 cious iewell, our faith, that forsake and condemne our holy,
 lerned, and vertuous forefathers, and with them all Christen-
 dom (by these mens owne confession) that hath ben these. ix.
 C. yeares and vpwarde, or (to make our accompt exacte, as a
 lerned man off the protestants did for their antiquite) these
 thousand yeares, lacking 31. Truly this misery is so great, that
 no penne can expresse it, no tounge can speake it, no hart can
 thinke it. For the loue therefore and bounden charite whiche
 I beare to my dere deceiued countre, I will not content my self
 with the setting forth of this history of Venerable Bede our
 lerned countreman, touching the primitiue church of Englan-
 de our dere countre in our countre and mother language,
 wherein ye haue sene what faith we first receiued, howe, and
 of whome, but I will also for the further edifying of my dere
 deceiued countremen (for to Catholikes and right beleuers
 the historye it selfe is sufficient) proue vnto you that the faith
 described in this history, the faith wherein we were first bap-
 tised, the faith of all christendome these ix. C. yeares, is the on-
 ly true christen faith wherein we must and may be saued:
 to be short. *That papistry is the only true Christianite*, taking pa-
 pistry, as the protestants take it, for the common knowen faith
 of all Christendome, not only of our countre these later ix. C.
 yeares and vpwarde. This proposition or rather paradoxe, The effect
of this
whole
treatise.
 as it may seme to many, I will folowe and prosequete in this
 treatise by two principall partes. In the firste part, I will proue
 by euident testimonies of holy scripture, of the psalmes, of the
 Prophetes, and of the newe Testament, by remouing the ob-
 iections of the aduersaries made out of the Scriptures, that the
 church can not possibly erre: then by Scriptures also of the ol-
 de and newe Testament, by euident reasons, by the verdict off

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most approued fathers, by the glorious successe of these later times in multiplying the faith I will proue, that this church that can not erre, must be a knowen church, that no malignant church can preuaile against it, finally that papistry can be no schisme or heresye. All this being proued it will, I trust; remaine clere and euident, that seing papistry is that church which can not erre, which neuer faileth, whiche euer hath continued, seing it is no schisme, no heresye, that therefore it must nedes be, as I sayed first, the only true Christianite. In the seconde parte after a fewe reasonable and necessary demaundes made vnto protestans, putting the case that the knowen church of these ix. hundred yeares is a kynde off papistry, dānable in the sight of God, which demaundes, if they be the light after so long a darknes, they must of reason yea of necessite answer and sauisfy, after I say those few demaūdes proposed, I wil shew that the faith now of protestāts preached and maintained, is founde different from the faith first planted amonge vs englishmen, and so many hundred yeares continued, in more then fourty pointes (as farre as the history of venerable Bede reporteth) concerning doctrine, ecclesiasticall gouernement, the order, course, and consequence of both religions, noting also certain Apostolicall markes founde in our Apostles, wanting in protestans, which if they be now our Apostles, they ought not to wante. Also for the farder fortifying of our faith, in all such differences as are of doctrine and ecclesiasticall gouernement, betwene the protestans and vs, I will alwaies God willing, shew that all such pointes do agree and concurre also with the primitiue church of the first vi. C. yeres, which protestāts offer to be tried by. Wherby it shal appeare again, that papistry being found agreeable with the true time of right Christianitie, shal be proued to be as we first intēded, the only true Christianite: if at lest sence Christes tyme prortestants wil allow to the church any true Christianite at al.

These

These ij. partes being proued, and particularly discussed, if protestants haue any thing to gainsaie, I beseeche them to declare their grieue plainly and perspicuously (as I entend God willing to doe) and to go to the matter alleaged directly without idle twanges, and rouing strauagants from the purpose. If they haue naught to saie against the euident scriptures and reasons that shall be brought (as rightly I trust they shall not) ^{2. Cor. 10.} then I beseeche them for their sakes, *Captiuare intellectum in obsequium fidei*: to subdue their vnderstanding to the obedience of faith: and for al mens sakes I require them that they trouble no more the church of Christ, with their new deuised fantasies, but rest in that faith, wherein our nation was first Christened, hath so many yeares continued, and they them selues haue ben baptised. The catholike I doubt not but he will take our simple doings thankfully, and praie to God for the deceived protestants; ^{1. Cor. 10.} *Vt id ipsum dicamus omnes & non sint in nobis schismata*: that we may all say one thing, that there be no scisme nor diuision amonge vs. Which I beseeche most humbly all Catholikes to do. For in vaine doe the bookes of a few persuaue, vnlesse the hartes of all do helpe with praier. But now to the matter.

That protestants do condemne the vniuersall church of Christ of these many hundred yeares, and the reason of the whole disputation folowing grounded thereupon. The 2. Chapter.

Because in the proceffe of our disputation, when clere and manifold scriptures shal be brought, that the vniuersall church of Christ can not erre, protestants perhaps wil draw back, and deny that euer they taught or meant so, I thinke it therfore good, before I enter to the proufes hereof, to bring you their own sayings in their printed workes where they auouche no lesse. Though in very dede if no writing hereof were extant, yet their daily doinges, and continual preaching do conuince it abundantly. For when protestants do appeale to the first v. or vi. C. yerres for triall of mat-

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ters, when they prescribe against vs the state only of the primitive church, do they not condemne the later times of superstition, of error, of blindness, and of Idolatry? When M. Coxe preached at Oxford in the year 1559. that the succession of the bishops of Rome after S. Gregory was a bastard and corrupt succession, when M. Iuell declaimeth in his common place of error and ignorance how they use to blinde the world, and that the argument of continuance and antiquity ought not to prescribe with good wittes, when M. Grindall in his late Funerall sermon at the obsequy of Ferdinandus saith and confesseth, that it can not be denied but that after S. Gregories time purgatory went with full sail (which is one special point of papistry) when every preacher and Minister calleth the Pope Antichrist, vnder whom by all their confessions the church hath ben gouerned, as M. Fox in his preface to the papistes sayeth from Boniface downward, as M. Nowell in his reproofe telleth vs, from Zosimus, as the lowest of them al do saie: from S. Gregory, when this they preach daily, what other thing do they teach, what other would they perswade the people, the that the whole church since the time of S. Gregory at the lest was ouerwhelmed in idolatry, blindness, superstition and to be short in papistry? But to allege their printed writings whereby better holde is to be taken, I wil not charge them with forrain protestants (whose brethern yet in Christ they are) I wil not builde vpon Melancthon who in his former common places appointeth three hundred yeares only for the true and vncorrupted church making papistry more then xij. C. yeres olde, neither yet vpon Luther, who every where almost maketh papistry a thousand yeares growth at the full, allowing v. C. yeares for the pure time of Christianite, which time also Caluin vpon the prophets and in his epistle to Sadoletus reuerenceth reiecting al Christendom that followeth, I wil not presse our countrey protestants with Smidelin a right and zelous

zelous Lutheran who so condemneth the whole church of
 these last thousand yeares , that he pronounceth plainly, that
 as many as came to the faith of Christ in al that time (as many
 nations and countres did, which thinge hereafter we shal par-
 ticularly declare vnto you) that I say all those nations and
 people were no better for the faith then receiued than were
 those profelytes which came out of the gentiles to the lawe off
 Moyfes vnder the corruption of the Pharisees . All these sayin-
 ges I will not presse you with, which in our countre condemne
 the whole church of Papistry . Though truly if I had no more
 to say herein, yet these sayinges of these Archepestants and
 master ministers of Germany from whence you lerned your
 ghospell, might be a sufficient warrant for me to charge yow
 their scholers or brethern, that you also condemne the vniuer-
 sal church of Christ of these many hundred yeares of papistry.
 But this is so clere a matter withe yow , that it is in dede the
 grounde and foundation of all your vpstert ghospell. For such
 is your doctrine that but if ye condemne all Christendome be-
 side these thousand yeares and more, it can not stand. Therefore,
 to bringe you now your owne sayinges in your printed writin-
 ges as we promised, that you may not saie we charge yow with
 this doctrine vpon reporte or surmise , fyrst in a booke contay-
 ning the conferences and letters betwene Father Latimer and
 Ridle then presonners in Oxford the setter forth of that booke,
 in the epistle prefixed , saith that *Father Latimer was the first
 Apostle of England, and that before him none preached the true faith
 of Christ and the ghospell .* Then in the *Harbourough*, a booke
 much prised in your congregation, towarde the ende in the last
 oration it is written thus. *I am thy countre England who brought
 forth that blessed man Iohn wicclef, who begot Hus, who begott Lu-
 ther, who begot truthe .* And in the margin of that place it is
 printed as a note for farder declaration of the text . *The second
 birthe of Christ .* Wherein he speaketh more generally then the

In respon-
 sione cō tra
 Apolo8.
 Staphylī.

A FORTRESSE OF THE FAITH FIRST

other, not only of England, but of all Christendom beside, nothing vnto vs that in Luther a second birthe of Christ appeared to the worlde. And bicause ye may not thinke this is the opinion of one or two protestants only, that worthy Apologie of England sett forth in the name of all the english church, auoucheth the same oftentimes. First this they write. *In dede we confesse that certain new sectes and not heard of before, as the Anabaptistes, libertines, Mennonites and Zuenckfeldians haue ben stirring statim ad exortum euangelij, euen at the arising of the ghospell.* The time sence Luther they call the arising of the ghospell. For of him and sence his first breache sprange vp those sectes. Not many leaues after, that which they call *Lucem euangelij in herba* their allowed translation last sette forth, calleth it *The light of the ghospell in the very first appearing of it.* And in few lines after, they write, that *Luther and Zuinglius came first to the knowleadg and preaching of the ghospell.* In which wordes they condemne the time before of an vtter lacke and ignoraunce of the ghospell. Which also to haue ben generall and of no small time, they declare euidently in an other place of the Apologie, where they saie expressly. *The Pope hath blinded the whole worlde this many a hundred yeare.* Yea the Apologie is so clere in this point that the Church hath erred; that towarde the ende of that lying libell, they saie plainly, that *Christ hath saied it should erre.* Wherein they blasphemously belie our blessed Sauour, as we shall hereafter declare. Againe so clere it is to protestants that the vniuersall church hath erred, that they exemplifie the fall of Christes Church with the fall of the Synagoge, they go about by the example of the olde lawe, yea and by sayinges of the Apostles to proue the church may fall and hath fallen. All which their obiections we shall (God helping) in ij. or iij. speciall chapters refell and confute. Last of all as clere it is as the sonnelight, that for al such pointes as we are charged for, to be papistes, idolaters, maintayners of superstitions, and so forth, for the same

c.1.b.

c.7.b.

Toward
the ende.

also

also do all protestants in all countres of Christendom charge their forefathers and auncieters for the espace of these many hundred yeares. But as ye can auouche no certain thinge of all protestants (so double and variable they are in their doctrine and doinges) so for any certain prescript time of papistry they are not yet agreed vpon. M. Fox in the beginning of his Actes and monumentes saith that in these later v. hundred yeres only papistry hath fully and perfectly ben practised, and therefore from that time he draweth the time of corruption, as he imagineth. Before that time he saith many things lacked which after creped in. Wherein he foloweth his felowes notes vpon the Apocalipse, which by the diuell bounde a thousand yeares, and after loosed would haue it meaned that for the space of a thousand yeres after Christes death the diuel had no power ouer the elected. But after that time he was loosed as it may plainly appeare (say the notes) to such as will earnestly confidre the papacy. And this diuinite, he that made those notes sucked out of Iohn Bale. But in this point both Bale and Fox spake according to their kdownledge: For if they will allowe the state off the church for a thousand yeares after Christ, let them only reforme their church after the maner of that time, when we firste receiued the faith, which was not full 600. yeares after Christ, and they shall finde them selues as depe in papistry, as he that is depest. This history of venerable Bede, may suffice only to witnesse the same abundantly: especially if the reader hereof will take only the paines to peruse the differences gathered out of that history in the second part of this treatise, betwene the faith then planted and the heresies now preached. The lerned therefore amonge the protestants will in no sauce make papistry so late a matter. But the more lerned the protestant is, the lesse tyme he will allowe for the true and pure tyme off the church. Luther allowed, as you heard, v. C yeares. Melancthon lothe to stande to the iudgement of a number off lerned

Vpon the
20. chap.
in the bi-
ble prin-
ted an
1549.

writers, which after the time of Constantin the great, Christendome being in quiet and rest, abounded in the fourth and fift hundred yeares, would be tried but only by the thre firste hundred yeares after Christ. In which tyme he knewe few had writen, and those also not so openly and frely, for not reueling the mysteries of our religion to ennemies of the faith, of the which the worlde was then full. Calvin though in some places, as I noted before, he reuerenced the first v. C. yeares, yet afterwarde the more he grew in his heresy, the lesse alwaies he attributed to the primitiue church and the writers of that tyme.

Yea at the last he contemned all fathers, and will be tried by no time or antiquite, as I haue in an other place out of his owne writinges declared. Yet how so euer these arche protestants vary abroad in the time or compasse of the corrupted estate of the church, which they call papistry, M. Iuell at home by his stoute challenge and prescription of the first vj. C. yeares after Christ, offering to be tried by the fathers and Councils of that age, geueth vs to vnderstande that at home papistry is taken to be the the time sence S. Gregory, the first Antichrist of Rome, as all protestants at the beginning saied. By which accompt and exacte calculation of M. Iuell papistry is well nere a thousand yeres olde, euen so olde as the faith of vs englishmen hath ben. Now then to clere our dere forfathers of so many hundred yeares, of those hainous crimes of idolatry, superstitions, and blindnesse, which protestants comprehend in the one worde *Papistry*, to proue that Papistry could be no suche thinge, to shew euidently to the comfort of catholikes and to the instruction of protestants, if Gods holy worde can instructe them, that all this time of Papistry was no lesse true christianite, then the primitiue church was, to declare that the faith of these later ix. C. yeares, was as sounde, true, and perfect as the faith of the first vj. C. yeares, whereby the prescription of M. Iuelles challenge, and of all other protestants, shall be remoued

Matt. 16.

as vnlaifull, and notoriously infamous against the church,
 thus I reason. The known church of Christ doth continue
 and shall continue alwayes without interruption in the true
 and vpright faith. But papistry was only the known church
 of Christ, all this ix. C. yeares. Ergo papistry all these ix. C. ye-
 ares, hath continued and shall continue allwaies euen to the
 worldes ende without interruption in the true and vpright
 faith. This conclusion being admitted that papistry all these
 ix. C. yeares hath continued in the right faith, then must it
 nedes folow that it was the only true Christianite of al that ti-
 me. To proue therefore the former argument, first as touching
 the Minor, or second proposition, to wit, that papistry was the
 only known church of Christ all these ix. C. yeares, I neuer
 nede to proue, It is clere and euident to protestants no lesse
 then to catholikes. For though some protestantes will saie (as
 you shall heare hereafter) that their ghospell and doctrine hath
 alwayes ben euer sence Christ ascended, yet there do none saie
 that in these later times of ix. C. yeares it hath ben known so
 to be, but papistry hath all that time had the shew and the swa-
 ye at lest of the church by all their confessions. Then all our
 labour remaineth in prouing the Maior or first proposition, to
 wit, that the known church of Christ doth alwaies continue
 in a right faith. This proposition hath ij. partes. The one is that
 the church dothe alwaies continue in a right faith. The other
 that this church is a known church. Bothe these propositions
 (by Gods helpe) I will proue in this first part of the treatise, by
 clere and euident Scripture as I haue saied. And now to the
 first part of the proposition. Which though it may seme to ha-
 ue also ij. other partes in it, the one for the continuance of the
 church, the other for the right faith in that continuance, yet
 bicause the scriptures assuring vs the continuance of a church,
 do assure vs withall God and his holy Spirit assisting the same,
 I will vnder one proue bothe, and therefore do make butt one

The argu-
 ment whe-
 reupō the
 first part
 of this
 Fortresse
 is builded.

A subdivi-
 sion of the
 first part.

parte of it . Thus I haue ben longe and tedious perhaps, before I come to the matter, bicause truly I wold all that reade english might vnderstande me bothe in the matter, and in the deduction thereof.

Euidēt proufes and clere demonstrations out of the psalmes, that the church of Christ must continewe for euer without interruption sounde, and vpright.

The 3. Chap.

THe holy prophet kinge Dauid, describing the league betwene Christ and his church, propheciethe so clerely of the perpetuite thereof, ponounceth so euidently the continuance of God with his people, and repeteth it so ofte in his psalmes, that it may much be maruailed at, scripture being so ready and common in all mens mouthes, the psalmes being so familiar to euery one that can reade now in England and is a professour of the gospel, how any protestant cā ones deme or suspect (if at lest he beleue that which he readeth and singeth) that the church of Christ should so many hundred yeares be ouerthrowen with Idolatry, ruled of Antichrist, and seduced from the right faith. This I saie may seme a great maruaile, but that I consider againe and beseeche here the deceiued protestants that they will confidre and remembre with me, that the vnlearned is not acquainted with the phraſes of scripture, he knoweth not the language of the holy Ghost, and though he heare the sounde and beareth away the wordes, yet he staggeth at the sence, and is ignorant of the meaning. And therefore not without great cause S. Augustin perswadeth earnestly with *Honoratus* a lerned young man in humanite, philosophie and other liberall sciences that he should not therefore rashely set vpon holy scripture or looke to vnderstande it by him self, without the ayde of such as were conuersant in it. For when he said, as many younge and vnlearned altogether do boldly saie now a daies, *Cum legerem, per me ipse cognoui*: When I read the scriptures, I knew and perceiued by my selfe, meaning such

ab-

absurdities as the Manichees charged the olde testament with
 al: S. Augustin answereth him: *Itane est? Nulla imbutus poetica
 disciplina, Terentianum Maurum sine magistro attingere non aude-*
res. Asper, Cornutus, Donatus & alij innumerabiles requiruntur, ut
quilibet Poeta posset intelligi: tu in eos libros sine duce irruis & de his
sine preceptore audes ferre sententiam? Nec si tibi aliqua occurrunt
que videantur absurda, tarditatem tuam & putrefactum tabe hu-
ius mundi animum, qualis omnium stultorum est accusas potius quam
eos qui fortasse a talibus intelligi nequeunt? Quereres aliquem pium
& doctum, cuius & preceptis melior & doctrina peritior fieres. Is it
 so in dede? To set vpon Maurus a comedy of Terence because
 thou hast no skill in poetry, thou darest not without a Master:
 And to vnderstande him but a common poet thou serchest the
 commentaries of Asper, Cornutus, Donatus, and infinit other,
 and darest thou venter vpon holy scripture without a guide,
 or iudge of those books without a Master and interpreter? And
 if any thinge seemed to thee in those bookes absurde, dost thou
 not rather suspect thy owne dullenesse, or accuse rather thy
 owne vnderstanding as infected with the contagion of world-
 ly thinges (such as the vnderstanding of ignorant men is) then
 those bookes which of such as thou art can not perhaps be vn-
 derstanded? Thou shouldest seke out some good and ler-
 ned man, by whose counsell thou mightest be better and by
 whose instructions more skilfull. Thus farre S. Augu-
 stin to a young man well lerned otherwise, but ignorant
 of true diuinite. How much more may this be saied not only
 to a number of vnlearned craftes men neuer acquainted with
 lerning, rashly presuming to the high office of preachers and pa-
 stours, but also to many young scholers, which sodenly beco-
 me preachers and planters of a faith which they vnderstande
 not? For bothe these vnlearned ministers, and other young
 preaching scholers if they vnderstode the clere prophets, and
 the gospell, as they ought to do before they toke vpon them
 such

*Li. de vti-
 litate cre-
 dendi. c. 7.*

A FORTRESSE OF THE FAITH FIRST

such high offices in Christes church, truly they are not, I trust, so forsaken of God or geuen vp to their owne selfe will and malice, but that they would forthewith acknowledg the authorite of Christes church, that so many hundred yeares hath continued, not condemne it of idolatry, superstition, and wronge belefe, but rather if any thinge misliked them either in the life and outward behauiour, either in the receaued doctrine of the church, touching the one, *alter alterius onera portare* beare one an others bourden, and touching the other mistrust their own iudgement, kepe vnite and concorde, leaue not their obedience to their betters, and ouerseers, but *Si quid aliter sapiunt, scientes quia & hoc Deus reuelabit*, if they be otherwise minded, they may not doubt but God also shal reuele that vnto them, and bringe them to perfect knowleadg, if rather with humilite they seke it, then with pride they presume to haue which they haue not. This I saie wishing them a better iudgement and more discretion, no lesse for their owne sakes then for other, whom to their double damnation they abuse and deceiue. Let vs then I beseeche them, quietly consider Gods holy word in the scriptures expressed, and resist no more the holy Ghost, when we shall knowe and see the truthe. Dauid, as I saied, repeteth ofte in his psalmes the continuance of Christ with his church. It were to longe to recite all and euery such places. I wil here alleage one psalme at large and set forth the same, containing so euident and clere a prophecy of the perpetuite of Gods people, the church of the Messias, that I trust it only well weighed and considered shal satisfie any conscience perswaded already to the contrary. The 88. Psalm thus beginneth. *Misericordias domini in aeternum cantabo*. I wil singe the mercies of our Lorde for euer. And what mercies or singular graces are those, which the prophete intendeth hereto singe and celebrat? It foloweth in the psalme. *Disposui testamentum electis meis*. I haue disposed a testament for my chosen and elected. *What testament*, saith S.

Gal. 6

Philip. 3.

The.
lxxxviij.
psalme.

in euangel.
ilidam.

Augustine *but the new Testament?* Iuravi David seruo meo. I haue sworn to my seruiaunt Dauid. What is this which God bindeth with an othe? It foloweth. *Vsque in eternum praparo semen tuum.* I will for euer prepare thy seede. what is this seede of Abraham that shall cōtinew for euer? Christ perhaps only, and not his church? Yes forsothe, the Apostle saith, *Si vos Christi, semen Abraham estis secundum promissionem heredes.* If ye be of Christ, ye are the seede of Abraham, inheritours of the promis. Galat. 3. And therefore S. Augustin vpon this place saith. *Sic hic accipiamus fratres vsque in aeternum praparo semen tuum, non tantum illam carnem Christi natam ex Maria virgine, sed etiam nos omnes credentes in Christo.* That is. Let vs so, o brethern, take these wordes, *I will prepare thy seede for euer*, not only for that flesh off Christ borne of the virgin Mary, but also for all vs that beleue in Christ. It foloweth in the psalme. *Et edificabo in generatione & generationem sedem tuam.* And I will builde vp thy seate from generation to generation. What is the seate of Dauid that God will builde vp, and of the which he saith afterwarde, *that it is alwaies in his sight, as the son and moone?* Forsothe his people in whom he dwelleth. For as the head dwelleth and resteth vpon the body, so Christ dwelleth and resteth in his church. This church then God promisseth to builde vpp from generation to generation, from age to age, from hand to hande. Beholde ye deceyued protestants the continuance of Christes church, off Gods people, of the faithfull congregation as you terme it. God saith by his prophet, he will prepare it for euer, and builde it vp from time to time: How then hath it fallen flat downe so many hundred yeares, how hath the faith failed, gods people decayed, no church of Christ continued these ix. c. yeares and vpwarde? Oh saie ye. The euill life of the rulers, the fonde superstition of the people, the wickednes of the time hath subuerted all, hath withdrawn gods mercy, hath made him departe from his promis: which was perhaps but conditionall: as if his

ple obeyed his commaundements, if they harkned to his only worde, if they had put their whole confidence in him &c. Beholde then the mercifull prouidence of God meting with you in this point, and leauing a present remedy for such suspicious griefs. It foloweth in the psalme. *Si dereliquerint filij eius legem meam & in iudicijs meis non ambulauerint, si iustitias meas prophanauerint, & mandata mea non custodierint, visitabo in virga iniquitates eorum, & in verberibus peccata eorum. Misericordiam autem meam non dispergam ab eo, neque nocebo in veritate mea, neque profanabo testamentum meum, & quæ procedunt de labijs meis non faciam irrita. Semel iuraui in sancto meo, si Dauid mentiar. Semen eius in æternum manebit.* that is. If they shall forsake my lawe, and shall not walke in my iudgements, if they prophane my righteousnesses, and kepe not my commaundements, I will visit their iniquities in the rodde, and their sinnes in stripes. But my mercy I will not take from him. I will not hurte the truthe I haue spoken, I will not breake my testament and leage, and that which I haue spoken I will perfourme. I haue onesworen by that holy of myne, if I lye vnto Dauid. His sede shall continew for euer. See good readers, the mercifull prouidence of almighty God. What could be more clerely spoken, for the continuance of Christes church in abundance of iniquite, what could more directly mete with the dangerous deceites of this age condemning the whole church of Christ these many hundred yeares, then the wordes of the prophet alleaged? *Magnum* (saith S. Augustin) *firmamentum, firmamentum promissionis dei. Filij huius Dauid filij sunt sponsi. Omnes ergo Christiani filij eius dicuntur. Multum est autem quod promittit deus, quia si Christiani dereliquerint legem meam &c. non contemnā eos, neque in perditione dimittam eos.* The strength, the strength (saith S. Augustin by a vehement repetition) of Gods promise is great. The sonnes of this Dauid are the sonnes of the spouse: and so all Christen men are called his sonnes. It is very much that God promieth,

miseth, that if Christen men forsake my lawe, and so forth, yet I will not despise them, I will not suffer them to be destroyed, saith the Lorde. This saith the Lorde, gentle Reader, not which protestants crie. The church hath erred. Antichrist hath borne rule, Idolatry hath preuailed, and so forth. And that we may evidently see and feele that all this is spoken of Christe and his church, not of Dauid and his sonne Salomon, or the carnall issue of the Iewes, it foloweth immediatly in the psalme. *Tu vero repulisti & distulisti & destruxisti Christum tuum, auertisti testamentum serui tui, prophanasti in terra sanctuarium eius &c.* that is. Yet thou o Lorde hast repelled, put of, and destroyed thy annoynted, thou hast turned backe the testament of thy seruauant, thou hast prophaned in earth his sanctuary. Here a man not knowing the mistery, might worthely be astonied, how all that was saied before of Dauid and his sede, and of the continuance of God with him, can stand with these last wordes. But euen for this purpose the holy ghost addeth these wordes, that we may lerne all that former prophecy to appertaine to Christ and his people, not to Dauid, and his carnall issue. For as touching me Dauid (saith the prophet by the spirit also of prophecy foreseeing what should become of his posterite) and as touching thy Christ, thy annoynted, thou hast repelled him, put him of, destroyed him, thou hast turned his testament backe, and broken vpō the earth his sanctuary. *For where is now* (saith S. Augustin) *the old testamēt of the Iewes, wher is their land of promis, their aultar, their sacrifice, their priesthood, and their kingdō? It is lost, prophaned, brokē, and destroied.* This was destroied in Dauid, that we might looke for it in Chrst. It was lost in the Synagoge of the Iewes, that we might seke for it in the church of Christiās. It was prophaned in the carnall sede of Abraham, that it may be sanctified for euer in the spirituall sede of Abraham. We reade off Esau and Iacob. *Maiores seruiet minori.* The elder shall serue the younger, And yet we see in what great feare Iacob stoode off

*In enarrat
Ibidem.*

Gen. 25.

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Esau, how the younger fel prostrat at the feete of the elder, how he offred him great presents to gett his good will and fauour. This failed the in Esau and Iacob, that we might looke for it in two great peoples deriued of these two brethern, in whom the promis which God had spoken; and could not falsely speake, must of necessite be fulfilled. Euen so hath the holy ghost spoken in this place of the psalme, as we haue before expressed. It hath missed as we sayed in Dauid, and the Iewes, that we might be assured it should be accomplished in Christ and the church. What protestant now will be so willfull as to gainsaye this cleare prophecy of the psalme, to withstande the mercifull prouidence of God, to doubt any longer of his most euident promis? How can the church damnably erre, misse of the right faith, be tombled in idolatry, errours, and superstition for the continuance of ix. C. yeares, yea or of any one hundred yeare, if Christ tary with his church for euer, if he sanctifie it for euer, if the Spirit of truthe remaine in it for euer? How for euer if with so many hundred yeares interruption? How for euer, if vniuersally so longe time it hath failed? How for euer if we englishmen called and baptised for Christians so many hundred yeares and that in the common faith of all Christendome, had yet Christ with vs neuer, were sanctified neuer, had the spirit of truthe neuer, but euer idolatry, euer superstition, euer vnder Antichrist the Pope, and of an Antichrist toke the faith? Let vs conclude with the psalme. *Vbi sunt misericordiae tuae antiquae Domine, quas iurasti Dauid in veritate tua? Memento opprobrij seruorum tuorum quod continui in sinu meo multarum gentium quod exprobrauerunt inimici tui Domine, quod exprobrauerunt commutationem Christi tui*, That is. Where is thy olde mercy o Lorde, which thou hast sworn to Dauid in thy verite? Remembre o Lorde the reproche of many nations towards thy seruantes, which I haue hetherto kept preuy to my selfe, the reproche, I saye o Lorde, which thy ennemies, haue reproched,

haue

haue I say reproched, the chaunge and alteration of thy Christe. How vehemently speaketh here the prophet, and how fitely to the proude assertions of new deuisers, which reproche vnto vs our auncient belefe, our euerlasting Sauour, our continuall Christ, who hath hetherto preserved his church in vprightnes of true belefe, and do protest a new faith, a Sauour of a certaine limited tyme, a Christ of vj. C. yeares only. Thus they make Antichrist stronger then Christ, they make idolatry preuaile the right faith, they make error and superstition of more continuance and perpetuite then the right worshipping and true seruice of God. For vnlesse protestants can assure the worlde, either by expresse scripture, either by reuelation, or miracle that their pretended faith shall endure ix. C. yeares and that vniuersally, they prefer darknes before light, they extoll falshood aboue truthe, and commend idolatry ouer true Christianite. But they haue no such scripture to shewe: reuelations they despise: miracles they scoffe at. Therefore they be the children of darknes, the vpholders of vntruthe, and the commenders of idolatry. Contrary wise they hate the light of the cleare prophecye by vs alleaged, they resist the truthe of Gods holy worde before recited, they condemne the faith of Christes church, whiche coulde neuer faile, as we haue proued. Truly this only might satisfie any Christen hart desirous of the truth, and not obstinately set against the same. *Sienim Scriptura solui* Ioan. 10.
non potest, if the scripture cā not faile, as our Sauour saith, what can protestants saie against so expresse scripture? I would gladly heare and lerne.

Because the psalmes are so common in the mouthes and handes of all men, wemen and children now in our countre, that can but reade english, I will note yet, certain places more out of the psalmes, taking with me (as before) the iudgement of S. Augustin, that I maye not mistake them, and abuse the ignorant with my priuat iudgement and sence thereupon.

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Whereby they which can but reade english, if they will but turne to the psalmes by vs quoted and alleaged taking with them the exposition of that most lerned, most auncient and Reuerend father S. Augustin, here by vs truly alleaged and translated in to our mother tounge, this only parcell may satisfie any of the ignorant and vnlearned that the church of Christ, can nott possibly, as protestants wickedly do fable, haue failed and perished these many hundred yeares, yea euer sence the faith hath ben knowen and preached in our dere countre to the english nation, which pricketh nowe fast vpon a thousand yeares. We reade in the lxj. psalme. *A sinibus terræ ad te clamaui dñe anxietetur cor meū.* Frō the endes of the earth I haue called vnto the, while my hart was in heauinesse. Who is this that crieth vnto god frō the endes of the world? Not one man, vnlesse in the person of Christe, of whome we be all members, and in whome we are one *Non clamat a sinibus terre, nisi hereditas illa de qua dictum est ipsi filio, postula a me & dabo tibi gentes hereditatem tuam, & possessionem tuam terminos terræ. Hec ergo Christi possessio, hec Christi hereditas, hoc Christi corpus, hec vna Christi ecclesia, hec unitas que nos sumus clamat a sinibus terræ.* It is not any other thing (saith S. Augustin vpon this place of the psalme) that crieth from the endes of the earth, but that inheritaunce, of the which it is saied vnto Christ, *Aske of me, and I will geue the nations for thy inheritaunce, and the endes of the earth for thy possession.* This possession of Christ, this inheritaunce of Christ, this one church of Christ, this vnite which we are crieth from the ende of the earth. And what crieth this inheritaunce of Christ, this one catholike church of Christ from the endes of the worlde vnto almighty God? It foloweth in the psalm. *Inhabitabo in tabernaculo tuo in secula, protegar sub velamento alarum tuarum.* I will dwel in thy tabernacle for euer, I will be warded vnder the couering of thy winges. This tabernacle wherein the church remaineth for euer is not only the triumphant estate in hea-

uen,

Psal. 90.
Luxia Lat.

August. ibi.

Psal. 2.

In the ij.
psalme.

nen, but also the militant warfare in earth, wherein, the sauegard
 of God is most necessary, alwaies to assist. S. Augustin here tel-
 leth vs expressely this meaning. *Quia non modico tempore futu-
 ra erat ecclesia in hac terra, sed hic erit Ecclesia vsque in finem seculi,*
ideo hic dixit, Inquilinus ero in tabernaculo tuo vsque in secula. Sa-
uiat quantumlibet inimicus, oppugnet me, insidias mihi preparet, scan-
dalis crebrescat, & faciat angustia cor meum, inquilinus ero in tabernaculo
tuo vsque in secula. Non vincetur Ecclesia, non eradicabitur, nec
cedet quibus libet tentationibus, donec veniat huius seculi finis.
 Bicause, saith he, the church should not continue in the earth
 any small time, but it shall be heare euen to the ende of the
 world, therefore it saied here, I wil be a remainer in thy taberna-
 cle for euer. Let the enemy rage as much as he list, let him be-
 sett me, lay waite against me, moue ofte offenses, vexce and dis-
 quiet my harte. I wil be a remainer for euer in thy taberna-
 cle. The church shall not be ouercomed, it shall not be rooted
 out, it shal not yelde to any tentation, vntil the ende of this
 worlde come. Here we see a clere perpetuite of the church
 promised in holy scripture, by the verdit of S. Augustin, and by
 the testimony of the prophet. We lerne that the church shall
 not perish, nor be rooted out by any assaultes of the deuill, the
 enemy of mankinde. How then saie protestants that these ix.
 C. yeres and vpward the church hath perished, it hath ben ouer
 whelmed with idolatry and superstition? But let vs consider
 other testimonies of the psalmes. The prophet Dauid when he
 speket of the Messias to come and of the coming in of the ge-
 tiles, he expresseth a perpetuite thereof, euen to the worldes end.
 In the 104. psalme we read. *Memor fuit in seculum testamenti eius,* *psal. ciiij.*
verbi quod mandauit in mille generationes, quod disposuit ad Abra-
ham, & Iuramenti sui ad Isaac. Et statuit illi Iacob in preceptum,
& Israell in testamentum aeternum dicens, tibi dabo terram Chanaan
& c. The Lorde hath ben alwaie mindeful of his testament,
 and of the word that he comaunded to a thousand generations
 which

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which he made with Abraham, and the which he sware to Isaac, and appointed the same vnto Iacob for a lawe, and vnto Israel, for an euerlasting testament, saying. To thee I will geue the lande of Chanaan. What is the testament that the prophet saith, God is mindeful of alwaies? What is the worde that God hath commaunded to be obserued in a thousand generations, that he made vnto Abraham, swore vnto Isaac, and appointed to Iacob for a lawe and to Israell for an euerlasting testament? Is all this that earthly inheritaunce of the lande of Chanaan as the text semeth to saye expresly? Was that lande an euerlasting possessiō of the Iewes? Haue they not lost it euer sence the destruction of Hierusalem, soone after the Ascension of our Sauiour? Was it the olde couenaunt or testament? Is not that also chaunged, and abolished? What other then can be meant herein, then as S. Augustine here saith *testamentum fidei*, the testament or couenant of faith, made vnto Abraham which dureth for euer, which Hieremy prophesied should be renewed in Christ, which the Apostle commendeth vnto vs, that we glorie not in the workes of the lawe, but in the faith of Christ Iesus? Of the continuance of this testament, the lande of Chanaan was a figure and warrant to the sede of Abraham, that as they possessed that vntil the coming of the Messias, so they should after the Messias coming, enioy for euer the new testament and lawe of the Messias, vntel his second coming. S. Augustin therefore concluding this place saith. *Mandatum ergo (quod mandauit in mille generationes) fides est, ut iustus ex fide uiuat, & huic fidei hereditas eterna promittitur. Mille ergo generationes propter numeri perfectionem pro omnibus intelligenda sunt id est, quandiu generatio generationes sequendo succedit, tandiu mandatum est, viuendum ex fide. Quod obseruat populus dei, filij promissionis nascendo venientes, & moriendo abeuntes, donec omnis generatio finiatur.* The lawe therefore which God commaunded to a thousand generations is faith, that the iuste man may liue by
faith

Hiere. 31.
Heb. 8.

faith. And to this faith, the euerlasting inheritaunce is promised. Therefore the thousand generations, for the quantite of the number, is as much to saie as all generations: that is. As longe as one generation foloweth an other by succession, so longe is the commaundement, that we must liue by faith. Which commaundement the people of God obserueth, the children of promise, coming into the worlde by birth, and by death departing againe, vntill at length all generations be finished. And againe in an other place, where the psalme saith *Mandauit in æternum testamentum suum*, he hath commaunded his testament for euer, *Sed quod nisi nouum?* But what other testament, then the new, *psal. 110.* saith S. Augustin? By the which wordes it is clere that the faith of Christ, the testament of the Messias dureth for euer, as longe as any generation dureth, from time to time, from age to age, from hande to hande. If this be true as bicause the prophet Dauid so saith, it can not be vntrue, then how hath the faith of Christ endured only v. or vj. c. yeares, and perished againe these ix. c. yeares, as protestants do bable? How can they compare vs to Pharisees, the vniuersall church that hath ben these ix. c. yeares by their owne confession, to the Synagoge, if the faith of Christ hath remained amonge vs, and hath continually endured from generation to generation? We proue the Catholike Church by the continuance of Christianite. The continuance of Christianite only in papistry is clere, ergo papistry is only the true Church of Christ. Againe it is not possible the church should haue lacked so many hundred yeares. If those which protestants call papistes were not the church of Christ, it should haue lacked: ergo those were then and are now the true church.

The Donatistes a busy secte of heretikes, as protestants are now, being troubled with such argumets of S. Augustin against them, confessed that vntill the daies of *Donatus* their first master, as Luther is to protestants, the church had continued vniuersally, but then it failed in all partes of the worlde except in

Africa, and such other corners where Donatistes preached. This their saying S. Augustin in many places, especially and moste largely in his booke *De unitate ecclesie*, confuteth by euident scriptures, and calleth a most blasphemous and wicked sayinge. Now protestants farre worse then Donatistes, condemne not only all Christendom at this daye, which are not protestants, (calling them papistes as the Arrians called the Catholikes Homouusians, the Donatistes called them traditors &c.) but also they condemne all Christendom that hath ben these ix. c. yeares, as a schisme of papistry. Let vs heare what S. Augustin saith vnto such, or rather what by the prophet Dauid he lerned to saye. The prophet saith. *Dominus de celo in terram aspexit, vt audiret gemitus compeditorum, vt solueret filios interemptorum, vt annunciet in Sion nomen domini & laudem eorū in hierusalem.* The Lord hath looked from heauē in to the earth to heare the mournings of such as were in captiuite, to deliuer the childern appointed vnto death, that they maye declare the name of the Lorde in Sion, and praise him in Hierusalem. This is vndoubtedly ment of the blessed incarnation of our Sauour coming from heauen to redeme mankinde, that his name and glorie may be known on the earth, in Sion, in the church. and how? It foloweth. *In conueniendo populos in vnum & reges vt seruiant domino.* Forsothe when peoples are gathered together and kinges also to serue the Lorde. Vndoubtedly when the faith of the Messias is spread through out the worlde. It foloweth after. *Paucitatem dierum meorū nuncia mihi.* The shortning of my daies declare vnto me. By occasiō of these wordes S. Augustin noteth the Donatistes, which (as it semed) would gather hereby that the church should continew but for a season and after perish in the wide worlde, and be contracted in to a small numbere of their priuat secte: *Existunt qui dicant: Iam hoc factum est, Iam crediderunt in cū omnes gentes. Sed illa Ecclesia que fuit omnium gentiū iam non est perijt.* There are now some that saie, This is now allreadie done. All

nations haue now already beleued in Christ: But that church which was vniuersall, is not now extant, it is perished. This is the saying of the Donatistes, as S. Augustin reporteth. This much in effect and a great deale more saie our protestants, which condemne the faith of England, the faith of the vniuersall church of Christ, the faith of all Christendome that hath ben these ix. C. yeares. But what answereth S. Augustin to the Donatistes? What answer hath he taught vs to make to protestants condemning so impudently these last ix. C. yeares of superstition, of idolatry, of a horrible secte of papistry? Marke I beseeche thee Christen reader, the answer of that lerned and holy Father. Marke for gods loue and confidre the discourse of S. Augustin vpon this place of the psalme. These are S. Augustins wordes immediatly folowing the former wordes of the Donatistes. *Hoc dicunt, qui in illa non sunt. O impudentem vocem. Illa non est quia tu in illa non es? Vide ne tu ideo non sis. Nam illa erit, etsi tu non sis.* This is their saying, which are not in the church O impudent worde. Bicause thou art not in the church, therefore the Church is not? Take hede rather, that euen for that saying, thou be not in the church. For she shall be though thou be not. S. Augustin yet prosecuteth farder and more vehemently this wicked saying of those heretikes, and goeth forth without interruptio in these wordes. *Hæc vocē abominabilē, & detestabilē, presumptionis & falsitatis plenā, nulla veritate suffultā, nulla sapiētia illuminatam, nullo sale conditam, vanam, temerariam, precipitem, perniciosam preuidit spiritus Dei, & tanquam contra illos cum annuntiaret vritatem, In conueniendo populos in vnum & reges vt seruiant Domino, cumque subdidisset, Respondit ei in via virtutis sue, vique laus eius, vique Hierusalem mater nostra de peregrinatione reuocāda, sacrosā cum multis filijs, magis quā ea quæ habebat virum, quoniam quidem dicturi erant contra, fuit, & non est, Exiguitatem, inquit, dierum meorum nuncia mihi. Quid est quod nescio qui recedentes a me murmurant contra me? Quid est quod perdidit me*

*In enarrat.
Psalm. 101.*

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Perisse contendunt? Certe enim hoc dicunt quia fui & non sum. Annuncia mihi exiguitatem dierum meorum. Non a te quero dies illos aternos. Illi sine fine sunt, ubi ero, Non ipsos quero. Temporales quero, temporales dies mihi annuncia. Exiguitatem dierum meorum, non aternitatem annuncia mihi. Quamdiu ero in isto saeculo, annuncia mihi, propter illos qui dicunt, fuit & iam non est: propter illos qui dicunt, impleta sunt scripturae: crediderunt omnes gentes: sed apostatauit & periit ecclesia de omnibus gentibus. Quid est hoc? Exiguitatem dierum meorum annuncia mihi. Et annunciauit, nec vacua fuit vox ista. Quis annunciauit mihi nisi ipsa vox? Quomodo annunciauit? Ecce ego vobiscum sum vsque ad consummationem seculi. that is. This abhominable and detestable saying, false and presumptuous, voide of all truthe and wisedome, not tempered with discretion, vaine, rash, hedlong and wicked, the holy Gost did foresee, and, as if it were against such hauing first expressed an vnite, saying, *When peoples are gathered together and kinges also to serue the Lorde*, and hauing farder added, *She answered him in the waie of her power*, she, that is, the praise of him, that is, Hierusalem our mother, she that should be deliuered from her pilgrimage, that was nowe more full of children, then the married woman, the church of the gentils, hauing I saie so saied, bicause yet some should come and saie: such a one hathe ben, but she is not now, therefor against such the holy ghost saith, *The shortning of my daies declare vnto me*. As who should saie. What is that certain departing from me do murmur against me? What is it that wretches and cast awaies, do now saie that I am cast away, and that I haue perished? For truly this they saie, bicause I haue ben, and now am not. But thou o Lorde *declare vnto me the shortning of my daies*. I do not aske of thee those euerlastinge daies. They are without ende, where I shall be. I aske not them. I aske of my temporall daies. My temporall daies declare vnto me. Howelonge I shall be in this worde declare vnto me: and that for their sakes which do saie, *She hath ben, but she is not*. For
their

their sakes which do saie. The scriptures are now fulfilled. All nations haue beleued. But the church hath fallen backe and is perished from out of all nations. What meaneth this? *Declare vnto me the shortening of my daies.* Lo he hath declared it, and his declaration is not false. Who hath declared it vnto me, but *the waie of my power* (which is Christ?) And how hath he declared it? *Beholde* (saith he) *I am with you euen to the ende of the worlde.* *Mat. 28.* Thus farre S. Augustin, disputing vehemently against that pelting sect of Donatistes, which to iustifie their priuat final congregation, would condemne all Christendom beside. Thus much may we truly saie also against the vpstert sectes of protestants, which to iustifie their late diuided ghospell, do condemne the one vniforme belefe of Christendom, not only that now is in *omnibus gentibus* in all nations besides, but also (O passing impudency) all Christendom that hath ben these ix. C. yeares and vpward. But here because it maye seme straunge to the vnskilful in diuinite, how the prophet expressing the shortning of daies in the church, yet our Sauour promised it should continew to the worldes ende, I will out of S. Augustins wordes note how and in what respect the dayes of the church are but short, and yet to the worldes ende also. *Vsq̃ue in finem sæculi Ecclesia in omnibus gentibus, & ipsa est exiguitas dierum, quia exiguum est omne quod finitur, vt iam in eternitatem ab ista exiguitate transeat. Pereant heretici, pereant quod sunt, & inueniantur vt sint quod non sunt. Exiguitas dierum vsq̃ue in finem sæculi erit. Exiguitas dierum ideo, quia totum hoc tempus, non dico ab hoc hodierno die vsq̃ue in finem sæculi, sed ab Adam vsq̃ue in finem sæculi, exigua gutta est comparata æternitati. Non ergo blandiantur sibi contra me heretici, quia dixi, Exiguitatem dierum meorum, quasi non permansuram vsq̃ue in finem sæculi.* The church is through oute the worlde, euē vnto the end of the world, and that is the shortning of her daies, because euery thinge is shorte that hathe an ende, if you consider, how from this present shortnesse we pas-

se to an euerlastingnesse. Let heretikes perish and decay. Let the
perish from that which they are, and so be founde againe, that
they may once be which they are not. This shortning of daies
shall be vnto the worldes ende. It is therefor a short time, bicau-
se all this time, I saie not only from this daie forward to the
worldes ende, but euen from Adam to the worldes ende, is but
a small droppe in comparison of the worlde euerlasting which
soloweth. Therefor let not heretikes mocke at me, bicause I sa-
ied (of the church) her daies be short, as though therby she shuld
not endure to the worldes end. Thus farre againe S. Augustin.
You see good readers, how earnest, how vehement this lerned
doctour of the church is against the Donatistes for condem-
ning the whole corps of christendō, that then was or not passe
fifty yeares before them, for the maintenaūce of their secte par-
ted frō that whole corps. But how earnest, how vehemēt think
you, would that blessed man haue ben, what wordes, what re-
petitions, what exclamations would haue suffised him against
our protestāts, if he had now liued, and heard them so peremp-
torely, stoutely, and rashly to condemne these ix. C. yeares and
vpwarde, all Christendom of superstition, of idolatry, of papi-
stry? Thus much hertherto out of the psalmes for the contin-
aunce of Christes church, euen to the worldes ende, and the as-
sistaunce of God withal: which cā not be but in al truth and vp-
rightnes. For if it be an vndoubted principle amōg the philoso-
phers, *Natura nihil facit frustra*. Nature maketh nothing but to
some end and purpose, much more God preserueth a continual
church (which of al things is in Goddes sight most precious)
not for the bare name or shew of a church, but to gather alwaies
some frute thereof, to haue alwaies his chosen people, to be ho-
noured of them alwaies, both in this world, and in the world to
come for euermore.

Proufes and testimonies out of the prophet Esaie, that the church of
the Messias continueth for euer vnto the worldes ende, assisted alwaies
by

The .4. Chapter.

THE prophet Esaie writeth so clerely of the church,
that(as S.Hierom noteth of him) he semeth rather an *In proe-*
Euangelist, then a prophet: rather to haue had euidence *nio in*
of sight, then reuelation of the spirit. Let vs then see what he *Esaian.*
about the rest pronounceth of the church, taking with vs S.
Hierom, vpon the prophets, when occasion serueth as we did
before S. Augustin vpon the psalmes. Which I do not for the
obscure or darknes of the places, which are most clerely
and litterally spoken of the church of Christ purchased with
his most pretious blood, but to thentent that the vnlearned
protestant, if any such happe to reade these allegations, may
not suspect me as partiall in this matter, and as one that wrested
the scriptures to any false or vnttrue sence, seing I bring with me
the iudgement of the best lerned fathers, which they ought to
preferre before any one mans iudgement that liueth. Esaie then
(to procede alonge through his whole prophecie) first in the
9. chapter declaring the coming of the Messias, the incarnation
of Christ, and the calling of the gentiles thus he saith. *Par-*
uulus natus est nobis, & filius datus est nobis. A litle one is borne *Esa. 9.*
for vs, and a Son is geuen vnto vs. Which wordes to be litte-
rally ment of the incarnation of our Sauour and his natiuite
in Bethleem, no Christen man doubteth. After these wordes it
foloweth. *Multiplicabitur eius imperium, & pacis non erit finis.*
Super solium Dauid & super regnum eius sedebit: vt confirmet illud
& corroboret in iudicio & iustitia amodo & vsque in sempiternum.
Zelus domini exercituum faciet hoc. His dominion shall be
multiplied, and his peace shall haue no ende. Vpon the throne
of Dauid, and vpon his kingdome he shall sitte, to confirme
it and strengthen it in equite and righteousness from hence
forth for euermore. This shall the gelousy of the Lorde of
Hostes bringe to passe. The dominion of Christ is his holy
church: The endlesse peace and quiet thereof, is the vndoub-
ted

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ted truth of his holy worde euer known in his church. The seate and kingdome of Dauid, be the spirituall sede of Abraham, we Christen men. This people, this sede God promiseth by his prophet to confirme and strengthen in equite and righteousness. And how? For a season? No: *A modo & vsque in sempiternum*. Euen from this present time, that the childe is borne for vs, and the Son is geuen vnto vs, from the blessed incarnation of the Messias, for euer. How thinke you? Is this our owne forged interpretation, or wrested sence vpon Gods holy worde? Can any other more true, more literall sence be brought? Let S. Hierom an approued Father of the church, before papistry beganne, as protestants imagin, saie his minde vpon the place. First for the endeleffe peace which the prophet speaketh of, he saith it is *Sanitas dogmatum suorum credentibus derelicta*. The holesom doctrine of Christ left vnto such as beleue in him. If holesom or sounde doctrine be the endeleffe peace, which the prophet promiseth, how hath such holesom and sounde doctrine ended within a few hundred yeares after Christ, and in place thereof, Idolatry, superstitions, and wicked doctrine so many hundred yeares succeded, preuailed, and continued? What the kingdom or dominion of the Messias is, when it beginneth, and how longe it endureth, let S. Hierom instruct vs, if the wordes of the prophet seme obscure to vs. He saith. *Nec dubitare poterit de multiplici Saluatoris imperio & pace eius quæ non habeat finem, qui in psalmis legerit, postula a me, & dabo tibi gentes hereditatem tuam, & possessionem tuam terminos terræ. Et rursum. Et multitudo pacis, donec auferatur luna. id est, vsque ad consummationem seculi. Principatus autem illius & imperium erit super solum & regnum Dauid, quod post captiuitatem Babyloniam fuerat dissipatum, vt confirmet illud & roboret & doceat esse perpetuum, ne cassa dei promissio videretur ab incarnationis tempore vsque in sempiternum*. That is. Neither can any man doubt of the ample and large dominion of our Sauour, and of his endeleffe

In Esaiam
in fine li. 3.

Hieron.
ibidem
Psal. 51.
Psal. 2.

peace

peace, which had read in the psalmes, *Aske of me, and I will geue thee nations for thy inheritance, and the endes of the worlde for thy possession.* And againe. *And his peace shal be multiplied, euen vntill the Moone be taken away:* that is, euen to the ende of the worlde. His power and dominion shall be ouer the throne of Dauid, which after the captiuite of Babylon was scattered, to thentent he might now confirme it, and strengthen it, and teache vs that it is euerlasting, lest that gods promise might seme to faile, euen from the time of his incarnation for euer. Thus farre S. Hierom. Let now such as offer to be tried by holy Scripture, and by the fathers of the first vj. C. yeares, rest and staie vpon this so euident prophecy of Christes church of his dominion, peace and rule to continew from the time of his blessed incarnation not for a certain of hundred yeares, as it shall please this or that protestant to prescribe, but for euer, but euen to the worldes ende, but euen so longe as Christ is head of his church, ruler and gouernour of the same. If this former prophecy satisfie not, let vs yet harken to an other blast of this heavenly trôpet, the prophet Esaie, to awake and stirre vp the dead hartes of misbeleuers sleping in ignoraunce, and doting in wilfull blindness. The Prophet crieth out a lowde, and saith, *Attende ad me popule meus, & tribus mea me audite, quia lex a me exiet, & iudicium meum in lucem populorum requiescet.* Harken vnto me my people, and heare me my tribe, for a lawe shall come forth from me, and my righteoufnes shal remaine to lighten the gentils. Vpon which wordes exacted to the originall truthe of the hebrew S. Hierom saith, *Prouocatur gentium multitudo, quæ est populus Dei, vt diligenter audiat, quæ sequuntur.* The multitude of the gentils, which is the people of God, is prouoked to heare and harken after diligently that which foloweth. And why? Bicause saith the prophet in the person of God, a law shall come forth from me. And what lawe is that? Let S. Hierom instruct vs. He saith. *Hic lex euangelij ostenditur spiritalis quæ exiet*

Esa. 51.

b. 4.

In cõment
Ibidem.

de Sion, non Moysi, quæ olim in Sina data est. Here the spirituall lawe of the ghospell is signified, whiche shall procede out of Sion, not the lawe of Moyses, which was of olde time geuen in Sina. But when shall this lawe be geuen to the gentiles? The prophet in the wordes immediatly folowing telleth vs, writing thus. *Prope est Iustus meus, egressus est saluator meus, & brachia mea populos indicabunt, Me in sula expectabunt, & brachium meum sustinebunt.* It is harde at hande that my Righteous cometh. My Sauour hath come forth, and the people shall be ordered withe my Arme. The Ilandes (that is the gentils) shall looke for me, and longe after my Arme. This is the Arme of the which the blessed Virgin Mary being conceiued with the Son of God, reioysing therein, and geuing thanks to God the father, sayied: *Fecisti potentiam in Brachio tuo.* Thou hast wrought a mighty power in thy Arme, thy dere Son, thy owne right hand. But this Sauour that the gentiles shall so longe looke for, this lawe that shall be geuen to the gentiles, shall it be geuen them for a season, and then taken away againe, as it was from the Iewes for their infidelite? Let vs see what comfort the prophet geueth vs in the wordes immediatly folowyng. He saith. *Leuate in calum oculos vestros, & videte sub terra deorsum, quia cæli sicut fumus liquefcent, & terra sicut vestimentum atteretur, & habitatores eius sicut hec interibunt. Salus autem mea in sempiternum erit, & iustitia mea non deficiet. Audite me qui scitis iustum, populus meus, lex mea in corde eorum: nolite timere opprobria hominum, & blasphemias eorum ne metuatis. Sicut enim vestimentum, sic comedet eos vermis, & sicut lanam sic deuorabit eos tineæ. Salus autem mea in sempiternum erit, & iustitia mea in generationes generationum.* Lift vpp your eies to heauen, and looke downe to the earth. For bothe the heauen shall vanish away like smoke, and the earth shall be worn out like a garment: and the inhabitants th ereof shall perish in like maner. But the saluation which I wil send, shall tary for euer: and the righteousnes which I will geue, shall not faile.

Heare

B.5.

Luc. 2.

B.6.

Heareye me, yow that knowe my Righteous (the Messias)
 yow my people, you in whose hartes I haue planted my lawe:
 Feare not the reproches of men : neyther be moued withe their
 blasphemies . For they shall be worne eaten as a garment, and
 moth eaten as is wolfe . But my Saluation (that I will geue)
 shall remaine for euer: and my righteousness (which I haue pro-
 mised to the gentiles) shall continewe from generation to ge-
 neration . Thus farre the Prophet . What can be more cle-
 rely, more effectuously, more vehemently spoken, against the
 reproches off myscreants, against the blasphemies of heretikes
 clyppinge the Church of Christe, at their pleasure, what wor-
 des can more sensyibly expresse vnto vs a perpetual cōtinuance
 off Christe and his lawe withe the gentiles, withe the Church
 off Christians for euer, from generation to generation, from
 hande to hande, then the foresayed wordes off the Prophet do?
 Saieth not the Prophet that the Heauens shall be consumed and
 the earth shall perish, soner then the Saluation wrought by
 the Messias, and the righteousness off hys lawe, whiche in the
 Churche ys to be founde, and owt off the Churche is neuer
 founde, shall faile or decay? Dothe not our Sauour in the
 ghospell saye the lyke, that *heauen and earth shall passe, but his*
worde shall not passe? And what other worde meaneth oure Sa-
 uour there, then the holy worde of the ghospell, the true
 knowledge of Christ, the worde by whiche man lyueth, nott
 by onely bread? The prophet within fewe chapters after repe-
 teth this prophecy in more ample and plaine wordes, where
 he sayeth, in the person of God to the gentills, at that time cast
 of from the knowledge and true worship of God, these wor-
 des. *In momento indignationis abscondi faciem meam parumper à te,*
& in misericordia sempiterna misertus sum tui, dixit Redemptor
turus Dominus. Sicut in diebus Noe istud mihi est, cui iuravi ne in-
ducerem aquas ultra supra terram, sic iuravi vt non irascar tibi &
non increpem te. Montes enim commouebuntur & colles contremis-
Mat. 24.
Luc. 4.
Esaie. 54.

scnt: misericordia autem mea non recedet a te, & fœdus pacis meae non mouebitur, dixit miserator tuus Dominus. When I was angry I hidde my face from thee for a litle season, but in euerlasting goodnes I haue had pitye of thee, sayeth the Lorde thy Redemer. This is to me as it was in the time off Noe. As I swore vnto him that I would not drowne the worlde any more, so haue I sworn not to be angry with thee or to reprove thee. For the hilles shall be moued, and the mountaynes shall quake, but my mercy shal not departe from thee, and the couenant of my peace shall not fall from thee, saith thy mercifull Lorde. In these wordes the Prophet most vehemently exprefeth the continuaunce of Christ and his peace, which is his lawe and Testament with the gentiles, whiche for a tyme lacked the lawe and knowleadge of God, for euer, without breache or decaye. The same also he prosequuteth after in many wordes, euen to the ende of the chapter where he saith. *Hæc est hæreditas seruorum Domini, & iustitia eorum apud me, dicit Dominus.* This is the inheritaunce of those which serue God, and this is the righteousnes, lawe and equite that they shall haue of me. In all whiche wordes, the similitude whiche God vseth of Noe and the floudd, in bindging and assuring his mercy and the couenant of his lawe in the church is especially to be noted. For euen as in the time of Noe the worlde was for sinne generally drowned, except that small company, which God of his mercy reserued in the Arche, so was all the worlde of all nations vnder the sonne blinded in ignoraunce of the true God, except the small plott of Iury and the people thereof. But as god promised to Noe the fludde being ended, that he woulde neuer more drowne the worlde generally, and gaue withall a signe and token of that couenaunt and promis, the rainbowe in the element, so now by the prophet God promiseth, that the blindnes of the whole worlde being ones taken awaye, and the hartes of all nations opened to knowe.

knowe god , by the coming of the Mefsias , and preaching of his holy worde, that after that, ſuch vniuerſall blindneſſe and ignorance ſhall neuer more poſſeſſe the whole worlde, that god will neuer more vtterly caſt of the gentiles, that the couenaunt of his peace, which is the new lawe of the Mefsias , *qui* ^{*Ephes. 1.*} *factus eſt pax noſtra, qui fecit vtraque vnum*, which was made our peace betwene god and vs, which made bothe the beleuing Iewes and the faithfull gentiles all one, that the teſtament of this peace I ſaie ſhould not be remoued , broken, or decaied : no though Mountaines fall downe, though hilles do quake, though heauen and earth it ſelfe ſhoulde periſhe . And the ſigne hereof, is the Mefsias our bleſſed Sauour , of whome it is written in the next chapter ſolowing , *Et erit Dominus nominatus* ^{*Eſa. 55.*} *in ſignum æternum, quod non auferetur* . And the Lorde ſhall be called to be an euerlaſting ſigne or token that ſhal not be taken awaye . To ſaie therefore that the whole worlde hath ben blinded many a hundred yeare , as the Apologie of England expreſſely ſaieth , is to ſaie that Noes fludde ſhall generally ouerwhelme the worlde againe , is to denye our Sauour to be geuen *in ſignum æternum* for an euerlaſting ſigne and warraunt, as the prophet ſaieth he is : is to flatly gainſaie the moſte cleere and lightſome ſayinges of the pſalmes and prophetes, as you haue partly hearde, and ſhall yet heare more . But firſt vpon this place let vs heare what S. Hierom ſaieth, that ye maye not thinke I force theſe textes to the churche , againſte the meaning of the holy ghoſte , though truly the wordes are ſo clere that to any well meaning man or indifferent reader they can ſounde no other thinge. Sainct Hierom vpon the wordes of the prophet touching the ſimilitude of Noe and ſo forthe, ſayeth thus . *Vt credat Sanctorum congregatio miſericordiam Do-* ^{*In comitatu*} *mini ſempiternam, & ideo ad punctum & breue eos eſſe deſertos,* ^{*tar. lib. 15.*} *vt in amicitiam Dei æternam ſœdere iungerentur, ponit exempla maiorum, dicens . Quomodo vniuerſo orbe peccante poſtquam corrupti*

omnis terra viam Domini, inductum est diluuium, & cum authoribus cunctis peccatorum, cuncta peccata deleta sunt, & in vno homine Noe humanum seruatum est genus, cui iuravi nequaquam terris inducendum esse diluuium, & sponſio mea huc vsque ſeruata eſt, nec vnquam irrita fiet: ſic iuro eccleſiæ meæ, quam mihi redemi ſanguine meo nequaquam me iratum fore his, quorum miſertus ſum, nec meam clementiam vlla increpationis duritia commutandam. Facilius enim montes & colles mouebuntur, quàm mea ſententia commutabitur.

That the congregation of the faithfull may beleue the mercy of our lorde to be euerlaſting, and that therfore they were for a ſeaſon caſte of, bicauſe they ſhould be made frendes againe to God by an euerlaſting couenant or teſtament: the prophet putteth before vs the examples of our forefathers, ſaying. Euen as when al the worlde fel to ſinne, and all the earth ſtraied from the waies of our Lorde, the fludd came, and all ſinners with their finnes were vtterly taken away, and mankinde was preſerued in one man Noe, to whom I ſware, the worlde ſhould neuer more be drowned, and my promiſe hath hetherto proued true, and ſhall neuer be broken, right ſo I do ſweare vnto my church which I haue redemed with my owne bloud that ſuch as I haue now had mercy vpon (the nations called to the faith) I will not be angry hereafter, neither ſhall my clemency turne to diſpleaſure. And what mercy S. Hierom here meaneth, God to haue promiſed, he expreſſeth in few wordes after, ſaying. *Hec eſt autem inquit miſericordia mea, vt ſædus pacis quo mihi reconciliatus eſt mundus, non merito eorum quibus datum eſt, ſed mea clementia conſeruetur.* And this is my mercy, ſaieth the prophet, that the leage or couenant of my peace by the which I haue reconciled the worlde, ſhould be preſerued not for the deſertes of them, to whom it was geuen, but through my clemency and goodnes. If then this leage or couenāt God hath ſworen to preſerue to his church redemed with his precious bloud, how hath it ben loſt ſo many hundred yeares? How hath the church lac-

ked it so longe? How hath it ben blinded in deadly ignorance, damnable superstitions, and horrible idolatry, all the which protestants do charge the vniuersal church withal? If we should thus longe tary vpon all and euery places of the prophets, making our aduantage thereof to the vttermost, discoursing and reasoning therupon at large, I should neuer haue ended. I will therefore more bresely note hereafter the places of the prophets being so clere and euident of them selues, without any farder staying vpon them. In the next chapter the prophet Esauie to the great comfort of vs Christians coming of the vnbeleuing gentiles, repeteth yet againe the continuance of this leage amonge vs, that God by Christ made with vs. And telleth vs in most vehement, ample, and euident wordes that it shall dure for euer, that we nede not dispaire his continuance, that he will not leaue vs as he did the Iewes, the church, as he did the Synagoge. And why? Bicause he is alwaies with vs, his grace, his holy spirit alwaies directeth vs. *Audite & uiuet anima uestra, & feriam vobiscum pactum sempiternum, misericordias David fideles.* Harken, saith the prophet, and your soules shall liue, and I will strike and euerlasting leage with you, the mercies which I haue promised to Dauid. What those mercies are ye haue before heard out of the prophet Dauid him selfe. Where he promiseth to remaine with Christen people for euer, as we haue in the former chapter at large proued. What the leage is which God striketh with his people, whether it be with his chosen vessels in the world to come only, and not also with the visibie church of such as professe his holy name consisting of good and badde in this worlde, the prophet him selfe in few chapters after in this wordes declareth: saying. *Quum venerit Sion Redemptor. &c. Hoc est fœdus meum cum eis dicit dominus, spiritus meus qui est in te, & verba mea quæ posui in ore tuo, non recedent de ore tuo, & de ore seminis tui, & de ore seminis seminis tui, dicit dominus, A modo & vsque in sempiternum.*

Esa. 55.

Psal. lxxxviii.

Esa. 59.

When

1644. 14.

When the Redemer of Siō cometh, &c. This is the leage which I wil strike with them sayth the Lord. My Spirit which is in thee and my wordes which I will put in thee shal not departe from thy mouthe, nor from the mouth of thy posterite, nor of the posterite of thy posterite, from this time forwarde for euer more. This is the leage, Christen Readers, which God the redemer of Sion, the Sauour of the worlde Iesus Christ hath stricken and made with his people, with the church and congregation of the faithfull, that his holy Spirit abiding in vs, the spirit of truth, which in the gospell he promised to sende vs to tary with vs for euer, which we beleue he sent to his holy Apostles on Whitsonday the tenth day after his glorious Ascension, that this holy Spirit shall not departe from the mouthe of the church and the continuall succession or posterite thereof, for euer.

The doctrine of Calvin touchinge the church, is examined to the touchestone of the holy scriptures alleaged. VVhere in also is treated and disputed by what markes the church may be knowne

The .5. Chapter.

16. 17. 18

HEre I will aduertise the Readers, before I passe to other allegations out of the prophets, of the bricke and variable doctrine of Ihon Calvin in his institutions (a booke thought worthy of our gracious superintendentes to be read of such as haue charge of soules) touching the church. Calvin in the iiii. booke of his Institutions, the first chapter, as it is translated in to our mother tounge speaketh so much good of the church and the authorite thereof, that I could with all protestants were of his minde touching that point. I meane in that he so commendeth the vnite of the church, the authorite that she ought to haue, how she ought to be loued and tendered also, not forsakē, reproched or diuided for the euil life of a nūber in the Church, all which thinges he treateth largely, lernedly, and truly. Also in that he acknowledgeth a visible church in this worlde, the which he calleth with S. Cipriā our mother, the

the communion whereof he confesseth we are commaunded to
 kepe, at whose handes we must receaue the spirituall foode of
 our soule, and harken to the doctrine of men in the Church,
 which he proueth very well out of S. Paule, Ephes. iij. and out
 of the very last place of the Prophet Esaie by vs alleaged. In
 the which also he acknowledge to be many hypocrites, am- ^{cap. 59.}
 bicious, couetous, enuious persons. For all this he speaketh
 as truthe and lerning taught him. But Caluin euer like him
 selfe, when he telleth some truthe, he stuffeth in a great deale of
 vntruthe withall, and so sauceth the swete and true doctrine,
 with the cancred venom of heresy, that he poysonneth pleas-
 antly, and killeth craftely. For first when he cometh to describe
 this visible Church and to geue vs the markes thereof, whereby
 it may be knowen from all bragging congregations of hereti-
 kes, then Lo he sheweth, what he is, and to what ende he spake
 before so gloriously thereof. Forsothe because he would haue
 not only the Papistes, but the Lutherans, the Anabaptistes (whō
 he nameth there expressely) and all other diuided sectes off
 protestants, to ioyne to his Sacramentary congregation, to sub-
 mit them selues therunto, to make Geneua their mother, to be-
 are with the lewde Apostates and wicked liuers of that secte, to
 communicat with it, to yelde, folowe, and obey it. For what
 markes throw ye, geueth he to knowe the Church by? Forsothe
 he geueth such as in dede in the true Church do neuer lacke, but
 yet are not the triall of the Church, but the Church is rather
 the triall of them. He geueth such, as euery heretike yer did chal-
 lenge to haue, no lesse then the only true Catholike Church.
 He saith: *Where so euer we see the worde of God to be purely pre-
 ached and heard, and the sacramentes to be ministred according to the
 institutiō of Christ, there it is in no wise to be doubted that there is some
 Church.* These then are the ij. markes of the visible Church
 whiche Caluin maketh 1. the true preaching of the worde, and
 2. the due administration of the Sacraments. And what religion

In the In-
 stitutions
 the iij.
 booke, the
 first chap.
 8.

A FORTRESSE OF THE FAITH FIRST

is there that professeth not to haue bothe these markes? The marke ought to be so euident, that it neuer may be pretended to the contrary but alwaies may concurre with the thinge whereof it is the marke, yea and be a thinge more clere then is that which it betokeneth or marketh. For if by the marke we will trie the thinge, if by the true preaching of gods worde we will trie the Church, then the euidence of true preaching must be more clere, then is the Church it selfe. Now the Church is more euident, then is the true preaching of gods worde, it is more clere, more open, more easy to be tried. How proue I that? Diuers waies. First as Caluin confesseth we must not only reade the worde of God our selues diligently, but we must also lerne of the Church the true meaning thereof. And this is a most true, a moste necessary, and a moste confessed doctrine. This Caluin proueth by S. Paule ad Ephes. iij. and out of the last place of Esay of vs alleaged. Then I saie the Church must of necessity be more clere, more euident, more easy to be founde of me that am ignorant, then the true preaching of the worde. Els to what purpose hath God commaunded me, as you confesse well and truly, to lerne of the church the true doctrine, vnlesse I may allwaies knowe the Church of whom I may lerne it, vnlesse the Church be better knowen then the true preaching of gods worde? Otherwise if the true preaching be a marke of the Church, then I must lerne of the preacher which is the true Church, not of the Church which is the true preacher. Againe the church hath certain other markes which can neuer falle vpon heretikes in any coulour or pretence, as the true preaching of Gods worde euery heretike pretendeth, and therefore it is more clere then the true preaching of gods worde. Two such markes I will note. First the church is described to be vniuersall, to be a communion of all nations. The scriptures seruing to that argument S. Augustin hath against the Donatistes heaped and repeted in many places, And the Prophets especially

*Lib. 4.
Instit. c. 1.
par. 5e*

*De unitate
eccles. c. 6.
& sequen-
tibus.
Psal. ij.
Esa. xlix.
liij. and. lx*

are full thereof. This vniuersalite, this communitie of al nations can neuer be pretended of heretikes, which neuer are to be founde in all nations. No heresy can be vniuersall: heretikes can neuer possesse the whole world. Only the church is Catholik, is vniuersall, is disperfed through al places where Christ is known. Such a church the holy Scriptures describe vnto vs, in the Genesis where it is promised to Abraham *that in his sede (which is Christ) all nations should be blessed*. In the psalmes, where it is saied to Christ of God the Father. *Aske of me, and I will geue the nations for thy inheritaunce, and the vtermost partes of the earth for thy possession*. In the Prophets, where Esaie calleth Christ *the light of the nations, and the saluation which shall stretch to the endes of the world, where he crieth, beholde these come a farre of, they from the North and the sea, other from the lande of the Persians*. And againe. *The Lorde shall open and lifte vp his holy Arme in the sight of al nations, and all the nations of the world shall see the saluation that cometh from God*. In the ghospell where we reade that *all which was spoken of Christ in Moyses, in the psalmes, and in the Propheies ought to be fulfilled in Christ*. Yea where Christ saith expressly *that repentaunce and forgeuenes of sinnes should be preached in his name through out al naions, beginning at Hierusalem*. In the Actes of the Apostles, where we reade Christe to haue saied at the point of his Ascension, geuing comission to his blessed Apostles to plant his Church on the earthe, which he nowe had with his most precious blood redemed, and telling them what church that shoulde be. *Ye shall be witnesses to me in Hierusalem, in all Iury, in Samaria, and thourough out the whole earth*. Suche a Church the Scriptures euery where describe vnto vs. Suche a church heretikes yet neuer had, nor can neuer possibly haue. Bicause no schisme, no heresy is vniuersall. And therefore the Apostles taught all true beleuers euen in their Crede and first lesson this marke and vndoubted token of the church, that it is *Catholike*, to witt vniuersall. Where so euer we

Genes. xxiij

Galat. iij.

Psalm. ij.

Esa. 49.

Esa. liij.

Luc. xxiij.

Act. 1.

finde an vniuersall belefe, an vniuersall consent in anye doctrine of Christen men, that belefe, those Christen men haue the true preaching off Gods worde, and his true sacramentes wioute all doubt and controuersye. This vniuersalite of places and tymes can not be possibly pretended, in suche as haue it not. It is a matter euident in the eye. It is a visibill marke and token that God of his mercy hath geuen to Christen men, that we maye not be deceiued or abused of suche as will saye, here is Christ, there is Christ, here is the gospel, there is the gospell. Nor here nor there onely, but euery where is Christe, and the true ghospell. Heresies be here and there. One heresy in this countrey, and in that age. An other heresy in that countrey, and in this age. But no heresy in all countres and in all ages. S. Augustin hath hereof an euident and notable saying which I can not here omitte. *Iff, sayeth he, holye Scriptures haue described or appointed the Church in only Afrike, or in a fewe of the Rypitanes or Montenses at Rome, or in the house and patrimonye of one Spanishe woman, what so euer is or maye farther be brought forth in other euidences, then only the Donatistes shoulde haue the Church amonge them. Iff holye scripture do determine the Church in a fewe Moores of the prouince of Casarea, then we shoulde passe to the Rogaristes for the Church. If in a fewe of Tripoly, and Bizace, then the Maximinians haue the church only. Iff in the East partes onely Scripture hath placed the Church, then we must seeke it amonge the Arrians, the Macedonians, the Eunomians, or some such other. But if the church of Christ be appointed to be thorough out all nations by the heauenly and most clere testimonies off holye Scripture, what so euer they bring, or fro whence so euer they alleage any thing, which say, behold here is Christ, behold ther is Chist, let vs rather harken to the voice of our shepeheard, if we be his shepe, saying vnto vs, Nolite credere, beleue the not. For in dede euery one of those heresies are not to be found in many nations wher the church is, but the church which is euery wher, is also wheresoeuer they be. Thus farre S. Augustin. And*

*Lib. de vni
rate eccle-
sia c. 2.
Rogariste
and Maxi-
minianiste
were ij. se-
ctes of the
Donatistes
as the Lu-
therans,
Zuingli-
ans and Ana-
baptistes
are bran-
ches of
the Prote-
stants.*

euen thus much we say for the triall of the church against Cal-
 uin. Scriptures hathe described vnto vs an vniuersall church.
 That vniuersall church I finde in no secte of protestantes that
 is: I finde it only in papistry whiche is euery where. Therefore
 I conclude that amonge the papistes is the church. For other-
 wise if Scripture taught me a church of some certaine place, for
 example, of Geneua, of England, and of some part of Suicer-
 land, then in that part only were the church: then the Sacra-
 mentaries only were true ghospellers. Then Father Luther for
 all the prayse the english Apologie geueth him (calling him a
 most excellent man and geuen of God to lighten the worlde)
 is an outcast and none of the church. If Scripture telleth vs it
 is at Wittenberg, att Lipsia, or at Magdeburge, then the Ciuill
 Lutherans haue the church only: Caluin, Illyricus, Osiander,
 and all their adherents are put beside the stoole. Iff scripture
 doth determin in the vpper Saxony, at Lubeck, and Hamburg,
 then the Zelous Lutherans haue it only, and those ciuill felo-
 wes, that haue forsaken Luther in so many pointes, are vtterly
 destituted off the church &c. Iff in Prussia, then Osiander and
 his felowes: Iff in Silesia then the Zwenckfeldians, iff in Mo-
 rauia, then the Anabaptistes only haue the church, and none
 els. But if holy Scripture (as we haue heard out of the Gene-
 sis, the psalmes, the prophets and the ghospell) do describe vnto
 vs a church that shall passe throughe many nations, that shall
 be euerye where and in all countrees, then what so euer they
 bringe that make vs particular and priuate churches, what so
 euer other markes they inuent, as Caluin here dothe, off the
 true preachinge of gods worde and so forthe, what so euer they
 alleage or pretend otherwise, we ought to harken to the voy-
 ce off oure shepehearde, sayinge vnto vs, *Nolite credere*. Be-
 leue them nott. Then accordinge to holye Scripture I will
 and muste beleue that Church, whiche I see to be in many
 places where protestants are nott, and yet in all suche pla-

vbi supra.

Matt. 24.

ces where protestantes are. This is a moste cleere and euident marke, that no heretike can pretend: *Communicare omnibus gentibus*. To be ioyned in communion with all nations.

That is, with all Christened countres. Let now the indifferent reader iudge whether Caluin hath deuised better markes for his priuat gospell, then holy scripture, and lerned S. Augustin out of scripture, hath taught vs for the true catholike church of Christ. An other cler and vndoubted mark of the church, most euident in scriptures, and such a one as can not possibly be founde amonge heretikes, is the point which I now handle, the continuance thereof. No heresy no false doctrine is continual and for euer remaining without interruption amonge Christen men, as we shall hereafter in a special chapter proue. Only the church of Christ hath his continuance. This continuance I haue already and shall yet more proue out of holy scriptures. This continuance only papistry hath had euer since the coming of Christ. The same religion faith and doctrine hath alwaies ben, which catholikes haue now whom protestants do call papistes. The church hath continued sound and vncorrupted in doctrine not only three hundred yeares after Christ, as Melanchthon thought, or v. C. yeares as Luther preached and Caluin sometimes confessed, or vj. C. yeres as the prescription of M. Iuelles challenge limiteth, or at last a thousand yeares as Fox in his Actes determineth, but euen this fiftene hundred yeres and vpwarde, and so shall continew to the worldes ende. The church I saie so continueth and that multitude of Christen men, which so continueth, is the true church. Papistry hath so continued: ergo it is the true church. No saie protestants: it hath continued only these later hundred yeares, as some saye but v. C. some ix. C. some a thousand, some xij. C. Hath it then continued but v. C? yea but one hundred yeares? Then truly that was al that time the only true Christianite, no other church in Christendom appearing all that time,

as the church must appeare, must be a visible and a knowen company as we shall hereafter proue, and as Caluin him selfe confesseth. Now if Papistry hath ben but a certain time by the protestants owne confession, the only knowen church of Christians, and therefore by reason and truthe, the only true church of Christians, seing that also the true church of Christ is but one, hath but one faith, but one true preaching of Gods worde, but one true administration of the sacraments, then the same faith, the same administration of the sacraments, which the only true church of Christ had these later certain hundred yeares by al mens confession, the very same and none other the former and first hundred yeares had. And contrary wise looke what the first and former hundred yeres had, the very selfe same and no other touching faith and doctrine, these later hundred yeares had. And why? Forsothe bicause the church continueth for euer in a founde, true, and vpright faith as we haue proued. We catholikes do saie that the faith, doctrine, and worde of God, which we do beleue, folow, and preach hath continued euer sence Christ came. The protestants denie it. And yet in denying it they are forced of very necessite, and by clere euidence of the truthe to graunt vs a certain of hundred yeres, some more some lesse, as euery secte thinketh good. Now to come to a point with them, I will not for this time reason for the former hundred yeares. It hath ben done sufficiently of other lerned writers of this age and of our countre. And I trust in this treatise to shew abundantly that in many pointes of papistty (as farre as the History, of our primitiue church described by S. Bede shall geue me occasion) we agree also with the first v. and vj. c. yeres. But as I saied for this present I will let that triall passe. And folowing the counsell of S. Augustin. *Nolo in has ingeniorum contentiones in ea causa, quam populus tenet, nostram disputationem committere.* In a matter which toucheth the whole people, and vnlearned sorte, I will not entre

that

*Lib. de v-
nitate ec-
clesi. ca. 5.*

A FORTRESSE OF THE FAITH FIRST

that waie of disputation, which may be caluised by witt, to and fro, whiche in contention and strife may alwaies be had. I will take the confession of the aduersary, and proue thereby my purpose. The church hath continued a certain hundred yeares in that faith and doctrine only which papistes do teach: But in those very hundred yeres the church neither could lacke, neither could haue a wronge faith, or be seduced with danable doctrine. Therefore Papistes had all that time the true church. And therefore their faith, their doctrine is true, founde, and vp-right. Now faith being one, and the doctrine of the church being vniforme, not contrary to it selfe, it must nedes be in the former hundred yeres also, that the same faith, the same doctrine hath ben beleued, taught, and folowed, and none other, that is in any point contrary to it. Thus lo by the markes of vniuersalite and of continuance we haue founde the true church. These markes we haue lerned in holy scripture so abundantly and so clerely, especially for the continuance, that before I haue out of holy scripture sayed all that I entend to saie for that point, I feare I shall be tedious and irkesom to the studious Reader, hearing one thing so ofte times proued. Yet bicause the argument of continuance is so stoutely reiected of all protestants, and hath not, that I do know, ben handled of any catholike of our time in this sort, I haue thought good to proue it abundantly and at large, and like the good husbād man, to cast plentifull sēde, in hope that some wil take, though all do not.

Let vs returne to Calvin and see what he saith farder of the church. Of his markes we haue saied already somewhat, and I trust sufficiently. Yet if all that suffice not, the Christen Reader may vnderstand that this opinion and doctrine of Calvin is euen the very same which the Donatistes had, and which truly it may well seme that Calvin hath lerned of the Donatistes. For in the next chapter he alleageth certain wordes and broken sentences out of that very epistle of S. Augustin, where
this

this opinion of the Donatistes is contained. S. Augustin in his epistle *ad Vincenium* disputeth vehemently, and largely against the Donatistes for the Church by the argumēt of vniuersalite. The Donatiste answered: the church was called Catholique *Non ex totius orbis communionem sed ex obseruatione preceptorum omnium diuinorum, atque omnium sacramentorum*, not bicause it did communicat with the whole worlde, but bicause it obserued all gods commaundements, and all his sacraments. To which S. Augustin replieth, that: *all were it so, that it, were therefore called Catholike, bicause the church holdeth that verite wholly and thouroughly, where of euery heresy holdeth a part or piece only, yet that not of the terme Catholike, but out of expresse scripture he proueth that to be the Church which communicateth with all nations.* If therefore Calvin haue lerned these markes of the heretike, let such beleue him therein as had rather to folow the iudgement of olde heretikes, then of auncient fathers, or rather of most aútentique scriptures, describing vnto vs a Catholike that is, an vniuersall church which communicateth with al nations. But as touching the continuance of the Church, what saith Calvin in this doctrine of his Institutions? After these markes appoynted to the church he saith: *By the diuels craft it is brought about that in certain ages paste the pure preaching of the worde hath vanished away.* And in the next chapter folowing he saith, that vnder papistry the Sacramentes also haue ben corrupted. By this it appeareth by his verdit, that the church hath erred or rather lacked these certain ages past, seying the vndoubted markes which Calvin putteth haue lacked. Vnlesse he or any other can shew that the word hath ben preached, and the Sacraments ministred in these later ages past, euen as they are now amonge protestants. Whiche it semeth that Calvin could shew, or els it shall clerly appere that he is contrary to him selfe. For in the first chapter of this fowrth booke he telleth vs an other tale, and saith thus, disputing of the visibie church and earnestly perswading men to

Epist. 48.
ad Vincen-
tium.

Lib. iij.
chap. 10.
11.

2.

obey the same. *And although oftentimes there be but rare tokens of such sanctification amonge men* (he meaneth that sanctification where by the church is called *Sancta*, holy) *Yet we must determine that there hath ben no time sence the creation of the worlde wherein the Lorde hath not had his church, and that there shall also be no time to the very ende of the worlde, wherein he shall not haue it.* And this he proueth out of the psalmes and the prophets. What then trow we? If papistry hath lacked both the markes of the church, and yet the Church hath neuer failed, no not in these later ages neither, what Church hath Christe had in these later ages? The very same whiche protestantes pretend nowe to haue? Hath that preaching of the worde, that administration of the Sacraments, which protestants vse nowe, ben allwaies in the church of Christ? Euen in these later hundred yeares also? Then I trust Calvin could proue that vnto vs, and though he be gone, yet I doubt not but some of his scholers yet lyuing abundantly in our countre can proue it also. Let them then for gods loue proue it, that we may see in dede the Scriptures fulfilled, that we may see the church hath neuer failed, that we may see their master Iohn Calvin hath saied truthe, and not contraried him selfe, saying first that the papistes lacked bothe the markes of the church, and yet saying that the Church hath allwaies continued. But if they will so do, then first let the Apologie recant, calling this timesence Luther the first appearing of the ghospell, saying expressely that Luther and Zuinglius came first to the knowledge of the truthe, and last of all charging the Pope to haue blinded the whole worlde this many a hundred yeare. All which they saie in expresse termes as we haue recited. Let the *Harbourough* also be reuoked, which saith that Luther begott truthe. Let M. Fox call in the bougy donghell of his Actes and monuments, where in he taketh vpon him to describe vs the corrupted state of the church these later five hundred yeares. Last of all let M. Nowell re-

cant which saith in his Reproufe, that *our Saviour in the time* ^{fol. 57.}
by his wisedome appointed hath disclosed, that by vs the lawe of God
hath ben obscured, hidden and forbidde. And that this he hath done,
by the light of his holy worde againe springing and shining vnto them
sitting in palpable darkenesse &c. If all this hath nowe bene dis-
 closed then before it was couered, if nowe Christes holy worde
 shineth and springeth againe, then before it was vtterly ob-
 scured and mortified, then there lacked the Church. For
 the worde is one off the markes whiche Calvin putteth.
 Last off all yff they saie before in palpable darknesse, then they
 had no light before, no truth before, no church before. Let then
 all these recant, and then lett them proue vnto vs that they
 preaching of the word, their administration of the sacramentes
 hath alwaies ben, and so the church hath neuer failed. If they
 neither will recante their former printed and preached doctri-
 ne, neither can proue in dede their imagined church, or she-
 we any likelihood of it these many hundred yeares, then either
 they must saie the church hath erred, and failed cleane contra-
 ry to holy Scripture, and to their owne master Iohn Calvin,
 or they must acknowledge that church, whiche onely these
 many hundred yeares they knowe and see hath ben a church,
 whiche is the Catholike church off Christe, termed by
 them *Papistry*. As for Calvin what parte so euer they take, he
 is sure to saie with them. For he driuen by the euidence off
 scripture confesseth that god hath alwaies a church, and yet
 because he will be a protestant, he sayeth papistry lacketh both
 the markes of the church. As though there had ben allwayes
 euen in these later ages any other church, then that they call
 papistry. Whiche if he coulde proue, you see howe many in
 Englande woulde be founde lyars, and should be driuen to re-
 cant. But perhaps they would be glad to recante, and not be
 ashamed to be founde lyars, so that, that might be proued. Let
 then some scholer of Calvin proue it vnto vs, and see whether

he can do it without monstrous lying, with any colour of truth at al. But in very dede that al men may see how Calvin was hapred in this question of the church, and how he could neuer wind him selfe out, at the ende he so talketh of papistry that he graunteth some churches among the, though it were no church, some partes good though the whole were naught. Whiche is as true and reasonable, (when we talke of faith and doctrine) as if a man would saye. This apple is all rotten, and yet there are some sound moricells in him. For thus he concludeth in his second chapter. *Whereas therefore we will not simply graunte to the papistes the title of the Church we do not therefore denie that there be Churches amonge them.* In the whole chapter before he compareth papistes some time to the Israelites that fel to open idolatry in Bethel, sometime to the Iewes, which as he confesseth vsed such ceremonies as were instituted by god, and whome therefore the prophets forsoke not, but resorted to their temple, their sacrifices and ceremonies. Yet when he considered again that if he should graunte so much to papistes, as that they had the church amonge them, he should be forced also to obey them and communicat with them, then he denieth the assemblies of the Iewes persecuting the prophetes to haue ben the churches of god. To whom I answer though their assemblies were vnholly, wicked and no churches, in that they conspired to persecut the iust, yet their temple, their sacrifices, their ceremonies, their lawe and doctrine was good. Againe I saye, Calvin craftely turneth awaye the disputation of the church to their assemblies, the question of doctrine, to their life and behaviour. Therefore his comparison of the church of Christ, with the Iewes, if it were good (as we shal hereafter proue it naught) yet it could nothing proue against the church of Catholikes, and it should condemne their departing frō this church. At the length he graunteth certain prerogatiues, *certain steppes of Christianite, amonge papistes after the dissipation of the church.* Those are his

his wordes. Againe he sayeth. God hath preferred amonge papistes Baptisme: then with his providence he hath wrought that there shoulde remayne other remnauntes, least the church shoulde be utterly destroyed. But what these remnauntes are the crafty fox would not name. For in dede only baptisme he leaueth to papistes and to the church of these many hundred yeares. for the true seruice and worshipping of God. But to make short will you see what Caluin maketh of the church, I say of the papistes, which hath ben only the church off Christ these many hundred yeares? Thus he concludeth the chapter and the whole disputation of this matter. *Daniel and Paule foretolde that Antichrist shoulde sitt in the temple of God. With vs we accompt the bisschoppe off Rome the capitaine and standard bearer of that abhominable kingdome. Whereas his seate is placed in the temple of God, thereby is meant that his kingdome shall be such as can not abolish the name off Christ nor of his church. Hereby therefore appeareth that we do not deny but that euen vnder his tyranny remayne Churches, but suche as he hath profaned with vngodlinesse full of sacrilege, such as he hath afflicted with outrageous dominion, such as he hath corrupted and in maner killed with euill and damnable doctrines, as with poisoned drinks: such wherein Christ lyeth halfe buried, the gospell ouerwhelmed, godlynesse banished, and the worshipping off God in a maner abolished, such finally wherein all thinges are so troubled, that therein rather appeareth the face of Babylon, then the holy cyty off God. Thus farre Iohn Caluin. In whiche wordes you see for all the good he spake before of the church, for all that he confesseth it neuer fayleth, nor lacketh, yet nowe the Church of papistes, whiche only he knewe to be the Church of many hundred yeares, and therefore was verye lothe to pronounce directly it was no church, therefore would fayne compare it to the Iewes and their temple, yet nowe att the ende he concludeth it beareth rather a face of Babylon, then off the cytye off God. Nowe then lett holy Scripture teache vs that*

Dan. 9.
2. Thess. 2.

not only a church continueth for euer, which Calvin him self confesseth, but also that the same church hath euer the worde of God and all truth in it, which Calvin maketh the markes of the church, being rather true consequences, and vndoubted frutes of the church, then markes geuen vs to trie the church by. Let vs but remembre the last wordes of the prophet Esaie by occasion wherof I thought good to expresse the wicked and crafty doctrine of Calvin, and confute the same therewith.

Esa. 59. For in those wordes of the prophet, God not only promisseth an euermore leage with his church, but also *that his holy spirit shall remaine in the same, and that his holy worde which he shall teach the church, shall not departe from the mouth of the church, nor of the sede and posterite thereof from that time forward for euermore.* Now then whatsoeuer Calvin bable and charge these later ages withall, yet the church of these ages, if the prophet be true, succeeding the former ages without interruption hath had the Spirit of God remaining in it, hath had his holy worde alwaies taught and beleued in it, and shall so haue to the worldes end. Antichrist hath not bore the souerainte, but Christ our blessed Sauour hath gouerned it. Christ hath not lien half buried in it, but hath shined as a light to all nations, that in all times and in all ages the nations hath flocked to the knowleadg and seruice of him, euen as in the time of papistry many nations haue done, as we shal hereafter in a speciall chapter declare. The gospell hath not ben ouerwhelmed, but truly and sincerely preached to the conuersion of the heathen, to the correction of heretikes from time to time, and to the directing of the Christen catholike people in all vertu and golynesse. Calvin is a horrible blasphemmer to charge the church with such matters. The blessed prophets are the true messangers of Gods wil vnto vs to discharge the church of all such reproches and to assure vs alwaies a church of God directed by him, gouerned by him in all truth and godlinesse. Let vs therefore for the farder comfort

of our belefe in Christ Iesus, and for the instruction of deceiued persons not wilfully bent agnaist the truthe, profecut the other prophets, and sett them against protestants for the continuance of Christes church in all truthe of doctrine, vp-rightnes of belefe, and sincere preachinge of Gods holy word.

Other prophecies alleaged and discuffed for the continuance of Christes church in a sounde and vpright faith:

The. 6. Chapter.

Daniel describing the æternall kingdome of Christ here on earth (for in heauen from the beginning of the worlde and before the beginning he raigned) saith of Dani. vi. God the Father these wordes: *Dedit ei potestatem & honorem & regnum, & omnes populi & tribus & lingue ipsi seruiunt. Potestas eius potestas æterna quæ non auferetur, & regnum eius quod non corrumpetur.* He hath geuen him (to Christ) power, honour, and raigne, and all nations, tribes, and tounes shall serue him. His power is an euerlasting power which shall not be taken away, and his kingdom, shall not be corrupted. If we be Christen men let vs acknowleadg the euerlasting power of Christ. Let vs not saie that his power hath ben lost these ix. c. yeares, that Antichrist hath preuailed, as Calvin saith, that the faith and true preaching of Gods worde hath ben corrupted. The prophet sayeth not only that his power shall continewe, but also that his kingdome shall not be corrupted. Now where is the power of Christ on earth, wher is properlye his raig-ne and kingdome, but amonge the faithfull, and such as beleue in his holy name, walke in his commaundements, and kepe his blessed wil? We knowe the Son of God hath power ouer infidels of the earth, ouer the diuels in hell. And such power he had before his Incarnation. But Daniel speaketh here of Christ incarnat of the Messias then to come, of the son of mā. For so in the wordes next before he saith, *Beholde in the cloudes of the element there came as it were the Son of man, and he approached*
to the

to the olde aged, and in his sight they presented him. If then Christes power as he is the Son of man, the worker of our redemption and head of his church, hath an euerlasting power and a kingdome that shall not be corrupted, how dare protestants saie that his power hath failed so many hundred yeares, the faith hath ben corrupted, Antichrist hath ruled in Christ vicars place? It is a mete saying for infidels, not for Christians: for Turkes and Iewes, not for the professours of the ghospell: for wicked Georg dauid, not for preachers of Gods word. Yet that we may see that prophets all with one mouth repete vnto vs a cōtinuance of the church, a perpetuite of his people, an euerlasting succession of his faithfull, let vs see what the other saie. Ezechiel singeth vs the same songe, that Esaie and Daniel hath done, and that in most clere and manifest wordes, saying. *Per-*
cutiam cum illis fœdus pacis, pactum sempiternū erit cū eis, & funda-
bo eos & multiplicabo & dabo sanctificationē meam in medio eorum
in perpetuum. Et erit tabernaculum meum in eis, & ero eis deus, &
ipsi erunt mihi populus. Et scient gentes quia Ego dominus sanctifica-
tor Israell, quum fuerit sanctificatio mea in medio eorum in perpe-
tuum. I wil strike a leage of peace with them. The bargain shall be euerlasting vnto them. And I wil plant them and multiply them, and geue my sanctification amonge them for euer. And I wil dwell in the, and wil be their God, and they shal be my people. And the nations shal know that I am the Lorde, the sanctifier of Israel, when my sanctification shall be amonge them for euer. What can be more clerely saied for the perpetuite of Christes church then these wordes are? What wordes can more certainly and assuredly warrant vnto the Church off Christ, a continuall succession off right faith, then this prophecy doth? If the Sanctification be for euer amonge vs his faithful and true beleuing people, how can we be trained for a number of ages in all vngodlynesse, and that as Caluin saieth, full of sacrilege vnder Antichrist him selfe? We shall in the next chapter

pter folowing by the wordes of our Sauour in the ghospel, pro-
 secut this place of Ezechiel more perspicuoufely and largely.
 Now let vs passe to the sayings and euident testimonies of other
 prophets for the cōtinuance of Christes church in a right faith. cap. xlix.
 The Prophet Esaie speaking in the person off Christ to his
 church saith. *In manibus meis descripsi te. Muri tui coram oculis*
meis semper. In my handes I haue graued the. Thy walles are be-
 fore mine eyes continually. What is more present to man then
 his owne handes? Our tendre Sauour graued vs in his blessed
 handes, when he suffred them to be boared and nailed to the
 holy Crosse for our sinnes. The print of his church Christ bea-
 reth in his handes. How can he forgett it? And if he remembre
 it, how doth he not allwaies so instruct it and gouerne it that
 it may attaine to saluation? The remembraunce of God in ho-
 ly scripture spoken of his people, is allwaies a token of loue and
 fauour to the party remembred, as the remembrance of iniquite
 is the execution of his iust indignation. Therefore to the wic-
 ked that repenteth, God saith: *I will not remembre his iniquities.* Ezech. 18.
 To the iust man falling without repentance, it is saied. *All his*
righteousnesse which he had fulfilled, shall not be remembred. Mean-
 ing that as the others iniquite shall haue mercy and fauour, so
 this mans righteousness shall haue none. And in the psalmes
 as ofte as we crie, remembre vs o Lorde, what other thing craue
 we then mercy, protection and grace? If then Christe remem-
 breth allwaies his church, no doubt but he hath mercy allwaies
 on it, he defendeth it allwaies, he geueth it his grace. How then
 could it so many hundred yeares haue lacked Gods mercy, ben-
 ditut of his protection, and voide of his grace, that they dyed
 all in their synnes, Antichrist ouerpressed it, and idolatry hath
 preuailed against it? *Thy VValles* (sayeth the Prophet) *are*
before myne eyes allwayes. What are the walles of Christes church,
 but the faith, whereby it standeth? The foundation is Christ,
 his holy worde, his Apostles and their successours. The walles
 i is faith,

A FORTRESSE OF THE FAITH FIRST

is faith, the window hope by the which we looke out through faith for the saluation to come. The ruffe is Charite making vp perfect the church: How could these walles be broken, the faith be ouerthrowen, being allwaies in gods holy presence, grace, and protection? Which also an other prophet expresseth, saying. *In charitate perpetua dilexi te, ideo attraxi te miserans*. In continuall charite I haue loued thee, therefore I haue drawen thee with pitie. How could God haue had this continuall charite toward is church, if he were not continuall assisting thereunto, if he suffred it wholly and vniuersally so many hundred yeares to lacke the true faith, to be traded in damnable doctrine, to be noufeled in idolatry, and to be subiect to Antichrist? Thinke ye that preache to the people this blasphemous doctrine of so continuall blindnesse in the church, that these prophecies ended in the Crosse? Thinke ye bicause there Christ printed the church in his handes, there he drew all vnto him with infinit mercie and pitie, that there his loue, grace, and protection ceased? Yet the Iewes then selues had a better opinion of Christes eternite, the Protestants haue. We reade in S. Iohn at what time Christe saied, *Ego si exaltatus fuero a terra, omnia traham ad meipsum*, I if I belifted vp from the earth I will drawe all vnto me, (meaning the redemption of mankinde vpon the Crosse) the Iewes standing by, and remembring the perpetuite of the Messias expressed in the prophets, saied vnto Christ. *Nos audiuiumus ex lege, quia Christus manet in æternum, & quomodo tu dicis, oportet exaltari filium hominis?* That is. We haue heard in the lawe, that Christ continueth for euer, and how do you saie, that the sonne of man must be listed vp from emonge men? To the which their question our Sauour so awnswered, that though he resolved it not, (as standing well both together, and being both most true) yet he commended their confession touching the perpetuite of the Messias, and saied vnto them. *Adhuc modicum lumen in vobis est*. There remaineth yet a litle light in yow. But protestants are

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Jeremi. 31.

Ioan. 12.

now a dayes so deped in darcknes, so blinded in wilfullnesse, so farre from the light of the ghospell that they see not the perpetuite of the Meſſias expreſſed in the lawe, whiche the Iew ſeeth and acknowledgeth. For if they acknowleadg the eternite and perpetuite of Chriſt as the Meſſias and Sauour of the worlde, as the head of his miſticall body the vniuerſall church, how denie they the perpetuite of his church, or what perpetuite make they of a church without right faith, I meane ſuch a faith, wherein a Chriſten man may be ſaued? For ſuch faith proteſtants denie to haue ben theſe ix. C. yeares. Or if they denie not ſuch a faith to haue ben, but that papifſtes might be ſaued in their faith, why charge they them with idolatrie, with damnable doctrine, breſely with the lacke of all true and right chriſtianite?

Proues out of the ghospell for the continuance of Chriſtes Church in pure and vnſpotted doctrine.

The .7. Chapter.

TO the entér the reader may nothing doubt, but that the wordes of the prophets are literally ment of the church of Chriſt and of the cōtinuance therof, let vs cōſider the wordes of our Sauour in the goſpel, and behold how the verite cōfirmeth the prophecy, how the truth answereth to the ſhadowe, and the warrant of the maſter perfourmeth the promiſſe off the ſeruauntes. Let vs repete againe the wordes off Ezechiel before alleaged and conſider them. Ezechiel ſaith. *God will make an euerlaſting bargain with his people.* Chriſt in his laſt moſt tendre and heavenly oration made to his diſciples after the diſtributing of the moſt ſacred myſteries in his laſt ſupper, promiſeth he will geue them a comforter which ſhall tary with his church for euer, and ſaith: *Ego rogabo patrem, & alium Paracletum dabit vobis, vt maneat vobiſcum in aeternum, Spiritum veritatis,* that is. I will aſke my father, and he ſhall geue you another comforter, to tarye with you for euer, the Spirit of truth. Ezechiel ſaith. *God will ſanctifie his people for euer.* Chriſt like-

cap. 37.

Ioan. 14.

Cap. 17.

wise praieth to his father. *Sanctifica eos in veritate*. Sanctifie them in truth. And that this sanctification should not only be bestowed vpon his disciples then present, he saith, in fewe wordes after. *Non pro eis rogo tantum, sed & pro eis qui credituri sunt per verbum eorum in me*. I aske not for them only, but also for those which by their worde and preaching shall beleue in me. Last of all Ezechiel saith. *And the nations shall knowe that I the Lord, am the sanctifier of Israel*. Christ also saith in the wordes folowing in the place last alleaged, *ut credat mundus quia tu me misisti*. That the worlde may beleue, that thou hast sent me. Lo we see the prophecye expounded by the veryte, the promise of the seruant auouched by the master, the foresight of the lawe confirmed by euidence of grace. And in the wordes off our Sauour, I require the Reader diligently to marke that this sanctification which Christ prayed for, and no doubt obtained

Hebr. 5.

(*exauditus enim est pro reuerentia sua*, for he was heard for his reuerentnes) and which the prophet saith shall be amonge Gods people for euer, Christ praieth not only for his disciples then present, *sed & pro eis qui credituri sunt per verbum eorum in me*, but for them also, sayeth our Sauour, which by their word and preaching shall beleue in me. For of these wordes I gather this necessary conclusion that the church of Christ these ix. c. yeares not only in Englande, but through out the whole worlde, beleuing in Christ by the preaching of the Apostles and their successours, haue ben sanctified of God, haue ben preserued in vnite, haue had god dwelling amonge them, and that continually, without breache or interruption. For all this we see partly prayed for of our Sauour, partly prophecied of Ezechiel.

Whose warraunt and affirmation euery christen man ought to prefer as he tendreth his owne saluation, nott onely before all the wicked assertions of heretikes and protestants off what so euer secte or faction they be, but also before all authorite, power, and perswasion of the worlde, the fleshe, or the diuell. To
the

the heathen, the Turke or the Iew and the heretike these promises of perpetuall sanctification, of vnite, and of the assistance of the holy ghost, reache not. But to the church of Christe, to that vniuersall multitude dispersed through the whole worlde, acknowledging one Christ and admitted by baptism into the same, these promises are surely warranted, and vndoubtedly assured. For, for such a multitude Christ prayeth, when he praieth for such as shall beleue in him through the preaching of the Apostles. The heretike is not of this multitude. The malignant church hath no parte in this promise, beinge diuided from the whole body, and so become a rotten part, or dead branche thereof. But the vniuersall and knowen multitude of christians remaining in vnite of faith and doctrine (suche as the church is) not only in the first v. or vj. C. yeares, but in the other ix. C. yeares euen to this day also, yea and to the multitude yet to come euen to the ende of the worlde, this promise of Christ assuredly and vndoubtedly belongeth. To these the sanctificatiō of God the father hath ben obtained most certainly of our Mediatour Christ Iesus, praying for it in the ghospell not only for his Apostles then present, but for all christen men that should afterwarde beleue in him. To this knowen church Christ hath promised his presence euen to the worldes ende, saying as the Prophetes before foresayed. *Ecce ego vobiscum sum* Matth. 28. *omnibus diebus vsque ad consummationem sæculi.* Beholde I am with you all daies euen to the worldes ende. To this knowen church the assistance of the holy Ghost, *the Spirit of truthe* faileth not *in æternum*, for euer, as you heard before. Lo the whole Ioan. 14. B. Trinite continually assisteth the church. What christen hart can now quietly heare the blasphemous wordes of protestant preachers, the wicked sayinges of the Apologie aboue alleaged, the detestable sentence of *John Calvin*, all wickedly and haynously affirming against the expresse promise of our Saviour in the ghospell, and clere predictions of the psalmes and prophets,

A FORTRESSE OF THE FAITH FIRST

that these many hundred yeares, the true faith, the Spirit of truth, the sanctification of God, all right belefe hath ben lost?

That the wicked sprit of Antichrist hath ruled the church: that Idolatry and all vngodlynes hath preuailed, that superstitions and mens bare traditions haue blotted the light of the gospel, ouerturned the right vse of Sacraments, and peruered the true faith of all christendome? What should I procede farder to proue out of the gospel the continuance of Christes church in a right and sounde profession of christen faith? We see out off the gospel that the blessed Trinite is promised wholly and for euer to assiste the church. If the affirmation of the trithe suffise not, beholde the contrary part denied expressly in the gospel. Oure Sauour sayeth vnto Peter placing him to rule his church. *Tu es Petrus, & super, &c. Thou art Peter, and vpon this rocke I will builde my church. And hel gates shall not preuayle agaynst her.* If hell gates shall not preuayle againste the church, how hath Idolatry, superstition, and Antichrist preuailed against it, which bereue vterly the church of all meanes of saluation, and leade it directly to hell gates, the entry of damnation? S. Paule calleth the church, *Columnam & firmamentum veritatis.* The pillar and ground of truth. How is it the pillar of truth, if, as protestants saie, it hath so many hundred yeares fallen flatt downe, and lost the trithe? We heard our Sauour saie *I am with you al daies euen to the worldes end*, Meaned he this of his disciples only then present? Hane they cōtinewed vnto the worldes end? Left he the church after their life and departure hence? If not so, but in their person he spake to the whole church, how say we?

I appeale to you, the new clergy of England, to you pretended bishops and ministers, to you chalengers of Gods word, restorers of the gospel, refourmers of Christies church shal, we beleue your wordes against the expresse wordes of the psalmes, the prophets, the Euangelistes, and of our blessed Sauour him selfe

selfe? Is this the worde of God ye preache, that we must beleue
 your wordes against the expresse wordes of Christ? Is this the
 light of the gospell your challenge, that against the gospell, you
 teach it to haue decayed and vniuersally to haue ben corrup-
 ted? See for Gods loue and confidre, whether your sayinges re-
 pugne not directly to the sayinges of the gospell and of our Sa-
 uour. Christ saith, *he wil be with his church euen vnto the worldes* Math. 24.
ende. You saie no, these ix. C. yeares he hath ben absent, and now
 toward the ende he approacheth. Christ saith, *hell gates shall not* Math. 16.
preuaile against her. You saie yes. Idolatry, superstition, Anti-
 Christ him selfe hath preuailed, no lesse then true hel gates and
 the very entry of damnation. Christ saith, *he will send the Spirit* Ioan. 14.
of truth to remaine with his church for euer. You saye. No. the
 Spirit of truth hath failed in the church these ix. C. yeres. Christ
 praied *that the faith of Peter should not faile.* And placed him head Luc. 22.
 ouer his brethern, to the entent, saith S. Hierō, *vt capite consti-*
tuto schismatis tolleretur occasio that the Head being made, occasiō In Iouinia-
 of schisme should be taken away. You saie Antichrist hath the num.
 place of Peter, to maintain your schisme and deuisiō. The Apo-
 stle calleth the church *the ground and pillar of truth.* You saie the
 church hath longe lacked the truthe, may erre and be deceiued. 1. Tim. 3.
 What should I sette forthe by repeting of all the testimonies
 of psalmes, and prophets, aboue alleaged, how your doctrine
 directly repugneth thē? You are wonte in trial of controuerfies
 to cal for scripture only. It is mete in good sooth that you stāde
 to the condition, which you binde other vnto, that you per-
 fourme your owne law, and abide the order which your selues
 prescribe. Goe to then. You saie the church hath erred these ix.
 C. yeres. Reade vs this your saying in the books of holy scripture,
 which admit nothing but scripture that by scripture you may
 couince vs. Read, I saie, that Idolatry, superstitiō and Antichrist
 should preuaile against the church, as we do reade vnto you,
that hell gates shall not preuaile against it. Reade, that Antichrist Math. 16.
 should

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Luc. 22. should sit in the chaire of Peter, as we reade vnto you that *the faith of Peter should not faile*. Reade vnto vs that Idolatry superstition and vntrueth hath preuailed in the church, as we reade vnto you, *that the Spirit of truth shall remaine with it for euer*.
 Ioan. 14. Reade vnto vs the breache, interruption and failing of the church of Christ so many hundred yeares, as we reade vnto you out of the psalmes and prophets, that it should contineue for euer, be sanctified for euer, haue the grace and protection of God for euer. Reade vnto vs that now in the end of the worlde the gospell should be restored, after the losse of so many hundred yeares, and that by a rennagat frier, as we reade vnto you that Christ will *tary with his church continually euen to the ende of the worlde*. Reade vnto vs that the church should erre and fall flat downe, as we reade vnto you that it is *the ground and pillar of all truth*. These things I saie, reade vnto vs out of holy scripture which wil haue nothings els read but holy scripture, that by reading thereof ye may proue to haue in dede scripture for you, and not the bare name and title only. Shew vs these things in holy writ, or els write no more such blasphemies in your writings, calling this wicked time of iniquite, of heresy and schisme, the rising of the gospell, the first appearing of the gospell, with such like termes as the Apologie vseth. Let al the new pretended schismaticall clergy of England be ashamed, and recante, which write expressly in their Apologie, not only that the church hath erred, but that Christ hath saied, it should erre. O blasphemy intolerable. Shew in all the whole corps of holy scripture any such saying of Christ, and then we will beleue ye are honest and true dealing men. Now who can not abhorre you and detest you, seing you so farre to procede in malice, that hauing hetherto frely belied the church, the decrees of councils, and sayinges of holy Fathers, now you belie the wordes of scripture it selfe, and that not of any prophet, euangelist, or Apostle, but of our blessed Sauour him self.

To what tendeth your heresy, but to the destruction of al Christianite? Would you haue Christ saie that which his chosen prophets, blessed Apostles and holy euangelists expressly gain-saie and denie? To witt, the ruine, errour and decaille of the church? Would ye persuaide the people such contradictions in gods holy worde, ye that professe and bragge so much the word of the Lorde? Is not your doctrine a ioyly and holesom doctrine, which can not otherwise stande, but by the fall of the vniuersall church of Christe, redemed with his precious blood, assisted with his holy Spirit, the Spirit of truthe, and so clerely pronounced to continewe for euer by his holy and moste true prophets, amonge the congregation of the faithfull, in the known and visibible church of the worlde? Thus much hetherto out of the psalmes, prophets, and the new Testament I haue gathered and deducted for most euident and clere Demonstrations that the church of Christ must continue for euer, continually euen to the worldes ende assisted allwaies by God, directed by his holy Spirit, and gouerned in all vprightnes and truthe. Which being so, what do we now imagin a state of these later ages in blindness, in idolatry, and superstition? a state off abomination, a state of papistry, which in the eares of many soundeth as much as the gouernement of Antichrist? Though euill maners haue corrupted good ordinaunces, though some abuses haue blotted holy decrees, statutes, and foundations, though the ignorance of a number hath caused holy thinges to be vnholely handled, shall we therefore for the pride, ambition, sluggishnes, ignorance of some, though of the clergy it selfe, cōdemne the church of Christ through out all partes of christendom these many hundred yeares, condemne the faithe of our dere forefathers euer sence our countre of England was Christened? condemne the doctrine, the holy Sacraments, the very foundation of all belefe? We reade no promises in scripture of continuance of vprightnes in life, of vertu, and holynesse to

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continew in the church vniuerſally, otherwiſe then that by vniuerſall conſent we knowe and beleue the church can not erre neither in maners it ſelfe, and therefore no lawe, no Canon, or decree of the church dothe maintaine vice, or allowe lewdneſſe, yet as I ſaied an vniuerſall holynesse in all men of the church allwaies to continew no Scripture aſſureth vs. But the Spirit of truthe, the lawe of God, the leage of him which is by the right faith in him, that to continew for euer with the church you ſee how many Scriptures do teſtifie. But yet farther that euery Chriſten man may ſee how horrible a thinge it is to condemne the church of Chriſt for any litle parcell of age or time, I will with an other ſtitch worke this matter againe.

To denie the continuance of the church in a ſounde and vpright faith, is to deſeate the myſtery of Chriſtes Incarnation.

The.8. Chapter.

IAſke of thoſe which make theſe later ages a ſtate of ignorance, idolatry, and ſuperſtition, a ſtate of no true church at all but an abomination of Antichriſt, doth Chriſt in him ſelfe continew for euer the Meſſias and Sauour of the worlde or no? If yea, as no Chriſten man can otherwiſe ſaie or thinke, I aſke againe how beleue they the perpetuite of the Head without the perpetuite of the body, which is the church, as S. Paul teacheth vs? To beleue the one without the other is to deſeate the whole myſtery of Chriſtes incarnation. To denie bothe is worſe then Iuiſh, more wicked then Turkiſh, more blaſphemous then the deuill him ſelfe would ſpeake. To graunte both is to allowe the cōtinuance of Chriſtes church in a right faith, is to graunt in dede the truthe, is to confeſſe their own errours, which they ſee in this later ages with moſt clere teſtimonies, open practiſes, and irrefragable authorite condemned. The two later pointes they will not confeſſe. The one as being to horrible and blaſphemous. The other becauſe they lacke true humilite, with the which they could neuer be heretikes. The firſt
then

then they must nedes saie, to witt, that though Christ continew
 for euer, yet his visible church may erre damnably. This I saie
 is to defeate the whole mystery of Christes blessed incarnation.
 Which out of the ghospell: and the prophets by Gods grace, we
 will now most evidently proue. At the first tydings of the
 Angell Gabriel to the blessed Virgin Mary of Christes incarna-
 tion, it was saied by the Angel of Christ. *Dabit illi Dominus Deus Luc. i.
 sedem David patris eius, & regnabit in domo Iacob in aeternum, &
 regni eius non erit finis.* The Lorde shall geue him the seate of
 Dauid his father, and he shall raigne in the house of Iacob for e-
 uer, and his kingdom shall haue no ende. What is here meant
 by the seat of Dauid, and by the house off Iacob, we are taught
 by the prophecy of the lxxxix. Psalme aboue alleaged. For that
 carnall stocke of Iacob falling from the right belefe, cleauing
 to the old Iuish ceremonies in the rénant of the Iewes scattered
 through the worlde euen to this present day, we must of force
 take that house of Iacob and seat of Dauid, to be the vniuersall
 church beleuing in Christ and professing his holy name. This
 is the kingdome of the Messias that neuer shall haue ende in
 this worlde, his faithfull people neuer lacking. Of this perpetuall
 kingdom of Christ amonge his faithfull here on earth the pro-
 phets also forshewed. Daniel in the vij. chapter hauing expresse-
 ly prophecyed of the coming of Christ, of his church to be dis-
 persed through the whole world, of the coming and destruction
 of Antichrist, he concludeth that the people of the Messias, the
 church of Christ, shoulde endure to the ende of the world, and
 passe through out the whole world. These be his words. *Regnū Dan. 7.
 autem & potestas, & magnitudo regni quæ est subter omne cælum, G. 27.
 detur populo sanctorum Altissimi, cuius regnum regnum sempiter-
 num est, & omnes reges seruient ei & obedient.* As for the kingdo-
 me and power and all might that is vnder the heauen, it shall
 be geuen to the holy people of the most highest, whose king-
 dome is an euerlasting kingdome, yea all princes shall serue

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and obey it. This people of the most highest is the christian people dispersed through the worlde. The perpetuite of this their kingdome here promised was purchased by the blessed incarnation of our Sauour, at what tyme the Angell repeting this prophecy, sayed to our Lady, *Regni eius non erit finis*. His kingdome shall haue no ende. Which also the prophet Micheas foreseing, after he had clerely prophecied that *in the later dayes the hill off the Lordes house shall be sett vp higher the any mountaynes or hilles, and the people shall prease vnto it*, in which wordes he describeth the clere visible church off Christ, vnto which all nations flowed, after this clere prophecy of the Messias in the same chapter pursuing the matter, and declaring howe the outcastes of the gentils shoulde be called to the faithe, and that he would make of them a great people, he sayeth at length, as the Angell after sayed. *Et regnabit Dominus super eos in monte Syon ex hoc nunc & vsque in aeternum*. And the Lorde him selfe shall be their kinge in the hill of Syon (the catholike church) from this tyme forth for euermore. This calling of the gentills, this kingdome of Christ ouer his people in the hill of Syon, from whence the church of Christ toke his beginning, beganne with the blessed incarnation of our Sauour. From that tyme forward his church was established for euer. The prophet Dauid prophecying also of the incarnation of Christe, noteth in like maner a perpetuite of his kingdom on the earth. He saith in the person of God the father vnto Christ. *Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum*. Sitte thou on my right hande, vntell I make thine enemy thy foote-stoole. Christ after his Ascension hauing nowe consummated the whole course of his blessed incarnation, sate att the right hande of his father, as our crede teacheth vs. But this sitting off Christ at the right hande of God his father, what other thinge doth it signifie vnto vs, then the power and might of our Sauour raigning in his manhood with God almighty? This power the-

Cap. 4.
4.1.

3.7.

Psal. 109.

therefore and might which after his incarnation, and Ascension our Saviour in his manhood obtained, the prophet in the next verse of the psalme following toucheth, and teacheth what it is. He saith. *Virgam virtutis tuæ emittet Dominus ex Syon.*

The Lorde shall sende oute the rodde of thy power out of Syon. That is, saith S. Augustin, thy mighty kingdom out of Syon, bicause in Hierusalem where Syon is, thy ghospell was first preached, and from thence deriued into the whole worlde. *In enarrat. ibidem.*

According as it is written, out of Sion the lawe shall procede, and the worde of our Lorde out of Hierusalem. *Esai. 2.*

This mighty kingdome that the prophet here speaketh of, is the gouernement of Christians seruing onely Christ. S. Augustin saith expressly vpon the verse last alleaged. *Apparet fratres, euidentissimè apparet, non de illo regno Christi prophetam loqui, quo regnat semper apud patrem, rerum dominum, quæ per illum creatæ sunt.* It appeareth brethern, it appeareth most euidently that the prophet speaketh not here of that kingdome of Christ, whereby he raigneth for euer with the Father, the Lorde and maker of all things. And a litle after. *In eo enim quod & Christus est cum*

patre immortalis, inuisibilis & incorruptibilis, quia verbum eius est, & virtus eius & sapientia eius, & Deus apud Deum, per quem facta sunt omnia, rex est sæculorum. Sed tamen illud dispensatorium & transitorium, quo nos per medietatem carnis suæ vocauit in æternitatem, regnum eius incipit à Christianis, sed regni eius non erit finis. *1. Cor. 1.*

Ponuntur ergo scabellum pedum eius inimici eius, sedentis ad dexteram patris, ponuntur vt dictum est. Id iam agitur, id vsque in finem omnino peragitur. Nemo dicat non posse impleri quod ceptum est.

Quid finem cepti desperas? Omnipotens cepit, omnipotens se promisit esse impleturum quod cepit. For in that as Christ is immortall with his father, inuisible and incorruptible, as he is the worde off the father, the power and wisdom of him, as he is God with God, by whome all things were made, he is the kynge of all worldes and times, But yet this kingedome off Christ

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LUC. 1.

that cometh by dispensation , this transitory and temporall kingedome , in the whiche by the meanes of his fleshe he hath called vs to euerlastingnesse , this kingdome of his beginneth of christen men, but yet this kingdome hath no ende . His enemies therefor are made his footestoole, sitting now at the right hand of his father, as it was saied before . This is nowe a doing this I saye is euen to the ende of the worlde a doing . Lett no man saye, it can not be fullfilled, which hath ben begonne. Why doest thou despere the ende off that which is begonne? The Almighty hath begonne. The Almighty hath promised: he will fulfil and accomplish that he hath begonne . Thus farre S. Augustin . This perpetuite therefore of Chistes kingdome ouer the Christiās here in the earthe, ouer his churche and faithfull people , which by his blessed incarnation he procured, which at the moment of that most happy tydings the Angell promised, which the prophets Daniel , Micheas, and Dauid so longe before and so clerely foreshewed , all this protestants wickedly, abominably and desperatly (as S. Augustin saith) do ouerthrowe and denie , while they persuaide the ignorant that the whole vniuersal church of Christ hath ben these ix. C. yeares vtterly ouerwhelmed in idolatry , superstition, and a horrible secte of papistry . For so Christ raigneth ouer his church for euer, and no otherwise, euen as he by his blessed incarnation purchased it. But that was, as the Apostle saith , *ut illam sanctificaret mūdans eam lauacro aquæ in verbo vitæ, & exhiberet sibi ipsi gloriosam ecclesiā nō habentē maculā aut rugā, aut aliquid huiusmodi, sed ut sit sancta & immaculata.* To sanctifie it cleansing it with the walhing of water, in the worde of life, to make him selfe a glorious church without spot or wrinkle or any like thinge, that it might be holy and immaculat . In which wordes I confidre that Christ would not only haue his church clenfed in baptisme, (as these many hundred yeres by the protestāts saying, namely by Caluins as you heard befor, it hath no other

Ephes. 5.

wise

wife ben cleansed) but also his blessed wil was to make it a cleane and vnspotted church, instructed with a right faith, endewed with certain hope, and beautified with workes of charite, and that for euer, bicause his kingdom hath no ende. Againe the Apostle saith of God the Father toward his Son: *Omnia subiecit sub pedibus eius, ipsum dedit Caput supra omnem ecclesiam,* *Ephes. 1.* *quæ est corpus ipsius, & plenitudo eius.* He hath subdued al things vnder his fete, and hath set him Head ouer al the church, which is his body, and the fulnesse of him. Without a church then if Christ hath ben certain hundreds of yeares (as ye haue heard protestants saie) he hath ben sometime without his body, without that fulnesse and dominiõ, without that perpetual kingdom which God the father gaue vnto him at and by his Incarnatiõ, which he him selfe also purchased by his death and resurrection. To saie Christ had a church so many hundred yeares, but a blinde church, a superstitious Church, a church of idolaters, a church of Antichrist, al which Caluin in effect saith and more, is as wicked or worse then to saie he had no church at al, supposing the expresse testimonies of holy scripture so much and so often assuring vnto it a perpetuall sanctification of God, and the euerlasting assistaunce of the holy Ghost. To saie he had al that time no church at all, is to saie that all that time he was not head of his mysticall body, he had not al thinges subiected vnto him, bresely that he had not the effect and purchase of his most blessed incarnation, death, and resurrection.

*Institution
lib. iij. c.
ij. in the
ende.*

That protestants do comdemne the practise and belefe of the first vj. C. yeares in many thinges, no lesse then of these later ages.

The. 9. Chapter.

HOW thinke we now? Can this new preached religion, be a true Christian religion which procedeth so directly against the most assured doctrine of the psalmes, of the prophets, and of the gospel? Which defeateth and displaceth the whole effect and purchase of Christes blessed incarnation

nation

Mat. 28.

nation, death and resurrection? Can any sincerite or pure knowleadg of Gods worde stande with such open and hainous blasphemies against the expresse wordes of God in holy scripture? Is not this religion of protestants like to be a ioyly and sounde religion, whose foundation is so blasphemous, so direct against Gods holy worde, whose beginning and very grounde is the ouerthrow of Christes church for many ages, so wel and assuredly cītablished vnto vs in holy scripture, euer to continew, *al daies, euen to the worldes ende*? Which can not otherwise be iustified, but by the condemning of the whole church these many hundred yeares by their owne confession? As for the other vj. hundred yeares, do they trowe we iustifie these mens religion, and directly condemne the religion of these later hundred yeares? Can the church of Christ which is but one and contineweth for euer be contrary to it selfe?

Touching this point in the second part of this treatise we shall declare by euident testimonies of that former age the practise and belefe of that time to concurre with al such pointes of papistry as protestants do condemne, so farre as by the History of venerable Bede I shal be occasioned. Which wil be in more then fourty differences of doctrine and due gouernement of the church. But do protestants trowe we reuerence that time and the doctrine of that church for true, sounde and vpright? Before thinges were by study and diligence of the catholikes tried and bulted out they did so. But sence it hath ben founde by the clere writings of the lerned fathers, most assured witnesses of that age, that their doctrine and religion is of that church clerely condemned, and the auncient catholike found to be the same, now they sticke not to condēne that age also. For first they bable that the fathers are men and such as may be deceiued as though protestants wer angels or Gods and such as could not be deceiued. Thē they alleage, this Father had that error, another had this and so forthe, naming such thinges which neither
by

by whole consent the Fathers held (which consent only we follow in trial of controuerfies) neither were in that time disproued for errorrs, or condemned as vntruthes. But protestants staie not here. They reprove not only certain Fathers for certain errorrs, but in many pointes they condemne all the Fathers for common errorrs: they condemne the whole practise of that church, seing it maketh against them, euen as they condemne these later times. For presse a lerned protestant with Inuocation of Saintes. It is so clere by all the writers of the first vj. C. yeres, that he can not denie the practise thereof. What will he then saie? Forsothe as the very iewell of all that sorte saied of late yeres to a lerned man, *Est communis error patrum*, it is the common error of the Fathers, he will saie. Lo here he condemneth the common practise of the best lerned of the first vj. C. yeares. Presse an other with praying for the dead. It can not be denied but the auncient fathers did so of any wise or lerned protestant. It hath ben of late proued so in a lerned treatise of that matter purposely. But what then? Will protestants allowe that practise? Nothing lesse. How then saie they to the consent of that former age and pure time of Christianitie? Forsothe one saith, it was a corruption of that time. Another saith. It was only by the waie of thankes geuing. * Con-
meth the most foole of all, and to shew the copie of his witte, saith beside al this. It was a figure of eloquence and exornation of their stile and oration. Here againe the one condemneth the first vj. C. yeares of corruption. The other imagineth false and fonde suppositions, as I haue other where more largely declared. All wise and lerned protestants acknowledge the practise, and yet they will not abide it nor allowe it in no sauce. Why but bicause they sett as litle by the first vj. C. yeares, when it maketh against them, as they do by the later ix. C. yeres. But to make a coulour of some Christianite they are content to allowe Christ vi. C. yeres, leauing yet to Antichrist ix. C. And

*M. Grindall in his Sermon at the Funerall of Ferdinandus.

therefore the challenge was made and propounded that they might seme to haue that age clerely for them. Yet full wisely and warely the stoute propounder therof, toucheth not these two mencioned pointes in the whole challenge, either of Inuocatio of Saints either of praying for the dead. Howbeit he hath propounded so many, and attributed so much to that former age, that his felowes beshrew him therefore. And M. Nowell could not choose but vtter his grieve herein, saying in the preface of his patched reproofe, that M. Iuell gaue to the papistes a very large scope in his challenge. Wherein we note that in the continuance of Christes church fiftē hundred yeares and vpwarde, Christen men counte it now a large scope, if we will be tried by the church of vj. c. yeares: signifying vndoubtedly that it was to much and more then a righte ghospeller woulde haue geuen, as perhaps M. Iuell in dede would not haue geuen him selfe, had he thought to haue heard of it in such sorte as he doth. But howsoeuer our men at home will seme to reuerence the first vj. c. yeares, Iohn Calvin of Geneua, of whom a number of our countre haue lerned their ghospell, setteth no more by the consent of the first vj. c. yeares, when it maketh clerely against him (as otherwise he will by some suttile shifte escape it) then he doth by the doctrine of these later. ix. c. yeares. Therefore in the matter of his blasphemous destine, whē he will make God not only the foreknower, but euen the cause and author of euill, bicause all the auncient fathers are against him in that point, he knowing it very well, what doth he yet? Doth he staie his iudgement therefore and folow their autorite in vnderstanding holy Scripture, whiche autorite other where he graunteth is lefte vnto the church? Not a whit. But he boldly saith. *The old writers in this point also* (for he had noted them before of other pointes beside) *are sometime to precisely afraied simply to confesse the truth.* Againe. The reseruatiō of the blessed Sacrament, Calvin confesseth to haue ben the practise of the auncient

Instit. lib.

4. cap. 8.

Lib. 1. c. 4.

auncient church. But what? *Not what soeuer that church vsed* Lib. 4. ca. 17.
 (saith he) *we are bounde also to folow.* Yea he sticketh not to
 condemne the whole primitiue Church of Iuish superstition.
 For disputing against the Masse, and the sacrifice thereof, he cap. 18.
 pronounceth of the auncient fathers, these words. *They folowed
 rather the Iuish maner of sacrificing, then as Christ had ordeined, or
 the order of the ghospell required.* And that it may appere clere and
 vndoubted, how protestants all generally, not only some cer-
 tain writers of them, do in many pointes vary and depart from
 the approued and vniuersall doctrine of the first six hundred
 yeares, let vs cal to remembrance how many heresies cōdemned
 for heresies in the first vi. c. yeres, they allowe, teach, and preach
 for the sounde and vpright doctrine of the ghospell. No mā can
 denie but that which that age cōdemneth for heresies, the con-
 trary of it was helde and approued vniuersally for Catholike
 and good doctrine. Now protestants hold many such doctrines
 and opinions which Philaster. S. Augustin and Epiphanius, all
 within the compasse of the first v. c. yeares, all lerned fathers
 off that tyme, do recite for notorious and condemned heresies.
 As for example. That faith onely iustifieth, is a speciall do- 1.
 ctrine of the newe ghospell. Aetius and Eunomius are put in
 the rolle of heretikes by S. ^a Augustine and ^b Epiphanius for a her. 54.
b her. 76.
 holding the very same opinion. All Caluinistes and all ze-
 lous Lutherans (for the Ciuil Lutherans haue forsaken that 2.
 opinion) doo condemne free wiill in man to worke well. It
 was the doctrine of the Manichees as S. Augustine recordeth, Her. 46.
Her. 42.
 of Marcion and other, as Epiphanius witnesseth. They con- 3.
 demne praier for the dead very stoutely, and persecut suche as
 are in any wise well minded to praie for their frendes departed
 or to erect any monument to moue other thereunto. Yea M. In his re-
 Nowell writeth that the true cause why monasteries in Eng- prouse.
 land were ouerthrowen, was bicause the very foundation off
 them erecting such places to be praied for, was abominable.

If these men esteemed the first vj. c. yeares, they would feare to be condemned for heretikes herein, as was Aerius before Saint & Augustines tyme: Who amonge other heresies of that Aerius reakoneth expressly this: that he taught, *that men ought not to praye, nor to offer oblation for the dead*. Againe they accompt it a great presumption and an vnlaufull attempt if any man make vowe of chastite, and such as haue made it they exhorte to breake it. Iouinian was for that opinion and doctrine of his confuted of S. Hierome, and put in the rolle of heretikes by S. Augustin bothe lerned fathers of the first v. c. yeres, and yet protestants care not for it, but folow their fleshly appetit and inordinat humours notwithstanding. Prescript fasting dayes of holy church are so lightly esteemed of protestants, that nothing semeth more vaine or peuissh then to be tied with such obedience. Yet in the very first age of Christendome, litle more then thre hundred yeares after Christ *Eustachius* in a counsell helde at Gangra was condemned as an heretike for suche doctrine. And after him Aerius was putt in the rolle of heretikes of Augustin and Epiphanius bothe for auouching and teaching the same. If our men had any respect to the vniuersall doctrine and belefe of the first vj. c. yeares, iff they did not as well in very dede condemne the primitine church, when it lyketh them, as they do these later ages, they would not so iust concurre with the doctrine condemned for heresy in that age. Farder if they reuerenced the v. or vi. c. yeares, howe would they with Vigilantius a reprobued heretike of that tyme myslinke the deuotions off Christians done at Martyrs tombes iff they did not condemne that age also of errours and superstitions, as they do the later? Then not the authorite of v. or of vi. c. yeares moueth protestants. But only (they saye) the worde of God moueth them. Let them nowe then, embrace the worde of God so ofte and amply assuringe to vs the continuance of Christes church, with a perpetuall sanctification.

Her. 53.

4.

Her. 82.

5.

In prefat.
Con. Gang.Her. 53.
Her. 75.6.
Hieron. cō
tra Vigil.

fication, sauegarde and protection of the same. Or lett them shewe any likelyhood in holy Scripture that the church might erre.

Obiections of protestants to proue the Church maye erre, by the example and similitude of the olde lawe, answered and confuted.

The 10. Chap.

Defence of
the truthe
fol. 94.

Here I see a Defender steppe forth and saye. Yes Sir. *There lacked not Gods promises amonge the Iewes. There lacked not succession of bishops and priestes. There lacked not opinion off greate holynesse and austerite of lyfe. There lacked nott great skill and knowleadge of the lawe of God. And yet it is most euident that they erred, that they refused the truthe, that vnder the name and gay shewe off the church in very dede they persecuted the church. Why may not we thinke that the lyke may be in this our time?* Lo a stronge argument of a stout Defender. This your whole defence though it hath of late fully and thouroughly ben answered in a Replie sette forth in print, yet this your conclusion with your reasons folowing I think it necessary to touche and refell presently after my maner and facion, as one thinge maye be throwen downe diuers wayes. Goe to then Sir Defender. Lett vs see howe truly you defende the truthe as you pretende. You saye: *there lacked not Gods promises amonge the Iewes:* I answer. They lacked the promises which the church of Christ hath. They lacked the promis of perpetuall sanctification, of assistance of the holy Ghoste, of continuance for euer. Shew they had such promises in holy Scripture, and proue me a liar. Surely if such could be shewed, either God shoulde not perfourme his promis, either the Scripture shoulde lie, S. Paule especially to the Romains, expressing vnto vs the fall of the Iewes, and the coming in of the gentiles. But it is an easier waie to let a protestant make a lye, then either to weaken Gods promise, or to charge holy Scripture with false reporting. Let it be so then. The Defender here hath made one

Cap. 9. 10.
& 11.

lye:and I wene it be not the first:Which who readeth the Replie, shall readely see. But perhaps the Defender will saye, he meaneth not that the Iewes had such promises as the church of Christ hath. If he meaneth so, then meaneth he well and truly: but howe then holdeth his argument? The Iewes had Gods promises thoughe not so good as the church, and the Iewes erred, ergo the church maye erre. How defend you this argument Sir Defender? I thinke you lyue not farre from som vniuersite nor dwell not farre frō som colledg. Could you lerne no better logicke thē this? Your argumēt is like vnto this. Martin Luther was a lerned frier though not so lerned as S. Augustin, but Luther erred: therefore Augustin may erre. Such an argument in *paruis* in Oxford would haue ben hissed out of the schole. Chose then now whether you wil be accompted a liar, or a simple logicioner. Truly better to lacke lerning then truth, especially one which defendeth the truth. Yet protestants haue so good hartes that rather they will seme to lacke honesty then lerning. The rest of your *Maior*, as that the Iewes had succelsiō of bishops, opinion of holynesse, and knowleadg of the lawe I graūt. What is your *minor*. *And yet it is most eident* say you *that they erred*. I aske you here, that we may not fight in darknes, when erred the Iewes before the new law receiued, or after? If after the new law, your argument is not worthe a figge. Then they were no more the people of God, then their lawe and shadowes ceased, then they might erre, and yet God had his church, testament and people beside. If you meane before the new law or testament toke place, then againe bicause we may plucke you out to the light from your starting holes, tell vs, the whole Synagoge or some part thereof? That some part thereof erred, as the Sadduces we graunt. But the whole Synagoge before the law of Christ toke place, in necessary knowleadg of the lawe of Moyse did neuer erre. For if euer the whole synagoge erred, when erred it more then at the coming of Christ

their

their people and rulers being then most corrupted? Yea and the true succession of bishops being then broken by the Romains? *Engl. li. 1.*
 And yet what reade we then? Reade we not that they answered Herod truly touching the natiuite of Christ that he should be borne in Bethlehem? Doth not our Sauour pronounce of *Luc. 2.*
 them that the scribes and pharisees sate in the chayre of Moyses, that the Iewes should euen then do as they bad them to do, *Mat. 23.*
 not as they did them selues? How would Christ haue bidden the Iewish people do as the scribes and pharisees, the rulers of the synagoge bad them to do, if the synagoge then erred, if they refused the truth, as this defender saith? Yea at the same wicked council and condemnation of our Sauour, did not that wicked bishop Caiphas, prophecy *that it was necessary that one should die for the people?* Doth not the euangelist S. Iohn saie plainly, *Hoc autem a semetipso non dixit, sed quum esset pontifex anni illius prophetavit.* *10. 24. 11.* This he spake not of him selfe, but being bishop of that yeare he prophesied? Lo in this most wicked time of the Synagoge, at the very dragges and later cast of that disobedient people, yet they answer truly touching the natiuite of Messias, they are obeyed by the commaundement of our Saniour and their bishop prophesieth. These be arguments that they lost not the faith nor the right vse of the lawe of Moyses, vpon whose chaire they sate not in colour and shew only, but in truth and to be obeyed of the people, as our Sauour expressly commaundeth. What arguments haue protestants that the Synagoge erred or lost the truth wholly and vniuersally, as they saie the church of Christ hath these ix. C. yeares? Yes saie they, they refused the Messias, and the ghospell. I answer. This was their very breach and a waie to make the new testament take place, long before prophesied that by their fall, and departing the gentils should come in. The prophet saith. *Dedit illis deus spiritum compunctionis, oculos vt non videant, aures vt non audiant,* *Esa. 6.*
vsque in hodiernum diem. God hath geuen the Iewes the spirit
 of

of compunctiō, eyes to see nothing and eares to hear nothing, euē to this day. And of the rulers and princes of the synagoge, the prophets foresheew most manifestly that they should refuse the Melsias. *In illa die* (saieth Hieremy) *peribit cor regis, & cor principium, & obstupescunt sacerdotes*. In that day (mening the coming of Melsias) the hart of the king and of Princes shall faile, and the priestes shall be amased. Echechias yet more plainly. *Lex peribit a sacerdote & consilium a senioribus*. The priest shall lese the lawe, and the elders shall faile in their counsell. Micheas an other prophet in like maner. *Nox vobis pro visione erit & tenebra vobis pro diuinatione*. The night shall be your vision, and darckenes your soothe saying. And againe in the prophet Esaie. *Quis cecus nisi seruus meus, & surdus nisi ad quem nuncios meos mitto? Quis cecus nisi qui venundatus est & quis cecus nisi seruus domini?* Who is blinde but my owne seruauant, (the people of Israell) who is deaf and wil not heare me, but euen he to whom I do send my messengers? Who is blind but he that is sold away (for his sinne) and who I saie is blinde but euen the seruauant of the Lorde? It were ouer longe to recite all that prophets do write of the blinding of Iewes at the coming of the Melsias. Christ by couered parables signified it, and the Apostles in open wordes entwighted the Iewes with it. The gospell and the Actes of the Apostles do testifie. To conclude I saie the fall of the Synagoge was foresheewed by the prophets, and therefore we maruail not though it fell. And that the church of Christ should fall, ye haue no such prophecies, or if ye haue, shew them. In the meane we haue shewed you abundantly the cōtrary. And that you may yet more clerely see the manifest differēce between the promises of Christes church, and the state of the Iuish synagoge, I thinke it good in this place to presse you with one prophecy yet more, confirmed with the Apostles discourse vpon it. S. Paule writing to the Hebrewes, and commending vnto them the Melsias, declaring how farre he excelled Moy-

ses,

PLANTED AMONG VS ENGLISHMEN. &c. The 1. par. 45
 ses, hath these wordes of Christ. *Nunc melius fortius est mini-* Hebr. 8.
sterium, quanto & melioris testamenti mediator est, quod in meliori-
bus repromissionibus sancitum est. Now he hath obtained a better
 priesthood, as he is the mediatur of a better Testament, being
 established in more excellent promises. Lo the Apostle saith
 the Testament of the Messias is established in more excellent
 promises, then was the testament or couenaunt of God with
 the Iewes vnder Moyses. And what were those promises?
 The Apostle in the wordes immediatly folowing declareth by *Jerem. 31.*
 the wordes of Ieremy the prophet, saying. *Vituperans enim eos*
dicit: Ecce dies venient, & consummabo super domum Israell, & su-
per domum Iuda Testamentum nouū: Non secundum testamentum
quod feci cum patribus eorum, in die qua apprehendi manū eorū vt
educerem illos de terra Aegypti: quoniam ipsi non permanserunt in
Testamento meo: & ego neglexi eos, dicit dominus. Quia hoc est te-
stamentum quod disponam domui Israel post dies illos, dicit dominus.
Dabo leges meas in mentē eorum, & in corde eorum superscribam eas:
& ero eis in deum, & ipsi erunt mihi in populum. For God rebu-
 king them saith. Beholde the daies shall come, saith the Lord,
 and I will finish ouer the house of Israel and ouer the house off
 Iuda a new Testament. Not according to the testament or
 couenant which I made to their fathers in the daye which I
 brought them out of the Land of Aegypt. For they haue not
 continued in my couenaunt and leage that I made with them,
 and I haue neglected them saith the Lord. For this is the coue-
 naunt and Testament, which I will leaue to the house of Israel
 after those daies, saith the Lorde. I will putt my lawes in to
 their minde and vpon their harte I will write them. And I will
 be their God, and they shall be my people. This lo is the promis
 of the new Testament passing the olde, of the Messias passing
 Moyses, that the law of this Testamēt is written in mens hartes,
 neuer to be put out, not in tables of stone or mortall mettall:
 that the Iewes haue forsaken the Testament of their Lord, but

this new Testament shall neuer be forsaken. And to proue this meaning and sence to be as we haue saied, the prophet Ieremy in the ende of this chapter, out of which S. Paule tooke those wordes, concludeth this perpetuite of the new Testament and couenaunt of God with his people, saying. *Sanctum Domini non euelletur & non destruetur ultra in perpetuum*. The holy thinge of our Lorde shall not be remoued, nor shall no more be destroyed for euer. Lo Sir defender what difference there is betwene the promises of the Iewes, and those of the Christians ioyned fast in an insoluble couenaunt and leage with the Messias. The fall of the one is clerely foreshewed vnto vs in holy Scripture: The continuance of the other is vndoubtedly assured vs in the same. Both therefore are true, one truth destroyeth not the other. Yet (saith this defender,) *the Iewes vnder the name and gaye shew of the church persecuted the church*, We answer that before this fall of the synagoge the rulers therof, had not only a gay shew of the church, but the right faith and belefe of the church, though they persecuted the church, that is the holy prophets of the church. For otherwise they persecuted it not. And how proue we that they had the right faith though they persecuted the prophees? We might holde our peace and proue it as well as this Defender proueth that they had not the right faith, for ought that he saith. But that the worlde may see that Catholiks be ready to proue that they saie, though it be inough for protestants to saie thinges only, we will proue out of those very prophets, which reproved the euill life of the priestes and rulers of the Synagoge, that yet the same Synagoge had to instruct the people in all thinges appertayning to faith. *Exechias persecuted him selfe of the Synagoge, saith yet of them. Sacerdote: & Leuite populum meum docebunt*. The Priestes and Leuits shall teache my people. How would the prophet send the people to lerne of them, if they missed of the right faith them selues, if they erred and refused the truthe, as this defender saith?

Malachy, one amonge other prophets sharply repprouing the *Malach. 2.*
 Synagoge, alloweth yet their vprightnes in spirital iudgement,
 add saith. *Labia sacerdotis custodiunt scientiam, & legem ex ore eius*
requirunt. The lippes of the priest kepe knowleadge, and out
 of his mouth they shall require the lawe. Behold the mouth of
 the priest is the oracle of truthe, though the hart be foule and
 filthy within. *Aggeus* in like maner. *Interroga sacerdotes legem.* *Agg. 2.*
 Aske the lawe of the priestes. Thus we see though these priests
 and bishops of the Synagoge persecuted the prophets, yet they
 erred not of the right faith, of the right vnderstanding of Gods
 lawe. The maior then and the minor of this defender being
 naught what shall become of his conclusion, concluding that
 the church may erre? I will saye more. What if we graunted
 him that the church may erre (which we ne may ne will neuer
 graunt in dede) yet what hath he proued? hath he proued that
 therfore the church hath erred? A possibilty being proued, is
 the facte forthwith proued? Protestants saie the church hath er-
 red these ix. c. yeares. Catholikes denie it. Protestants proue it
 may erre, ergo saie they it hath erred. Shall Catholikes forsake
 their faith vpon such probabilities? My faith ought to be so sure
 and vndoubted vnto me, that only gods worde and the church
 should pluck me frō it, if I were in a wronge waie. But without
 scripture, without authorite of the church, not only any pro-
 babilitie or futtle deuise of wily heretikes, but no reason were
 yt neuer so stronge shoulde remoue a Christen man from
 hys receaued faith. Now protestantes gather coniectures,
 bringe probabilities, and conclude a possybilitie only of errorr
 in the church, and yet alas howe many Christen men, called
 and accompted for such, but no true Christen men in dede (for *1. Ioan. 2.*
iff they had ben of vs, they had vndoubtedly, haue taried with vs)
 haue forsaken their auncient belefe, and the faith of the vni-
 uersall church of ix. c. yeares by their owne confession, to clea-
 ue to some newe faith, one or other? For there is copie yet and

chaunge inough of faithes (as god would) and almost for eue-
ry yeare one, if we would be threscore yeares a chaunging, as in
the branches of Luthers offspring lately sett forthe euey man
may see. This Defender goeth forth and wil gather more con-
iectures, that the church may erre. Yea (saith he) *why should we
not surely perswade our selues, by the course of Gods doinges, and by
the testimony of holy scripture that the like is nowe in this our time?*
By the course off Gods doinges he meaneth the blindnes of the
Iewes whereby he would conclude the church were blinde to.
To the which we haue answered before. And for better decla-
ration of this point, the lerned reader may peruse S. Augustine,
de unitate ecclesie. cap. 12. answering to the obiections of the Do-
natistes which our protestants and this Defender hath so fitte-
ly folowed that you maye easely trie a newe heretike by the
olde. But what meaneth he by the testimonie off holy scrip-
ture? Hath he any trowe ye, to proue that the church may
erre? That were surely worth the lerning, and much to be mar-
uailed, if the scripture both of the olde and off the newe testa-
ment, expressing so clerely a perpetuall sanctification, conti-
nuall assistance of the holy ghost, and the daily presence off
our Sauour to remaine to the church, now some other testi-
monies would appeare to the contrary? Lett vs then heare
what this Defender can saie in defence of his false truth?

Ezech. 37.
Ioan. 14.
Matth. 28.

Obiections out of the newe Testament, moued and assailed.

The. 11. Chap.

HE saith. *Our Sauour Christ and his Apostles haue left warning
abundantly, that it would be so in his church, and especially to-
ward the ende off the worlde. Christ him selfe prophesied that desola-
tion should stand in the holy place, that is in the church.* Sir Defen-
der of whome haue you lerned to expounde the holy place for
the church? we lerne off Eusebius and other writers that this
prophecy was fulfilled in the destruction of Hierusalem, when
the image of Titus was sett vp in that holy temple, and the de-
solation of the Iuish sacrifice ensued, but we shall see how con-
ning

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 ning ye are in holy scriptures. The wordes of our Sauour by
 you alleaged are these. *When you shall see the abomination off* Matt. 24.
the desolation, spoken of Daniell the prophet, standing in the holy place
&c. The desolatiō thē which our Sauour there speaketh of, is Dan. 9.
 that whiche Daniel prophecied. Let vs turne to Daniel, and
 see what desolation he meaneth. The wordes of Daniel are.
Post hebdomadas sexaginta duas occidetur Christus & non erit eius
populus qui eum negaturus est. Et ciuitatem & sanctuarium dissi-
pabit populus, cum duce venturo. Et finis eius vastitas, & post finem
belli statuta desolatio. Confirmabit autem pactum multis hebdomada
vna & in dimidio hebdomadis deficiet hostia & sacrificium, & erit
in templo abominatio desolationis, & vsque ad consummationem &
finem permanebit desolatio. That is. After. lxii. wekes Christ shall
 be put to death. And it shall no more be his people which shall
 denie him. And the people with the Capitain that shall come
 shall destroie the cytie and the sanctuary. The ende of that de-
 struction waste, and after the ende of the battail the appointed
 desolation: but one weke shall confirme the leage to many, and
 in the middest of the weke the hoste and sacrifice shall cease,
 and the abomination of desolation shall be in the temple, and
 this desolation shall tary euen to the ende. Thus farre Daniel.
 This obscure prophecy of the prophet some expounde to be
 verified at the destruction of Hierusalem, some before when Pi-
 lat set vp Césars image in the temple, some after when the ima-
 ge of the Emperour Adrian on horsebacke was placed in the
 Iewes temple: some other of Antichrist. But of the church in
 such sence as this Defender no writer taketh it. And I will shew
 by plaine reason that it can not be so taken. This Defender
 with his fellow protestāts beareth the people in hand, the chur-
 che hath erred these ix. c. yeares. Amonge other sory reasons,
 this other is brought for one, that bicause Christ saied, that de-
 solation should stand in the holy place, therefore the churche
 hath lost the faith, &c. This prophecy saith that an hoste and

A weke in
 this place
 is takē for
 a weke of
 yeares.
Vide Hierō.
in hūc locū.

sacrifice shall be taken away, and in his place desolation succede, which shall tary to the ende. Now then after the terme of vi. c. yeares expired, I aske this Defender what hoste and sacrifice ceased? We knowe protestants admitt in their doctrine no externall sacrifice and saie that sence the sacrifice on the crosse, all such sacrifices ceased. I aske then what sacrifice was there in the church then to be taken away, to the which that desolation shall succede? Or what sacrifice was there in the first six hundred yeares, which the other ix. c. yeares had not? What sacrifice haue protestants that papistes haue not? Protestants haue many thinges lesse then papistes: they haue taken away many thinges which papistes had, but they haue added nothinge. If they name sacrifice of thanks geuing, sacrifice of almes and other good dedes, papistes and the ix. c. yeares haue it no lesse then protestants. But a sacrifice there is which both the first six hundred yeares had and the ix. c. to which protestants haue not. I meane the blessed sacrifice of the Masse, and this perhaps Daniel meaneth should be taken away by Antichristes (suche as heretikes are, if we may beleue S. Iohn,) and a desolation succede whiche we see in all such churches where heresy hath taken place. Howe so euer it be, when this Defender can shewe what sacrifice was taken away at the entring of the ix. hundred yeares or where so euer he will make papistry to beginne, whiche the firste vi. c. yeares or that former age had, then he shall speake probably in applying the desolation mentioned in Daniel, to the erring and blindnes in the church, which protestants most blindly imagin. Now he speaketh beside all reason, to talke of a desolation and of a sacrifice taken away, he, which admitteth no sacrifice at all, more then we haue as well as he. Againe the desolation which Daniel speketh of shal tary eue to the end. If so, the protestants should neuer haue appeared and taken awaie this desolation, as now they crake to haue extinguished papistry, and to haue taken away Masse. But then the

the Masse and papistry shall endure to the ende. Which were a great blank and discomfourt to their gospell. Let vs then see his other reasons. he saith,

S. Paul witnesseth that Antichrist should sit in the temple of God that is in the church. What if I graunt that Antichrist shall sit in the church? Will it folow that he hath sitten there these .ix. c. yeares? That he hath gouerned the vniuersall church so long? You see it is against expresse scriptures of the psalmes, of the prophets, and of the new testament. Are protestants in such credit with men that holy scripture must geue place to their bare worde? Againe who was this Antichrist trow ye that protestants imagin? Forsothe the Pope of Rome. And what Pope? One about 600. yeares after Christ. Who it was, they are not yet perfectly agreed. But S. Gregory they name commonly. Now what a likely man he was to be an Antichrist, let any indifferent reader iudge, that will take the paines to reade the the second booke of the History of S. Bede in the first chapter. Truly we of all people haue lesse cause to take him for an Antichrist, which receiued the faith of Christ of him, wherein our dere countre of England hath liued and continued almost these thousand yeares. And how could Antichrist plant the faith of Christ, call people from Idolatry, and infidelite (as not only he, but many other Popes after him haue done) who when he cometh shall persecut none but Christians, and labour only to extirp the faith of Christ? What can be more absurde, or more beyond all reason, though there were no promis annexed either to the church, either to the head thereof S. Peters successour? And yet this is the very ground and foundation of al this new vpstart religion.

The defender goeth forth and gathereth yet more coniectures out of holy scripture that the church may erre, and saith. *S. Peter saith, that in the church should be masters and teachers of lies.*

Yea

A FORTRESSE OF THE FAITH FIRST

Yea fir he saith so. And he saith also (which you leaue oute)

2. Pet. 2. *Perditio eorum non dormitat.* their destruction sleapeth not: they shal not long prosper. What a slepe trowe ye wer it, if such lying masters shoulde haue cōtinued in the church whol ix. c. yeres? How much haue such prospered if they haue flourished and gouerned in the church as Papistes haue? Again these lying masters (saith S. Peter) *introducent sectas perditionis*, shall bringe in damnable sectes: these wordes also ye leaue out wherby ye fele your selues touched. Truly to that which you call papistry beinge vniuersal as you can not denie, the name of a secte cā not agree. Euery secte is particular and in a feuerall section, as the manifold sectes of your religion are. It is you therefore fir defender and your companions that S. Peter expressely toucheth, which haue diuided your self from the vnite of the catholike church. Thus you see the scripture maketh nothings against vs, but serueth very suspiciously against you. Now foloweth your last

1. Tim. 4. allegation. *Paule affirmeth for suretie, that in the later daies such shall come, as shall geue eare to doctrine off the diuell forbidding to mary and eate such meates, as God hath created to be taken with thankes geuing.* To answer bresly I saie, this saying of the Apostle was fulfilled in the Manichees aboue twelue hundred yeares past abstaining from certain meates as vncleane and filthy. Witnesseth S. Augustin, against Faustus, lib. 30. cap. 3. Neither

1. Cor. 10. may we maruail the Apostle should call *the later daies*, the time so soone folowing. For he him selfe other where writeth, in

1. Ioan. 2. *fines seculorum deuenimus.* We are come to the ende of the world. And yet we see fiften hundred yeares passed ouer, and the ende not yet come. And S. Ihon saied of his time, *Nouissima hora est.* It is the laste houre. And yet we see how longe this houre hath ben, and is not yet ended. So the later dales the Apostle calleth the time of the primitiue church, when such heresies spronge vp, and founde many folowers.

Other common obiections of protestants taken out of the lawe, discussed and assoiled.

THE other allegations of this defender taken out of the olde lawe , and commonly repeted of all protestants , though they are already sufficiently refuted in the Replie of M. Rastell, yet bicause we haue entred so farre to this matter I wil leaue nothinge vntouched that hath ben materially brought to the contrary. Because in him I see the common obiections of al protestants heaped together . The examples of the olde law that he bringeth are these. *In what state was the church in Noes time , when viij. only were sau'd ? In what state was it when the x. Tribes forsooke the right worshippinge of God and lefte onely the tribe of Iuda ? In what state was it when Elias pitefully complained, that he only was lefte, and all others were departed from God ? Where was the externall face of the church at that time ?* To all these questions you shall take the answer of S. Augustin, and replie against him if ye list to persist in your folly. The donatistes a pelting corner of heretikes in Africa about twelue hundred yeares past defended their pinching congregation by these examples alleaged of the Defender, in defence of his narrow and obscure company . Heretikes of like qualites and conditions, it is mete they vse like arguments and defence . But as the olde were euer confounded in time , so I doubt not but these new shall, when it shall please God . In the meane while Catholikes may reioyse to haue against the obiection of protestants that worthy doctor S. Augustin, then who in the latin church neuer any with more felicity counteruailed the wily force of suttile heretikes . Let vs then heare his wordes and sett them as a sure and mighty stronge fort against the assaults of his aduersaries and ours. In his booke *De vnitatē ecclesie* , hauing recited the places and examples aboue alleaged , he frameth his answer and saith . *His atque huiusmodi exemplis heretici suam paucitatem commendare conantur , & in sanctis ecclesie multitudinem toto orbe diffusam blasphemare non cessant. Sed quæro ab eis, quod absit : si nollem credere vera esse ista quæ ab eis comme-*

Defence
of the
truth
to. 91.

Cap. 12.

Luce. 24^c

Act. 1.

morantur exempla, vnde me conuincerent? Nonne de scripturis sanctis, vbi leguntur tanta manifestatione vt quisquis illas literas in fidem recepit, non possit nisi & ista verissima confiteri? Porro si hec exempla ideo cogeret credere vera esse quia ibi scripta sunt (vbi non possum dicere falsa esse quæ scripta sunt) cur non & ipsi de Ecclesia toto orbe diffusa eisdem scripturis credunt? Ecce nos omnia illa credimus. Credant & ipsi, quod ait dominus prædicari in nomine suo penitentiam & remissionem peccatorum per omnes gentes incipientibus ab Hierusalem. Credant quod ascensurus in cælum nouissime dixit, Eritis mihi testes in Hierusalem & in tota Iudea & Samaria & usque in omnem terram. Et illa & ista vera esse credantur & nulla inter nos contentio remanebit, quia nec illis veris ista, nec istis veris illa impediuntur. Et ista inquirunt, credimus & completa esse confitemur. Sed postea orbis terrarum apostatauit. Et sola remansit Donati communio. Hec nobis legant, sicut legunt de Noe & de illis duabus tribubus quæ decem separatis reliquæ factæ sunt, & hoc similiter legant & nihil resistimus. Si autem non ea in scripturis sanctis legunt, sed suis contentionibus persuadere conantur, credo illa quæ in scripturis sanctis leguntur, non credo ista quæ ab hæreticis vanis dicuntur.

That is. With these and like examples heretikes labour to commend their scarsety, and blaspheme the whole multitude of the church dispersed through out the whole worlde, in the good and holy. But I aske of them. If, which God forbed, I would not beleue the examples which they tell vs of to be true, how would they confute me? would they not out of holy scripture confute me? Where those examples are so euidently mentioned that who so beleueth those bookes, must nedes acknowledge the examples for true? Then if I ought to beleue these examples for true as being there writē, where I am not able to auouch any vntruthe to be writen, why do not they also beleue the very same scriptures describing vs a church, dispersed through the whole worlde? Beholde we beleue all those examples. Let them also beleue that which our Lord saith, that in his name re-

penitance and remission of sinnes should be preached through out all nations, beginning at Hierusalem. Let them beleue that at the *Luc. 24.* ende ascending in to heauen, he saied. *Ye shall be witnesses to me in Hierusalem and in al Iury and Samaria and in to al the world.*

Let bothe those truthes, and these truthes be beleued, and we *Act. 1.* shall be at appoint. For neither these truthes are impaired by the other, neither the other by these. Yes (saie they) we beleue all these sayinges, and we confesse it hath to come to passe. But afterward the whole worlde hath foresaken the faith, and the communion of *Donatus* only hath remained. But I require that they reade vs owt off holy scripture this their saying, euen as they reade there off Noe and off those ij. tribes remayninge after the departure of the other x. Let them I saye in like manner reade this, and we will yelde. But if they reade not this vnto vs owt of holy scripture, but only labour to perswade it with their contention, I beleue the wordes of holy scripture, I beleue not the wordes of vaine heretikes. Thus farre S. Augustin. Hath he not trowe we met wel with our protestants? Saye not protestants of Luther and Calvin euen as you heard right now the Donatistes to saie of Donatus that the whole worlde hath forsaken the faith, and the cōmuniō of Luther and Calvin only remaineth? Cōdemne not protestants all Christendō beside, as the Donatistes did? Let the protestants the (as S. Augustine here requireth) shewe out off the scriptures the fall of the church of Christ, as they haue reade vs out of scriptures the narrow congregation of the Iewes. Or if they can not shewe that out of scriptures, then we answer with S. Augustin, they talke as vaine heretikes, they speake without booke, they tell vs not the worde of God. This answer may suffise all allegations that take example of the olde lawe.

Yet for the quieting of weake and troubled consciences, disquieted much with the ofte obiections that protestants make of Elias and the vnknown small numbre off true beleuers in

the place where he was conuerfaunt, this their obiection I will at this present, before I passe furder, euidently and clerely dissolve. Many answers may be made. But first ye shall see what S. Augustin answereth, and after what els maye be sayed. It foloweth in S. Augustin in the place last alleaged. *Sed quia se duabus illis tribubus quæ cum Salomonis filio remanserunt, comparandos putant, legant & hoc legisse pœnitebit. Sic enim cōmemorantur in scripturis ipsi duo populi. Pars quæ erat ad Hierusalem Iuda nominatur. Illa vero quæ cum seruo Salomonis in ampliore numero segregata est, Israel vocatur. Legant quæ dicunt prophetae de utrisque, quemadmodū peiorē dicāt Iudā quā Israel, ita ut iustificatam dicāt auersatricē Israel peccatis preuaticatricis Iudæ, id est tā grauiā esse peccata huius ut in eius cōparatione illa iusta dicenda sit. Nec huius tamē nec illius peccata obfuerūt aliquid iustis qui & hīc & illic fuisse inueniūtur. Nā & in illa parte quā pro exemplo perditionis ponūt, id est, in Israel fuerūt sancti prophetae. Ibi erat ille memorabilis Helias ut de alijs taceā. Cui etiā dictū est. Reliqui mihi septē millia virorum qui nō curuauerūt genua ante Baal. Ideo nequaquā pars illa populi tanquā hæresis fuisset, deputāda est. Deus enim easdem tribus iusserat separari, non ut religio sed ut regnum diuideretur, &c.* That is. But bicause these felowes (the Donatistes, as now our protestants) compare them selues to these ij. tribes whiche remained with Roboam, let them read it vs, and it shall repent them, they meddled therewith. For thus are those two peoples mencioned in scripture. That which remained in Hierusalem, is called Iuda. The greater number that seuered them selues with Ieroboam, is called Israel. Let them reade now what the prophets do pronounce of them bothe: and how they cal Iuda worse then Israel: in so much that froward Israel was iustified by the sinnes of repining Iuda, that is. The sinnes of Iuda were so greuous and greate that Israel in comparison of it might be called iuste and righteous. Yet neither the sinnes of the one nor of the other did any thing preiudicat to the good and holy, which we-

re bothe of the one side and of the other. For euen in the same side which these men (the Donatistes as now our protestants) do put for the lost number, that is in Israel, were holy prophets also. In that side was that famous Elias, to omit the rest, vnto whom also it was saied of god: I haue left vnto me seuen thousand men which haue not bowed their knees before Baal. Therefore that part of the people (the x. tribes of Israell) is not to be accompted as an heresy. For God commaunded these tribes to depart from the rest, not that religion shuld be diuided but the kingdome. Thus farre S. Augustin. Here we may beholde how protestants abuse the simple and ignorant obiecing and repeating this example of Elias and of the ij. tribes of Iuda. For first as ye heare S. Augustin saie, this diuision was not a schisme of religion, but a separation of the dominion, for the sinnes of Salomon, as scripture specifieth. Againe Elias whom they bring so much for example off their church was of Samaria; not of Iuda: amonge the x. separated tribes, not amonge the two which remayned. If protestants compare their congregation to Iuda and to the ij. tribes that remained, why crake they of Elias and that few number? If they will be compared to Elias, why will they be accompted to be of Iuda? But neither nother helpeth their turne. Let vs consider the history in holy scripture. After the departing of Ieroboam with the x. tribes, Roboam Salomons sonne and lawfull successour in the crowne prepared battaill against him. Seimei the prophet warned Roboam, he should leaue of his enterprise, saying in the name of God. *A me factum est verbum hoc.* This is my doing. By this meanes Ieroboam quietly departed with the x. tribes not yet forsaking God. Afterward the scripture mencioneth. *Dixit Ieroboam in corde suo. Nunc reuertetur regnum ad domum Dauid, si ascenderit populus iste vt faciat sacrificia in domo Domini in Hierusalem. Et conuertetur cor populi huius ad Dominum suum Roboam regem Iuda, & interficient me & reuertentur ad eum. Et excogitato consilio fecit duos vitulos aureos, &c.* that

3. Reg. 12.

is. Ieroboam saied in his mind. If the people ascend customably to Hierusalem to offer their sacrifices in the tēple of the Lord, the kingdom wil returne to the house of Dauid, the hart of the people will turne againe to their Souerain, Roboam kinge off Iuda, they will kill me and returne to him. After suche deliberatiō he made two goldē calues &c. Lo here now after the separatiō the Apostasy begā. What thē? Did at that time al Israel, all the x. tribes forsake the true worshipping of god? So woulde protestāts make mē wene, that by this example they might cōdēne the whole church, as if it had departed al frō the faith, and they only had remained in a corner, god knoweth wher. But let scripture proue thē liars. After that Ieroboā had thus cōmitted idolatry and forced also the people thereūto, the scripture saith. *Sacerdotes & Leuita, qui erāt in vniuerso Israel venerūt ad Roboā de cunctis sedibus suis, reliquētes suburbana & possessiones suas & irā seuintes ad Iudā & Hierusalē eo quod abiecisset eos Ieroboā & postericius, ne sacerdotio domini fungere iur.* that is. The priestes and the Leuites which wer in al Israel cam to Roboā out of al their māson places, forsaking their territories and possessions, and passed to Iuda and Hierusalē, bicause Ieroboā and his posterite had reiected them, that they might not execut their office of priesthood to God. Lo then the whole tribe of the priests and Leuites claue vnto Iuda, and worshipped God sincerely. How can this example make for protestants, charging the whole clergy of Christendom, with Idolatry, superstition, ignorance, and lacke of al right belefe? This is the protestāts argument. Certain of the laie lewes fel to Idolatry. Ergo the whole clergy of Christendom may erre and commit idolatry, or to make the argument ful, ergo it hath erred and committed idolatry. Be not these substantiall reasons and arguments for a man to forsake the faith of ix. c. yeares by the aduersaries owne confession, to folow the preachments of a few apostat friers and monkes, Martin Luther, Peter Martyr, Bucer, Barlow, Barnes, and
such

such other? Yet perhaps, protestants may saie though the tribe of Leui returned to worship God truly, yet the rest of the Iewes, the greater number remained in idolatry. No Sir protestant, not so neither. Harken to the worde of God, and beleue it. It foloweth in the place aboue alleaged. *Sed & de cunctis tribubus Israel quicūque dederat cor suum vt quæreretur dominū deum Israel, venerunt in Hierusalem ad immolandum victimas domino deo patrum suorum: & roborauerunt regnum Iuda &c.* that is. But also out of al the tribes of Israel, such as gaue their hart to seke after the Lorde God of Israel, they came vp to Hierusalem, and offered their sacrifices before our Lorde, the God of their Fathers, and they fortified the kingdome of Iuda. Lo out of euery tribe some came: and that it was no smal numbrell it appeareth by that it is saied, that they fortified and strengthened the kingdome of Iuda by their resort thither.

Againe in many yeares after we reade that vnder wicked Achab wer vij. M. of true worshippers of God, where scripture mencioneth a certain numbrell for an vncertain as the maner is. And in the persecutiō of Iesabel, *Abdias one that feared God, bidd* 3. Reg. 19.
in dennes a hūndred prophets, feeding thē with bread and water. Cap. 17. Andal this was in that part which was separated from Iuda, and which seme to protestants al to haue fallē in Idolatry. But admit they did, as in processe of time, we read that the same part of Israel was wholly caried away by the Assyriās. Yet Iuda, Hierusalē, the priest and clergy, the temple remained. Which was a figure of 4. re. 18.
 Christes church that now is. For we see by the Arriās and other heretikes. East and South, Grece and Afrike, are lost and are reduced to be Turkes and Moores. Yet in the west and North, in the chaire of Peter, in the clergy of Christendom the faith hath remained. Els protestants had not had from whence to departe. Els they had founde no scriptures in the worlde, no baptim, no sacraments, no faith, if al had ben lost, as they wickedly and fondly imagin. By their meanes heresy hath so ouerrunne the
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A FORTRESSE OF THE FAITH FIRST

final plat of Christendome that remaineth, that vnlesse God of his mercie staie this lamentable course of schisme and heresy, it is to be feared it wil depart from Europe also. To encreate this feare, we reade diuers large and most ample countres of late discovered, by Portugals and Spaniardes, we reade of the faith miraculously preached, gredely embraced, and wonderfully enlarged in those countres. And al sence Luther began. That as fast as the diuel winneth here by new fangled heretikes, so much he leseth an other where by religious Catholikes, the deuoute and lerned company of the Iesuites, men prouided of of God bothe to staie heresy and to enlarge Christendom.

That the true church of Christ, which contineweth for euer, is a visibible and knowen church, no preuy secret congregation.

The. 13. Chapter.

H Etherto we haue proued a perpetuite and continuance of Christes church, in perpetual sanctification (which is as Christ saith, *vt omnes vnum sint* that al may be one in God) by the testimonies of the psalmes, the prophets, and of the gospell. We haue answered such common obiections as are brought of protestants to the contrary, couched al together in a litle booke lately sette forth, called *the defence of the truth*. I beseeche God so to worke in the harte of the Reader, that as we be Christen men, so we humbly acknowleadg the truth of Gods worde, repine not against the clere promises of God, neither resist the holy Ghost speaking vnto vs. These are no mistes to dimme mēseies with, but the clere light of Gods worde. They are not mens sayinges (which we ought to reuerence being men of God, men of his church, and the proudest of al protestants is no so good) but the oracles of the holy ghost. They are not protestants deuises, but the iudgements of holy write. What can protestants yet obiect against the church of God, and the continuance thereof? What surmise can they laie in not yet touched? I would gladly satisfie all their doubtles, that they may either for their owne sakes yeelde to the truth, or
for

for the quietnesse of other to haue no more to saie. I consider the Defender a trim proctour of their euil cause. I finde in him yet one starting hole more, and one futtle escape beside all that is saied. Let vs see what that is. He is lothe (as being wiser then the common sort) to graunte the vniuersall error of the whole church: faine he would haue some of these ix. C. yeares, to saie as they saie. Faine he would haue the consent of this later age. Though after when he saw that failed him, he cried out and saied the church might erre, and that we ought to think it had erred, because Christ and the Apostles had forwarned so. You haue heard his reasons and authorites alleaged. We haue answered them, I trust, sufficiently. Now you shall heare his former grief. He speaketh of the Catholike doctrines, and saith. *When they were rooted, God stirred vpp from time to time diuers in all ages that reprobued them. therefore ye can not iustly bragge of quiet possession so longe time.* The wiser protestants in dede though not the better saie, as this Defender saith. To witt: That the church hath allwaies had such as protestantes be, though in hucker mucker, obscure, and vnknown. Luther and Melanchthon taught so in the beginning, as it appeareth in the Apologie of the Confession of Augspurg. Afterwarde when the light of their ghospell beganne to spreade and shine abroad, they recanted this error secretly, as *Fridericus Staphylus* a scholar and familiar frende of them bothe reporteth in his Apologie lately sett forth in the english tounge. Yet the Illyricans, zelous and vpright Lutherans cleaue to the first worde of Luthers ghospell. And therefore this Defender may take his place in that branche of the petigree. But who are they that God thus stirred vp from time to time? What are their names? When or where liued they? I will ieopard more then I will saye, that he can name none before Luther, but such as him selfe shall confesse to be either arrant heretikes (vnlesse he be farder gone in the profession of a protestant, then it semeth to men he is) or

*Staphyl. in
Apolog.
Angl. fol.
107.*

els not perfect protestants. Well then of this bare surmise, without any worde to proue it, he concludeth stoutely, that we must no more bragge of quiet possession so longe time. Yes Sir: My name is Thomas. And vnlesse you shewe me who they are, when, and where they taught, as yowe teache, that I may point vnto them with my finger, I will neuer beleue there were any such: as I ought not to do. For why should I? Marry saie you. *By your spirituall powers that occupied the place of the church, such men were disgraced, and their doctrine and bookes abolished, and so much as might be, brought out of memory.* Lo what pretty coniectures here are for a man to build a new faith vpon, and leaue his olde? Protestantes haue hetherto ben disgraced by spirituall powres, bookes haue ben lost, thinges haue ben put out of memory. O insatiable desire of willfull heresie.

psal.

What are *verba malitiæ ad excusandas excusationes in peccatis*, wicked wordes inuented to excuse sinne, if these be not? Now then to comfort the Catholike, and to instruct the protestant, as I haue hetherto proued a continuance of Christes true church, and that no spirituall power could prauaile against it, so will I proue by scripture also that the same true church of Christe was allwaies visible, and in the shew of the world, as Luther and Melancthon in their later daies (whē they thought it should make for them to make a visible church, they beginning to plaie the Popes in Wittenberg) confessed, taught, and wrote.

Lutherus
in explicat.
10. præ-
cept. Me-
lanch. in
præfat. ex-
plicati sy-
mboli.

Let vs considre the prophecies of the church of Christ, and see whether it were not foreshewed, before heretikes appeared, that the church should be knowen, open, and manifest, whereby heretikes might allwaies be tried, the faith might from time to time be enlarged, the honour of God might in all ages be magnified. Esaie the Prophet as first in order, so first and cheifest in euidence of writing, expresseth no lesse an opē, clere, and knowen church of Christ, then he did before the continuance thereof. In the beginning of his prophecy thus he writeth.

Erit in nouissimis diebus preparatus mons domus Domini in vertice montium & eleuabitur super colles & fluent ad eum omnes gentes. Et ibunt populi multi, & dicent. Venite, ascendamus ad montem Domini, & ad domum dei Iacob, & docebit nos vias suas, & ambulabimus in semitis eius, quia de Sion exiit lex, & verbum domini de Hierusalem. Esa. 2.

In the later daies, there shall be a hill prepared of the house of our Lord in the topp of hilles, and it shal be raised aboue the mountaines, and all nations shall flow vnto him. And many people shal go, and saie. Come let vs go vp to the hill of the Lorde, and to the house of the God of Iacob and he shall teache vs his waies, and we shall walke in his pathes, bicawse the lawe shall come owt of Sion, and the worde of our Lorde owt of Hierusalem.

I aske here of protestants what is this hill of the house of our Lorde, but the Messias the builder of the church of God? The hill is Christ, the house of God is the church, standing also in the topp of other hilles according as we reade, in the Apostle.

Superedificati super fundamentum Apostolorum & Prophetarum. Ephes. 2.

Being builded vpon the foundation of the Apostles and Prophets.

But the chiefe and high hill is Christ him selfe. Vpon him the church is builded, to that hill all nations shall flowe, in the light

of him (as the prophet saith in few lines after) the gentils shall walke. Now why is Christ compared here of the prophet to a hill, and the church of God to be standing on a hill, but because as Messias and his kingdome dureth for euer, so he shall allwaies be open and manifest to all nations that shall seke after him, as the church his house neuer faileth, so shall the church be allwaies clere and euident, for such as will repaire to it, wherein onely God is to be founde? Therefore the prophet Esaie in an other place bringeth in god the father speaking to Christe, saying. *Dedi te in lucem gentium, ut sis salus mea usque ad extremum terrae.* Esa. 49.

I haue geuen thee to be the light of nations, that thou be my saluation (that is, the saluation of those which will come to me) euen to the furdermost of the earth. Now when

Ambulemus in lumine Dei nostri.

Let vs walke in the light of our god. Esa. 2.

A FORTRESSE OF THE FAITH FIRST

was Christ geuen to be a light off the nations, but in his blessed incarnation, when he was sent off God the father to redeme mankind? Then he came to call the gentils, then he came to be their saluation through out the worlde. But oure Sauour, the course of his blessed dispensation on earth being finished, and sending then the Apostles, as he was sent him selfe of his father (for so he speaketh vnto then in S. Iohn) he turneth ouer the saying of the prophet, the comission off his father vnto them, and saith. *Vos estis lux mundi*. Ye are the light of the worlde. Which yet more expressely he chargeth them withall, in his last wordes at the time of his glorious ascension, saying. *Vos eritis mihi testes in Hierusalem, & in omni Iudea, et Samaria, & vsque ad vltimum terræ*. Ye shall be witnesses to me in Hierusalem, and in al Iury and Samaria, and euen to the vttermost of the earthe. Which commision forespoken in the prophet and repeted of Christ S. Paule and Barnabas do expressely challenge against the vnbeleuing Iewes, saying vnto them refusing the ghospell. *Beholde we turne to the gentils. For so the Lorde* comāunded vs: saying. *I haue set thee a light to the nations, that thou mightest be a saluation euen to the furdernmost off the earth*. This light therefore, which God the Father by the prophet Esaie, willett his Sonne to be, which the Sonne our Sauour turneth ouer to his Apostles, which his Apostles. expressely challenge to them selues, this light I saye to lighten the gentils, to call infidels to the faithe, to confirme and strengthen such as already beleued, this light could neuer be extinguished, obscured, or darkened in the Church off Christ, in the rulers thereof successours of the Apostles. Howe am I assured hereof? Howe knowe I this light can not be obscured? Our Sauour a most vndoubted and sure warrant to builde vpon, telleth expressely the blessed Apostles, at what time he saied vnto them, as we haue before alleaged. *Vos estis lux mundi* ye are the light of the world, that the same light can not be obscured. For in the wordes

Iohn. 6.

Matt. 5.

Act. 1.

Act. 13. 8.

des immediatly folowing he saith. *Non potest ciuitas abscondi super montem posita.* A cyte builded vppon a hill can not be hid-
Matt. 5.

de. Ye are builded vppon me, the hill and light of the worlde. Ye can not therefore be obscured, ouerpressed, trod vnder foote, kept preuy and vnknownen. Why then do protestants wickedly and folishely bable that the church may be preuy, vnknownen, obscure, and so forth, yea and that it hath ben so vniuersally in Christendom these many hundred yeares? We beleue our Sauour that his Apostles and all their successours are the light of the worlde. We do not mistruste the Apostles, saint Paule and Barnabas that they are the light of nations also by the commission of Christ, and that the prophecy properly spoken of Christ, may and is truly applied vnto them also. And bicause the church must endure for euer, we doubt not but that church is alwaies a light and clere cytie of God, to lighten the worlde. If we put out this light, as protestants doo, where is the light that protestants preache? But let vs not crake off a vaine singular light, and shutte our eyes against the vniuersall light of the worlde. Let vs open our eyes for Gods loue and marke yet other wordes of the prophet Esaie, touching the Church of the Messias. In that chapter of Esaie, whiche our Sauour reading in the Synagoge, testified expressly to be ment and spoken of him, where it is written. *The Spirit of the Lorde vppon me: For the whiche he hath anoynted me, to preache vnto the poore he hath sent me, to heale the so owefull and contrit in harte.* All which wordes and that which foloweth, our Sauour pronounceth to haue ben fulfilled in him, in that very chapter I saye, let vs see what the pophet foretelleth vs of the people of the Messias, of his Church, and faythfull congregation. In that chapter after a description of the Messias him selfe, of his power, and righteousness, of his priestes and ministers, of the calling in of the gentils to folowe and beleue in the Messias, the prophet expressly declareth bothe the perpetuite of

Luc. 4.
Esaie. 61.

Gal. 3.

the Church, and the euident clerenesse thereof, saying. *Dabo opus eorum in veritate & fœdus perpetuum feriam cum eis. Et sciatur in gentibus semen eorum, & germen eorum in medio populorum. Omnes qui viderint eos, cognoscēt illos, quia isti sunt semē, cui benedixit Dominus.* I will make their worke perfect, and I wil strike an euerlasting leage with thē. Their sede and their generatiō shal be knowē amōg the gētils, and among the people. All that see thē, shal know thē, that these are the sede, which the Lord hath blessed. What is the sede and generatiō that the prophet her speketh of but that sede of Abrahā, of whom the Apostle saieth: *Si vos, Christiestis, semen Abrahæ estis.* If ye be of Christ, if ye be Christen men, ye are the sede of Abraham. This sede al the worlde shal know, at lest al the gentils and nations. The Iewes perhaps shal not nor wil not be a knowen of the church of Christ. But al the gentiles to whom and for whom the gospel is preached shal knowe it saieth Esaie. If protestants come of the Iuish race, if they be not of these nations which shal embrace Mésias, no marvail if they will haue no knowen and visible church of Christ, which al nations beside shal know, to which men shal point with their finger, and saie. Lo here is the church, here be Christians. I aske therfore of such protestāts as this defender is, which wil haue that alwaies protestāt haue bē, but ouerpressed and kept down a lōg time by the papistes, I aske of such, al these ix. C. yeres before Luther or Wiclef appered, let thē point vnto vs their church, let thē shew their cōgregation, let them tel vs wher they wer knowen in al Christendō. Al that see them, shal know thē, saieth the prophet Esaie. Walked they perhaps in nettes or vnuisible? Were they a preuy vnknown cōgregation? Then they were not the sede which God hath blessed, they were not of Christ, they were heretikes I warrant you, and such they wil proue, let them be named when they can. As for the true church of Christ it is euident to the eie, it is vnniuerfall, open and clere. The prophets tel vs so, and therefore we beleue

so. Let Esaie speake againe. he saith. *Parauit dominus brachium suum in oculis omnium gentium, & videbunt omnes fines terræ salutare dei nostri.* Esa. 52. God hath prepared his holy arme (Christ our Saviour) in the eyes of al nations, and al the coastes of the ear the shall see the saluation of our God. Lo it is prepared in theeies of all nations, it is to be sene, it is open, euident and cleare. And to whom? To all nations. Yea will the protestant saie, to the elected and chosen sortes of al nations, to the predestinat people. Not only so Sir protestant. The Prophet saith farther. *Quibus non est narratum viderunt, & qui non audierunt, contemplati sunt.* Such as the Messias hath not ben preached vnto, yet they haue sene. And such as haue not heard haue yet beheld. What is this to saie, but that the church of the Messias, his beleuing people shal be such a knowen multitude through out al nations of the worlde, that euen the heathen them selues shal knowe that such a people there is? Now protestants will make vs beleue that all these ix. C. yeares the very Christians them selues knewe not their preuy sectes, that they haue alwayes lurked in secret congregations, that the knowen multitude of Christians was no church of Christ at all, but the seate of Antichrist him selfe: the true church being al that meane while obscured, darkened, and trod vnder foote. As contrary as light is to darkenes, so contrary is this wicked doctrine to the verdit of holy scriptures. For beholde yet again a perpetual church in a visibie and knowen multitude promised vnto vs, by the same prophet, saying to the church of the Messias. *Erit tibi dominus in lucem sempiternam, & deus tuus in gloriam tuam. Non occidet ultra Sol tuus & Luna tua non minuetur, quia erit tibi dominus in lucem sempiternā.* cap. 60. The Lord shal be to thee an euerlasting light, and thy God shal be thy glory. Thy Son shal no more go down and thy Moone shal not vade, bicause the lord shal be thy euerlasting light. Which wordes of the prophet though it shal more effectuously and amply be fulfilled after the end of the world in
the

In commē-
tar. *ibidē.*

the second coming of our Sauour, when the elected shal raigne with him for euer, yet as S. Hierom saith *ex parte in ecclesia quotidie uidemus expleri*. We see it partly to the fulfilled daily in the church. And therefore also the prophet in this very chapter a litle before saied. *Ambulabunt gentes in lumine tuo; & Reges in splendore ortus tui*. Nations shal walke in thy light, and kinges in the brightnes of thy arising. In which wordes we may note the cause why the church ought to be clere, visible, and known: and how absurde it is that it should be darke, obscure, and inuisible. Bicause forsothe Nations shal walke in the light thereof. Why shal not the church, (which the prophet compareth here to the Moone, as in many other places of scripture it is also compared) vade away, why shal our Sonne of iustice neuer go downe, Christ neuer be vnknowen, which yet only in his church is knowen, and therefore the church can neuer be unknowen, why I saie doth the prophet foretel al this, but bicause (as he saith also) the nations must walke in this light? For in the darcknes of infidelite, how can infidels come to the gospel, vnlesse the light of the church, I saie, of the catholike and true beleuing church be sene and knowen? Were it enough to come to a sorte of Christians, called papistes, which were tomblid them selues in idolatry, blindnesse, and superstition, and lerne a corrupted faith in the which no saluation can be had? As good no faith, as such a faith. Els if papistes haue had al these ix. C. yeares such a corrupted faith, as yet they might be saued by, then I for my part being sure of my saluation by this faith I was borne in, euen by my aduersaries owne confession I will be papist, as long as I lyue, God willinge: I will neuer haue my selfe to be a protestant (be it neuer so sweete and pleasaunt a profession) where the matter standeth in doubt, if being a papist I may be sure to be saued. But if papistry be a thinge stuffed with idolatry, superstition, dangerous deceites, void of the true worshipping of God, and so forth

forth, then I saie in all these ix. C. yeares the light hath lacked (which by the assurance of holy scripture is everlasting and therefore shal neuer lacke) by the which infidels might become Christians, heretikes might be bouted out from amonge the founde flower of true beleuers, and the right doctrine might be tried from the bastard. But this as long as the church endureth, which endureth for euer, as it is already proued, can neuer lacke. The Church therefore hath allwaies this light, is allwaies clere and euident, neuer vadeth away, can neuer be obscured, darkened or ouerpressed, but so that allwaies it sheweth it selfe and appeareth. Truth (say the philosophers) may well be suppressed, but it can neuer be oppressed. But the truthe of God which passeth all truthe builded vpon reason and depending of mens estimation, can not so much as be suppressed, obscured, or blotted at any time.

Lett vs conside in what ordre Christ lefte his church to continew in euen to the worldes ende (for that is already proued) at his visible departure hence. The Apostle crieth out a lowde vnto vs that we forgett it not, and saith. *Ascendens Christus in altum captiuū duxit captiuitatem, dedit dona hominibus* Ephes. 4. Christ ascending in to heauen, lead captiuite captiue, and gaue giftes vnto men. Christ hauing wrought the redemption of mankinde on earth, and purchased it with his moste pretious blood, wiped out the dett betwixt God and man, toke away the bonde of blindness, and hard hart from gentilitie, and made a free way for the ghospel to be preached through out the world. These were the mercifull giftes which Christ ascending in to heauen left vnto men. As it appeareth by the very last wordes spoken vnto his blessed Apostles at his Ascension, saying. *Euntes in mundū vniuersum, predicare euangeliū omni creatura*, Marci. 16. Goe ye in to the whole world, and preach the ghospell vnto all creatures. This was the heauenly cōmissiō to perfourme and bring to effect, that Christ by his blessed Incarnation, death, and Resur-

rection had purchased and procured. For the execution of this
Ephef. 4. commission ye shall see what giftes they were which the Apo-
 stle saieth he left vnto his church. It foloweth in S. Paule. *Et ipse
 dedit quosdam quidem Apostolos, quosdam vero prophetas, alios vero
 euangelistas, alios autem pastores & doctores ad consummationem san-
 ctorum in opus ministerij, in adificationem corporis Christi donec oc-
 curramus omnes in unitatem fidei & agnitionis filij dei.* That is. And
 he gaue some Apostles, some prophets, some euangelistes, other
 pastours and doctours to the persfiting of the holy, for the wor-
 ke of ministration, to the building vp of Christes body, vntell
 we mete all in to an vnite of faith and an vniforme acknowle-
 adging of the Sonne of God. In these wordes the blessed Apo-
 stle decareth that our Sauour hathe lefte vnto his church to
 plante the faith, to water it and preserue it, some Apostles, Pro-
 phets, and Euangelistes, other pastours and doctours. And that
 how longe trowe we? For the space of v. or vj. C. yeares, that it
 might afterward faile ix. C. more? Or was this prouision made
 to continew in it for euer? The Apostle saieth, *Vntell we mete
 all in to one faith, vntell we all acknowledge the Son of God, Christ*
1. Timo. 2. *Iesus.* Nowe: *God will that all men shall be saued, and that all at-
 taine to the knowledge of the truthe.* But how shall this meanes
 allwayes be in the Church, that truthe maye be allwayes
 taught, vnlesse there be allwayes some in syght and kno-
 wen by whose autorite the truthe may be perswaded? *Fides*
*(saieth S. Paule) est ex auditu. Quomodo autem audient sine præ-
 dicante, Quomodo vero predicabunt nisi mittantur?* Faith is ler-
Rom. 10. ned by hearing the ghoipell. But how shall they heare without
 a preacher, or how shall they preache vnlesse they be sent? The
 church then must allwaies haue preachers to preache, and other
 to send and appoint such preachers. All this requireth an owt-
Psal. 14. ward shew and face of a Church. And therefore that whiche
 the psalme saieth. *In sole posuit tabernaculum suum,* God hath
 placed his tabernacle in the Sonne, S. Augustin expoundeth it.

In manifesto posuit ecclesiam suam. God hath placed his church in the sight and shew of the worlde. *Non in occulto, non qua lateat, non velut operta, ne fiat sicut operta super greges hereticorum.* Not in a corner, not to be hidde, not as couered, lest it be as a couer to flockes of heretikes. And the Apostle meting withe such louers of darkenes, as protestantes are taking awaye the light of the Church, saith. *Si opertum est euangelium nostrum ijs qui pereunt, opertum est.* If our ghospell be couered, it is couered from them which perish. To the faithfull it is open. And againe. *Manifestauit deus temporibus suis verbum suum in predicatione.* God hath made open his worde by preaching in the time appointed &c.

In euangelio.

ibidem.

2. Cor. 4.

1. Tim. 1.

Three reasons, why the Church off Christ ought of necessite alwaies to be a clere, euident, visible, and knowen Church. In the second off which reasons a sensible disputation is made to trie whither oure countree amonge other might possibly haue attained to the right faythe without the helpe off a knowen Church, in all this pretended time of papistry.

The 14. Chap.

THree reasons most euident out of these places off holy scripture and other I gather, why the Church ought of necessite to be clere, euident, and knowen. The one is in respecte of vs that will and must lerne the faith of the church, the other two are in respect of the church which shuld teache it vs. In respect of vs, God of his infinit mercy leauing continually to his church Apostles, prophets, Pastours, and Doctours to the persuing of the same, to builde vp the bodye off Christ, the whole vniuersall church, to preache the faith, it is more then necessary that such should be knowen, open, and manifest to those which shall come to the faith. Otherwise the infidell seeking for Christianite shal come from paganism to heresie, from no faith to a false faith, from ignorance to an euil knowledge. And that speciall grace and giste, which Christ at his Ascension bestowed vpon the worlde (as Saincte Paule there expresseth) of Doctours and teachers were to men utterly vnprofitable and like to a riche treasure faste locked vp,

The first Reason.

Ephes. 4.

A FORTRESSE OF THE FAITH FIRST

or to a good inheritaunce left to a mortall enemye, a spoyler, and cutthroate, if those doctours and teachers were suche that a greater numbre off counterfaied teachers, of deuils in Angels apparence, of heretikes, idolaters, and maintainers of superstition vnder the name of Christen prelates had the disposing of Gods worde, distributing of his holy sacraments, the preaching of the faith: finally dyd ouerbear and cleane presse downe the other. But if all this be against the mercifull prouidence of God, *who disposeth all thinges sweetely*, against the goodnes of our Sauour, *whose gratusnes and mercy* (as the Apostle sayeth) *hath appeared manifest to all men*, and against all reason, then truly were it only for our respect, as god became man for vs, sent his Apostles men, to preache vnto vs, as he placed in them *verbum reconciliationis*, the worde of reconciliation, the worde of lyfe, so would he vndoubtedly after his Ascension and the Apostles departing leaue a church (seing it dureth for euer) mete alwayes for men, to be knowen of men, to be founde of men, and to be vsed of men.

Sap. 8.
Tit. 2.

The second
Reason.

In respect of the church it hath pleased God that bicause faith leaneth vpon authorite, and authorite is stronge in a multitude, therefore thoughe in the prymitiue church bicause of dayly miracles and euident giftes off the holy Ghoste, the authoritye of a fewe drewe whole countrees to the saythe, yet afterwarde those sensible graces, and speaking with tounge, the giftes of prophecye and myracles ceasing, heretikes in the Church abunding, it pleased God to kepe alwayes the church in a knowen multitude, whose authorite might drawe the simple, persuaue the lerned and wise, and kepe oute the heretike. That the simple by authorite is drawen, it is so clere that it nedeth no proufe at all. And we will not stande vpon it. That the lerned are persuaued by authorite of a multitude, I will clerely and sensibly proue, by the discourse of a disputation of S. Augustine with a lerned frende off his nott yet chri-

PLANTED AMONG VS ENGLISHMEN. &c. The 1. part. 59

christened, *Honoratus* by name. This *Honoratus* was a lerned young man, a familiar frende of S. Augustin, yet a Manichee, and not christened in the catholike faith. S. Augustin persua-
deth with him to leaue the Manichees, and come to the catho-
like church. For this purpose he commendeth vnto him the
vniuersall and knowen authorite of the church, professing first
that vnlesse we yelde to authorite there is no meanes to attaine
to religion. Whereupon he saith. *Vera religio nisi credantur ea*
quæ quisque per se si bene gesserit, dignusque fuerit assequatur atque
percipiat, omnino sine quodam graui authoritatis imperio iniri rectè
nullo modo potest. True religion (vnlesse such thinges be first be-
leued, which afterward euery man, if he vse him selfe well and
be founde worthy, may attaine vnto and vnderstand) can not
possibly by any meanes be well and orderly receiued withoute
some weighty commaundement and force of authorite. Mean-
ing hereby that a lerner of religion, must first obey, and folo-
we the authorite of his teacher. He must first beleue bicau-
se he is so taught, not because he is so perswaded. And therefore
also the Apostle saith. *Accedentem ad Deum oportet credere.* He
that cometh to God, he that lerneth the faith, must first beleue.
This authorite of teaching the faith, S. Augustin draweth from
the church, the true and only teacher of al right faith. The Ma-
nichee withstode this authorite, and would not be drawn the-
reby, euen as now and euer heretikes haue refused that duty and
obedience. S. Augustin therefore in that writing to his frende,
disputeth as though it were presently and face to face with the
heretike for the authorite of the church. You shall first heare
S. Augustins disputation, and then our simple discourse there-
upon exemplified by the state and case of our owne countree,
at what time it first receiued the faith of Christ. I beseeche the
gentil Reader to marke and ponder well the whole. It shall I
trust effectuously proue our purpose to instruct the protestant,
and to comfort the catholike.

Lib. de vti-
liate cre-
dendi. c. 9.

Hebr. 11.

Lib. de vi-
litate credē
di cap. 14.
Tom. 9. 5.

S. Augustine as I sayed, turning his talke to the Manichee, who professed to drawe men by reason not by authoritie to their false faith, vseth these wordes. *Sine heretice paululum mecum ipse considerem. Christum ipsum quomodo apparere hominibus voluerit, qui istis etiam vulgaribus oculis visus esse predicatur, ego non vidi. Quibus de illo crediderim, vt ad te iam tali fide pręstructus accedam, nullis me video credidisse, nisi populorum atque gentium confirmata opinioni, ac famę admodum celeberrimę. Hos autem populos ecclesię catholicę mysteriā vsquequaque occupasse. Cur non igitur apud eos potissimum diligentissimę requiram, quid Christus pręceperit, quorum autoritate commotus Christum aliquid vtile pręcepisse iam credidi? Tunc mihi melius expositurus es quid ille dixerit, quem fuisse aut esse non putarem, si abs te mihi hoc commendaretur esse credendum? Hoc ergo credidi, vt dixi, famę celebritate, consensione, vetustate roboratę. Vos autem & tam pauci & tam turbulenti, & tam noui, nemini dubium est quin nihil autoritate dignum proferatis. Quę igitur ista tanta dementia est? Illis crede, Christo esse credendum, & a nobis disce quid dixerit. Cur obsecro te? Nam si illi deficerent, nec me quicquam docere possent, multo facilius mihi persuaderem, Christum non esse credendum, quam de illo cuiquam, nisi ab ijs, per quos ei credidissẽm, discendũ. O ingentem confidentiam vel potius ineptiam. Ego te doceo quid Christus pręceperit, cui credis. Quid si non ei crederem? Num aliquid de illo me docere posses? Sed oportet, inquit, vt credas. Num vobis eum commendantibus? Non inquit, nam nos illos qui ei credunt, ratione ducimus. Cur igitur illi credam? Quia fama fundata est. Verum per vos an per alios? Per alios, inquit. Illis ergo credam vt tu me doceas? Deberem fortasse nisi me hoc illi pręcipuę monerent, vt omnino ad te non accederem. Dicunt enim perniciosas vos habere doctrinas. Respondebis, mentiuntur. Quomodo igitur eis de Christo credam quem non viderunt, de te non credam quem nolunt videre? Scriptis, ait crede. At scriptura omnis si noua & inaudita proferatur, vel commendetur a paucis nulla confirman-*

te ratione, non ei, sed illis, qui eam proferunt, creditur. Quamobrem scripturas istas si vos profertis tam pauci & incogniti, non libet credere. Rursus me ad multitudinem famamque reuocabis. Cohibe tandem pertinaciam & nescio quam indomitam propagandi nominis libidinem, & mone potius vt huius multitudinis primates queram & quar a diligentissime ac laboriosissime, vt ab his potius de his literis aliquid discam. Qui si non essent, discendum omnino esse nescirem. Tu vero in latebras tuas redi nec quicquam insidiare sub nomine veritatis, quam conaris eis adimere, quibus auctoritatem ipse concedis. That is. Suffer me o heretike, to consider the matter a little with my selfe. As touching Christ him selfe, how he appeared vnto men, and was sene with these bodely eies, as it is saied, I saw not. But as touching those, at whose worde I beleued that Christ was, (that with this faith forearmed, I might now harken to your doctrine) I see wel, I beleued herein no other then to a common consent, and a famous report of peoples and nations. These peoples also I see in al places to be in possession of the mysteries of the catholike church. Why then shal I not most diligently seke at their handes, what Christ hath commaunded, at whose handes, and by whose authority first moued, I haue now beleued Christes commaundements to be good and profitable? Wil you better expound vnto me what Christ hath saied? Whom I would not beleue that euer he was or now is, if at the warrant of your worde I should beleue it. For (as I saied) I haue already beleued this by that famous report of men confirmed with consent and antiquite. But you so few, so out of order, and so newe, clere it is that you bringe with you nothinge worthy of authority. What madnes then is this of you, to saye? Belene them (the knowen multitude of Christendom) that ye ought to beleue in Christ, and lerne of vs what Christ hath saied. And why so I praie you? Truly if that comon consent of nations should faile, and coulde teache me nothing, I should ea-

fier persuaue my selfe not to beleue Christ at al, then to lerne what to beleue of Christ of any other, then of such by whose meanes I first beleued Christ. What confidence is this of yours or rather fondnesse to saie, I wil now teach thee what thou shalt beleue of Christ, in whom thou art already persuaaded to beleue? Suppose I did not yet beleue in Christ at al. Could you then teach me how and what I ought to beleue of him? Tut saie you, thou must first beleue. But how? By your authority or at the warrant of your mouth? No saie you, not so. For we by reason do instruct such as do already beleue in Christ. But why then shal I beleue in Christe? Bicause of the common authorite already grounded. But vpon whom is this authorite grounded? Vpon you, or vpon other? Vpon other ye confesse. Shall I then beleue them first that afterward you maye schole me and instructe me? I might so perhaps were it not that they expressly commaunde me not to come at you. For they saie you teach very pernicious doctrines. They lie, saie you. How then shal I beleue them touching Christ, whom they neuer sawe, if I may not beleue them touching you, whom they wil not see? Here ye saie. Beleue the scriptures. But as touching scripture, if being new and straunge it be commended of a few, without reason to confirme it, then not the scripture, but they which commend the scripture are beleued. Therefore if ye being so few and vnknownen, commend vs the scriptures, I refuse to beleue them. Here againe (for the authorite of scripture) you presse vs with the knownen multitude of Christendom and receiued authorite. Away away with this peuisish frowardnes and vnruely appetit of worldly fame, and desire of singularite. Couñsell me rather to enquire out the head rulers of this knownen multitude, and that most diligently and most pamefully to enquire them out, that of them rather I may lerne somewhat touching these scriptures. As for you, gett ye to your corners and

straights

straights, delude vs no more with the name of truthe, which you would take from the, whose authoritē ye graunt and confesse. Thus much hethertō S. Augustin, directing his talke to the Manichees, busy heretikes of his tyme, and labouring to plucke from them his dere friend *Honoratus*, a young man off much lerning and towardnesse. The reasons wherewith he perswadeth, stande most vpon the known multitude of the Catholike church, vpon the authorite thereof, vpon the scarce, straight and narrow numbre, the vnknown, troublous and vnruely secte of the maniches. To applie the reasons to our purpose, I saie. If protestantes all these ix. c. yeares lacked not, but were continually ouerboren with the known multitude of the papistes, and their spirituall rulers, one that would haue come to the faith (as infinit thousands did in that compasse, as we shall anon by the particulars declare) how could he escape the errors of the known multitude, and haue picked out the true ghospell of protestantes beinge fewe, vnknown and preuy? Or els if he had espied them out, and known of some such preuy sort of beleuers in Christ, bicause perhaps such felowes were they neuer so much kept vnder by the spirituall rulers, yet they would start out nowe and then, and shew a glimstering of their singular light, maugre all the Catholike consent and labour to the contrary, would he yet being a man off witt and vnderstanding (for of such a one we now dispute) beleue that pelting, small, and obscure company, in matters of conscience and belefe? Would he not rather as S. Augustin here disputeth, aske them with what authorite they could perswade him?

If in the ix. c. yeares, for example, at that time as that blessed man S. Augustin our Apostle with his company came to preache the faith to english men, some of the wiser and more circumspect sorte had enquired of them, and saied, Sirs you preach vnto vs blessed matters, and tell vs wonderfull tydings,

but how can we be assured, that these things are true, by what authorite do ye preache it, what thinke we would S. Augustin haue answered here? Forsothe he would haue shewed them the bookes of holy scripture. Out of them he would haue read first the creation of the worlde, then the fall of Adam, the inundation of the worlde for sinne, the small company of Gods people left in Noe and his felowes, then the chosing out of Abraham from amonge other people of the worlde, for the great faith, obedience and confidence he had in God, the promises made to him and his scede for euer, the departing of his posterite into Aegypt, the miraculous deliuerance of them vnder Moyses, the lawe geuen them in the desert, their entre in to the land of promis, the gouernaunce of that people, first vnder Iudges, then vnder kinges and last vnder bishops, the Prophets rising from time to time, the clere prophecies of a Melsias to come, of the calling of the gentiles, and fall of that people, last of all of Christ him selfe so longe looked for, so euidently and heauenly working vpon the earth, his whole behauiour, incarnation, preaching, passion, death, resurrection, Ascension, sending downe the holy ghost to his church, commissiō to his Apostles and their successours for euer, all conformable to the olde prophecies, and expectation of the true scede of Abraham, all swete and comfortable. But now when he had read all these things, and had made a more ample discourse vpon the particulars, we denie not but God working secretly and mercifully within, it might haue turned the hardest hart of any paynim or herthen, yet bicause God allwaies worketh not miracles, nor allwaies geueth not such especiall grace, there would not haue lacked some, that though they wondered at the order and processe of so goodly a successe, yet they would doubt whether all these things were true, and they would aske what authorite haue those bookes, out of which ye reade vs this wonderfull processe? Here S. Augustin with his company would shew that these

these bookes were allowed for such by an vnuincible authorite of a famous report and consent of nations. For first the olde Testament he might shew to be receaued of the Jewes euen yet lyuing, though enemyes to the cause, then that bothe the old and the new were beleued and receaued of an vndoubted authorite of the whole Christendom then dispersed through out most partes of the worlde, as in all the orientall partes, in Italy, Fraunce, and Spaine, and in diuers places of Africa. And this argument of vniuersal authorite is so good, that if the protestant (as we must imagin some to haue ben at that time, as you heare the Defender saie) stode by him selfe, or if the Pelagian a preuy secte of that time lurking in many corners hadd ben present, he would neuer haue interrupted the tale of S. Augustin and his monkes, touching this generall authorite, but would haue let the Catholike to worke and bring the infidell first to the faith, which his pelting preuy congregation by the waie of authorite were neuer able to do. Mary afterward when the Catholik particularly shuld come to euery point of Christe religion, as when he would teach him the Sacraments, and tell him that there are seueⁿ and that baptim is the first without the which none can be saued, with the rest of the sacramentes and other partrcular pointes, then surely the protestant would haue stepped in, and saied to the young beginner and lerner off his faith, na sir you must beware ye beleue not this man in all pointes. The Pelagian would haue saied. As touching iustification when this papist, scholer of that blinde Pope Gregory telleth you that you can not worke wel withoute the continuall grace of God, nor merit withoute it, that is false. You maye by your owne power and and abilite being a Christen man do all such thinges, &c. The Manichee contrarely would so extol grace, and debace the nature of man, that he would denie (as the Caluinistes do now) vtterly any power in man or free wil to worke well. The Donatist would haue stepped in and say-

*August. de
herf. ad*

*Quodvult
dei her.*

88.

*The Lu-
therans of
Lipsia tea-
che so.*

August.

her. 46.

A FORTRESSE OF THE FAITH FIRST

*Aug. contra
Cresc. li. 3.
cap. 6. &
alibi sepe.*

ied, medle not with this traytour, which communiceth with that Pope of Rome. For he confirmed the creating of one Cecilianus a false bishop of our countree which in tyme of persecution betraied Gods bookes. And therefore both he and all that holde with him euen all the worlde, beside a fewe of vs in Africa, are excommunicated. The Eunomian woulde haue thrust in and sayed, all these are but ignorant asses, nor see not the true light of the ghospell trifling so aboute good workes whether they nede grace or may be done without grace, and making such a do of betraying a fewe bookes, the true saluation of a christen man is only fayth. Beleue in Christ, and there is no perill of damnation. The Aerian he would haue inueighed against prayer for the dead, Vigilantius would haue rayled against praying to the Sainctes, vsing of lightes in the churche, visiting Martyrs toumes and such like exercises. Eustathius with his complices would haue plucked him from obseruation of fastinge dayes; Iouinian woulde bidde them in any case take hede they made no good vowes, especially of chastite. The Marcionistes and Manichees would bidde him beware of images. The Donatists would ones again haue rushed in and saied, what make these monkes to preache the fayth?

*August.
her. 54.*

*Her. 53.
Hieron.*

*Cōc. Gang.
in prafat.
August. l. 1.
ca. 7. de pcc
eat. mer. &
remiss.*

*In Synod.
Nicen. 2.
August. in
Psal. 132.
Idē ha. 27.
Her. 50.*

*Cyrrillus li.
9. contra Iu
lianum.*

The Pepuzians would haue taught him that holy orders is no Sacrament. The Vadiani that the pompe of the Pope and other prelats lyked him not. Iulian the Apostata would haue geuen him counsell to take hede in any wyse, that he did no more then was expressely commaunded in scripture, by the whiche counsell he should be sure to be a right protestant, and of the purest sorte. Thus you see protestants haue layed in their verdit against S. Augustine the monke and his companye, who taught all contrary to those mens instructions, as we shall anon particularly declare. You see protestants haue talked their minde to this nouice of christen religiō vnder the cotes of Pelagians, Manichees, Donatistes, Eunomians, Aerians, Vigilantians,

tians,

tians, Eustachians, Iouinians, Marcionistes, Pepuzians, Vadians, and last of Iulianus the Apostata, all preuy lurking sectes of heretikes yet espied and condemned for such, before the first preaching of the christen faith by S. Augustin in Englande. Of other preuy sectes defending at that tyme the ghoſpell of protestants, I remembre at this present no more. But let vs suppose that euen then there were Lutherans, Caluinistes, Suenckfeldians, Anabaptistes, Osiandrins with all the reste off their branches, lurking and prying in corners for a faire daye. No doubt their zele is such, euery one in his kinde would haue ben as busy as bees, to draw this young beginner from the catholyke, knowen multitude, to their prety preuy congregation. What then shoulde that young nouice of Christen religion being lerned or lacking not the common witt and discourse of reason haue saied or done in this variety. and confusion of opinions set against Augustin our Apostle and his poore monkes? Vndoubtedly he would haue considered, which of all these cōpanies brought beste authorite for him. As for scripture he sawe euery secte embraced and reuerenced no lesse then the other. But seing them all diuersly to interpret this scripture, and vpon one booke to ground so manifold, contrary, and diuers opinions, he would haue sought for authorite not of the booke, but of those which commēded the booke, and by whom the worlde was enduced to beleue that booke, hoping by their helpe to vnderstand the booke. Then (as S. Augustin the doctour here counselleth his lerned friend *Honoratus*) he would haue be-
 thought him selfe, why do I beleue that there is a Christ, or any suche faith at all to be saued by as Christians do profess? Forsothe he would remembre that *herein* (as S. Augustin the doctour saith) *he beleued no other then a common consent and famous report of peoples and nations. That these peoples also were in possession off the mysteries off the catholike church.* And therefore he would haue saied to these protestants of what so euer cote they had

ben of; that he would seke of this knowē multitude and cōmon consent, as well how and what to beleue of Christ and his religion, as he had before beleued that a Christ there was, and a christen faith to be lerned. He would saie to these protestants, that they were so few, so wilde, so out of order, and such vpssterres, that their authorite was nought worthe. And that if there were no better authorite then their preuy, and small vnknownen numbre, he would neuer beleue suche straunge and vncredible matters as the scripture cōtaineth. But bicause he seeth the whole world to folow the authorite of those holy letters, he is cōtent to lerne what these bookes do teach, and what that scripture meaneth. Mary this he wold lerne not of thē (for whose sakes he came not first to the faith) but of the same knowē multitude by whose authorite he beleueth the bookes to be good, and the scripture to be holy. Yet the protestant would not leaue so, but would saie, this knowen multitude beliecth vs when they tell you we are heretikes: they them selues haue corrupted the faith, and beare but the name of Christians only: we wil teache you the true ghospel, and the sence of Gods worde. By S. Augustins counsel the doctour, this beginner shal conclude with the protestant, be he a Maniche, a Pelagian or of whatsoeuer cōte ye wil, that he wil seke the sence of holy scripture, and will of Christ at the rulers and heads of that multitude, by whose authorite he hath beleued the bookes to be good and Christ to be God. If beside al this, the protestant wil yet vrge the gospel and presse the young nouice of Christen religion, with expresse wordes of holy scripture, saying. Sir, you do wel to beleue the gospel for the authorite of the whole corps of Christendom, which assureth you that this is the very gospel in dede and the true expresse worde of God: In this you do very wel, but now I wil shew vnto you in very clere and euident wordes of the gospel, that these men haue a wronge opinion of vs and do falsely condemne vs for heretikes,

tikes, if I saie the protestant wil thus yet reason, then the saied
 nouice by the counsel of S. Augustin, and by reason it selfe
 may make him the answer which S. Augustin in like case ma-
 de vnto the Maniche. *Si forte in Euangelio aliquid apertissi-*
um de Manichai Apostolatu inuenire potueris, infirmabis mihi *Contra epi.*
catholicorum auctoritatem, qui iubent vt tibi non credam. Qua in- *Fundamenti*
firmata, iam nec euangelio credere potero, quia. per eos illi credide- *cap. 5.*
ram. that is. If perhaps you can finde any clere or euident pla-
 ce in the gospel that Maniche was an Apostle, then you do
 make me to discredit the catholikes, bidding me in no case to
 beleue you: whom if you make me to discredit, then I cā geue
 no credit to the gospel, bicaule by their authorite I did beleue
 the gospel. The same answer may be made of the nouice to the
 protestant, thus. If you Sir protestant cā proue vnto me out of
 the gospel, that Luther was a right euangelist (as he wrote him
 selfe) or that your doctrine is right, then you proue the catho-
 likes lyars, which tel me that Luther was an Apostata and that
 your doctrine is an heresy. But if you proue the catholikes ly-
 ars, then may I not beleue the gospel. For at the authorite and
 commendation of catholikes, that is, of the knowen corps of
 Christendom, I was first enduced to beleue Christ, and this
 booke to be the gospel of Christ, and the worde of God. So
 that if you proue them lyars in the last, I haue no cause to be-
 leue them in the first. And therefore either vnderstand the gos-
 pel, as they do, by whom I beleued the gospel, or els bidde me
 not beleue the gospel at their warrant, by whose authorite I
 beleued it: which if you bidd me to do, then vnlesse you bring
 me a greater authorite then is the consent of al Christendom,
 which I am sure yon can neuer be able to do, you bidde me
 plainly not to beleue the ghospel at al. Away therefore with
 your preuy particular sectes, and suffer me quietly to lerne of
 these vertuous monkes whom I see to communicat with al
 Christendom, and to teache a common receaued doctrine of
 al

For farther
knowledg
of this dis-
course how
by authori-
te of the
church the
heathen is
brought
to the faith
the lerner
reader may
peruse S.
Augustin.
*Contra Fau-
stum Mani-
cheum li. 13
cap. 7. &
sequentibus.*

al Christen men, how and what to beleue of Christ, as wel
touching faith, as touching life and maners. By this discourse
of S. Augustin the doctour we see, the only knowen catho-
like church of Christ and the authorite therof, is that which
draweth to the faith, which authoriseth holy scripture and en-
duceth men to beleue Christ and Christendom. As for the
preuy congregations of protestants imagined and supposed to
haue continewed al these ix. C. yeares, if they had so done (as
protestants wil neuer be able to proue while they liue) yet I saie
if they had cōtinewed, yet they had neuer ben able to haue con-
uerted infidels to the faith, which is one of the principallest ef-
fect of the church and the gospell. Only the knowen church,
which protestants cal papistes, could do that, and haue done it
plētifully, euē in the cōpase of these later ix. C. yeres as we shal
anon particularly declare. Beside this discourse of S. Augustin
proceeding by drift of reason, if we haue an eye to the expresse
testimonies of holy scripture, the psalmes, the prophets and
the Apostles before alleaged, for the continuance, and clere
knowleadg of the true church, we shal I trust evidently see
how farre from truth and Christianite this wicked surmise
of the defender and other protestants is, saying the spirituall
rulers and heads of the knowen church haue allwaies kept the
truth vnder foote, disgraced the true doctrine of Christ, and
abolished bookes we wote not what.

The third
reason.

The third reason and second in respect of the church, that
of necessite the true church must be a knowen multitude, is
for keping out of wolues from the folde of Christes true she-
pe, heretikes out of the church. This appeareth most euident
in holy scripture, that we nede not seke to discourse of reason.
S. Paule foreshewing that heresies should arise in the church
saith. *Oportet hereses esse: ut ij qui probati sunt, manifesti fiant
in vobis.* There must be heresies, to the entent that those
which are perfit among you may be knowen, mening that the

1. Cor. 11

storm

storme of heresy arising, the perfit will not remoue from their
 faith, which they haue firmly and stedfastly embraced, and he-
 rebey they shall be knowen to be true faithfull people, not sha-
 ken with euery blast of new doctrine, nor caried away with e-
 uery new tale in religion. If then the perfect must be knowen
 in time of heresy from amonge the rest, I aske protestantes de-
 fending their vnknown congregation these ix. c. yeares, how
 were their perfit and true faithfull knowen, where were they
 knowen, and when? If they can not assigne me neither the time
 nor the place nor the maner of their congregation these ix. c.
 yeares, and yet all this time (by their saying) papistry hath pre-
 uailed as a secte and heresy of the church (for so they must ne-
 des make it denieng it to be the true church) I saie then their
 congregation was not of the knowen perfit and faithfull. But
 contrary wise papistes were the knowen faithfull continuing
 allwaies stedfast in one faith and religion, and they were son-
 dry heresies springing vp still but euer rooted owt, appering but
 neuer in shewe of the worlde, glimstering but neuer shining.
 Againe for the extirping of heresies Christe hath placed the
 Church in autorite: saying of those which being warned ones
 or twise of a fault, would not amend. *Dicecclesia, quod si ecclesiam* Mat. 18.
non audierit, sit tibi sicut ethnicus & publicanus. Tell the church,
 of it, if he will not heare the church, lett him be vnto thee as a
 heathen or publicain. According to the which S. Paule also
 warneth, and saith, *Hæreticum hominem post vnam aut alteram* Tit. 3.
correctionē deuota. One that is an heretike, after ones or twise re-
 buking auoyde. But how shall the church iudge against the
 offender, lying it selfe in hucker mucker nor shewing her face
 ones in ix. c. yeares? I wis their church is not so spirituall, but
 that it is made of flesh and bones, (els I report me to their spiri-
 tuall bastards) and therefore must allwaies haue (if it hath all-
 waies continued) an externall court of excommunication, ex-
 ternall meanes to punish the offenders, to fede their shepe, to

kepe out the wolfe . Now if the wolfe hath preuailed in such sorte, that in all this ix . hundred yeares their neuer appeared shepe of their flocke , neuer was sene any token of their folde, no shepheard, no cottage , no pastour , no church , how could Christes cōmaundment be fulfilled, *Dic ecclesiæ*, tell the church, or if it coule not be fulfilled , what peuisish surmises be these, that drawe so many absurdities with them ? How did the holy ghost in S. Paul bid the Catholike auoide the heretike, if he had foresene that for the space of ix. c. yeares Catholikes should be ouerpressed with heretikes , and so ouerpressed, that to auoyde an heretike (if papistes be heretikes , as being Christians they must be, if they be no Catholikes) were to gett him selfe out of Christendome? And therefore S. Augustin , in a discourse which he maketh against *Faustus* the Manichee, how to bringe an infidel and heathen to the faith of the true Catholik church, hauing first declared by what meanes he might be perswaded to beleue Christ, and to be a Christian, wheras this young nouice woulde yet doubt, seing amonge Christen men so many sectes and heresies , and euery heresy chalenging to it self the church, which of all those companies and societes were the true beleuing Church, and would thereupon require some sure and certain marke or argument, how to know the one from the other, S. Augustin, I saie, assoyleth this doubt and question , by the only argument and assuraunce of the knowen Catholik church of Christ . For whereas before he had shewed owt of the prophet Hieremy, and other prophets, the calling of the gentils forpromised, the fall of the Iewes foretolde, the arising of heretikes amonge Christians foreshewed also , then as consequently it must folow, this lerned and young nouice of Christen religion demaunding, as I saied by what sure token or argument he might beware of heretikes and cleaue to the true beleuers only, S. Augustin moueth his doubt and assoileth it in these wordes.

Lib. 13.

cap. 13.

Et tanquam ille quem catechisamus quæreretur, & diceret. Quo ergo signo

figno manifesto adhuc paruulus, & nondum valens liquidam discernere a tot erroribus veritatem, quo manifesto indicio tenebo Ecclesiam Christi, in quem credere tanta rerum antea prædictarum manifestatione compellor? sequitur idem propheta & tanquam motus animi eius ordinatissimè excipiens, docet eum ecclesiam Christi ipsam esse predictam quæ omnibus eminet & apparet. Vnde dicit. Sedes autem gloriæ exaltata est, sanctificatio nostra. Propter hos enim motus paruulorum qui possunt seduci ab hominibus a manifestatione claritatis ecclesiæ dominus quoque providens, ait, Non potest ciuitas abscondi supra montem constituta. quia vtrique sedes gloriæ exaltata est sanctificatio nostra, vt non audiantur illi, qui ad religionem scissuras traducunt, dicentes, Ecce hic est Christus, ecce illic. Partes enim ostendūt, dicētes, ecce hic, ecce illic: Cum illa ciuitas super montem sit, quem montē nisi eum, qui secundū prophetiā Danielis ex paruulo lapide creuit, & factus est mons magnus, ita vt impleret vniuersam terrā? And euen as though this young beginner whom now we instruct, should aske and saie (seing so many heresies amonge Christians) by what manifest token then I being yet weake and not able among so many errorrs to trie and espie out the clere truthe, by what manifest marke, I saie, shall I know the church of Christ, in whom I am nowe forced to beleue by so clere and euident prophecyes, the Prophet goynge on, and as though yt were metynge orderly with the doubttes and motions of such a one, teacheth him that such a church of Christ is forepromised in the prophets, which is euident and open to al men. And therefore this prophet Hieremy saieith. The seate of glorie, our sanctification is exalted and magnified. For euen to mete with the doubttes of weake beleuers, which might be seduced of men, if the brightness of the church were not euident and clere, our Sauour also very prouidently doth saie. The cyte builded vppon a hill can not be hidde. And why? But bicause the seate of glory our sanctification is exalted. That we should stoppe our eares to them, which drawe to diuided and parted religiōs, saying behold here

Hierem. 17

Mat. 5.

Mat. 24.

Dan. 2.

Chap. xvij.

Mat. 5.

Mat. 24.

A FORTRESSE OF THE FAITH FIRST

Dan. 2.

is Christ beholde there is Christ. For they shew vs peeces and partes, which crie vnto vs. Lo here, lo there. For seing that cytel builded vpon a hill, vppon what other hill is it builded, then vpon that hill, which according to the prophecy of Daniel, of a small stone grew to be a great mountayne, so great that it filled the whole worlde? Thus farre S. Augustin discoursing vppon holy scripture, whereby we see euidently that to auoide heresies, God hath made his church manifest and open. He hath made it a clere knowen multitude dispersed in all places wher Christes name is preached, not any particular cōgregatiō of any one certain countre, not any prety vnknown company kept vnder, obscured, and secret, and that bycause it might be alwaies a remedy to boulte oute heresies, whiche are parted opinions amonge christen men, no consent of al christendom. Truly to make a knowen multitude of christen men, in a wronge trade of christianite so many hundred yeares, though no scripture were to the contrary, yet it is a matter of it selfe so absurde, and beside all reason, that vnlesse the religion of protestants were a clere and perfect heresy, it woulde neuer leke to defend it selfe with such absurdite. But as an euill cause must nedes haue weake proufes and to defend an vntrute shamefull shiftes must be made, so to maintaine a new religion, the olde must nedes be ouerthrowen, to builde vp an heresy, faith must geue place, and to make parts in the church, the whole must be disgraced.

A numbre of shamelesse shiftes and seely surmises, which protestants haue inuented to establish their variable doctrine and to confounde the authorite of the church.

The 15. Chap.

IT is a worlde to see what penish surmises are inuented, what impudent shiftes are sought, how many lyes are committed, when all good reason and trute fayleth, to builde vp the idoll of this new what shall I call it? First saith Luther that holy wedded Frier, the Father of this faire broode:

All

All Councels and Fathers of the church must be condemned. Els papistes will haue such clere and euident vantage against vs by their testimonies and writings, that it will be harde to withstande them. Onely Scripture must be allowed. There we shall be good enough for them. For why? We can make what sence of it we list, and conferre it with suche other places as we shall thinge good. Wherein our worde shall euer be as good as theirs, the authorite of the Fathers and lerned writers ones beinge disanulled. Hereuppon not only writers off diuinite as the Canon lawe, but also philosophers, yea and bookes of humanite were burned apase in Germanye: common scholes ceased for certain yeares, only Scripture was studied. Carolstadius Luthers right hande hauing sone finished that study, became of an Archdeacon a husband man, and brought wodge to market to be solde. Melanchthon also a good toward scholer of the gospell, becometh a Baker. Within fewe yeares this semed ouer hard, and somewhat to brutish. Therefore to mollifie the matter, phliosophers and bookes of humanite were receiued againe in to fauour. As for diuines, the fathers of the first v.C. yeares or with the most of the vj.C. yeares, and certaine of the first generall Councels were admitted. And yet vpon conditions. What were they trowe ye? Forsothe first that they should so farre be admitted, as they repugned not to holy Scripture. This semed so reasonable that many sodely, offended with the dissolut lyfe of the clergy, some for malice at their welth, some desirous in dede of a reformation, other glad to heare newes and to folow the trim trade of that loose liberty that Luther preached and practised bothe, became Lutherauns. But this lo. was the pleasaunt poison and perilous bayte that poisoned and choked a number. For Luther and his felowes (as experience after proued) would not graunt the fathers otherwise to agree to holy Scripture, but in that sence and meaning, as liked them best. As for example, When the fathers wrote most clere-

*In lib. de
seruo arbi-
trio.*

*Staphylus in
his Apolo-
gie. fol. 7.
b. and 167.*

2.

*Lutherus
tom. 6. fol.
589.*

A FORTRESSE OF THE FAITH FIRST

ly of the real presence, of transubstantiation, and so forth, yet al
 their sayinges being no plainer, then the wordes of Scripture,
Hoc est corpus meum. This is my Body, they found shiftes as wel
 in the one as in the other, tropes, hyperbolically locutions, figu-
 res of eloquence, and such like toyes. An other condition was
 that the fathers should not be admitted, when they taught any
 thing beside expresse Scripture. As when they commended ima-
 ges, reuerenced the appointed fastes, wrote of adoration in the
 Sacramēt, of going on pilgrimage, of praying to Saincts, brefely
 when they mentioned any traditiō beside expresse Scripture. Al
 these they accompted for errors and spottes of the primitiue
 church: condemning herein the church of the first vj. C. yeares
 of errors and superstitions, as they do the later ix. C. yeares.
 Againē these six hundred yeares they were bolde to admitt,
 bicause they hoped, litle would be found against them clere
 and open in those times. To this they were moued with di-
 uers reasons. First the greates persecutions of the primitiue
 church was the cause that few bookes were written. Then the
 sondry spoiles and wastes of libraries in and sence that time,
 much more the late negligence of many hath ben the cause
 that many of those few wer lost. Thirdly Christen cites being
 that time stuffed yet with hethē, Iewes and heretikes, euery mi-
 stery was not opened in pulpit, nor cōmitted in writing to the
 posterite. Last of al diuers of these controuersies now in hand
 being in those yeares neuer herd of, and therfor the Fathers or
 Cōcils hauing no occasion to speke of thē, protestants con-
 ceiuē a great confidence in their cause, that litle or nothing
 could be brought against them. For these and other reasons
 they put the matter in aduenture, and publish their chalenge
 that for many articles if any poore sentence or half sentence
 could be brought, they would yelde. The worlde doth see,
 thanked be God that our boxes be not so empty, but that
 good store hath ben founde. And yet al is not spent, as it shall

Luc. 22.

3.
 Calvinus in
 Institut. c.
 8. lib. 4.

4.
 VWhy pro-
 testants
 pretend to
 be tried by
 the first
 vj. C. yea-
 res.

1.
 2.
 3.

4.

By M. Iuel
 an. 1560.

per-

perhaps appeare when occasion serueth. Yea so much hath ben laied in against that bragge prescription to the which their confidence and hope of silence in the contrary parte moued them, that we doubt nothinge more then that they will recoile backe againe, and resume the former vomit of their father Martin Luther, condemning all Fathers, all counsels, and cleauing only to expresse scripture, that is, to the bare letter, making their priuat, forged and imagined sence thereupon. For euen already, the same chalenge of M. Iuell is accompted a very large scope of M. Nowell. And preachers beginne at Paules Crosse to publish certain errours of the Fathers. Al to traine the ignorant at lenght to the first impudent and blasphemous snare of Martin Luther, which the zelous and vpright Lutherans holde fast in dede, and all protestants were it not to make a shew of some honesty, would sticke to that point also, as Caluin in his Institutions most earnestly vrgeth and perswadeth.

In his preface.

Lib. 4. cap. 8. & 9.

Wel then, this in the meane season being concluded in the courte of Satan, that the first vj. C. yeares be accompted Christian onely, and that yet vpon conditions of their owne appointment, doubtles arose what should become of the other ix. C. yeares folowing. For in this time bicause (Christendom being quietly receiued, painims yelding to the faith, heretikes to the church) the mysteries of our faith were more openly published, as well in homelies to the people, as in lerned booke left to the posterite, protestants thought it not good to stande to the trial of that time. Then a deuise must be hadd to staie the people and other scrupulous consciences. Some thought good to saie the church might erre for a season, euen the whole body of it. For this purpose examples were brought of the olde lawe, suspicious feares were gathered out of Christes wordes and the Apostles. All which ye haue heard before with the answer thereunto. Other thought better to saie, 7. the-

5. what moued protestants to reiect the se ix. C. yerres in trial of controuersies.

6.

there hath ben a church of true beleuers all these ix. C. yeares. But they were oppressed of the miscreants, they were preuy and vnknowē. They were euer rising, but alwaies kept vnder, euer a hatching, but neuer prouing. Which how vaine and blasphemous it is, how against holy scripture and all good reason it fighteth, we haue I trust sufficiently declared.

8. Beside all this, other surmises are gathered of the defender, that bookes of protestants haue ben lest, bookes of holy Fathers haue ben corrupted, false writings haue ben deuised, and
10. fathered vpon the first Popes of Rome. And so forth. To all which peuissh and fonde surmises me thinketh I may fittely answer with the wordes of S. Ambrose vttered in a case not much vnlike. *Quod vos suspicionibus queritis, nos ex ipsa sapientia dei & veritate compertum habemus.* That which you seke out suspiciousely, we knowe assuredly and certainly by the very wisdom of God, and truthe it selfe. That which protestants seke by surmises to ouerthrowe and bringe out of conceit, (the whole church of Christ these many hundred yeares), that we haue established and confirmed with the very wordes of Gods owne mouth, and vndoubted force of reason. But if this kinde of plea be good add sufficient to put catholikes beside possession of their faith and religion, then put the case I had to do with a protestant for a piece of lande. Let me suppose he could bringe in recordes of great antiquite, yea that he had so auncient and sure euidence to shew for him selfe, that he could deduct it from William the Conquerour, that he had all his neighbours to saie and sweare for him that for time out of memory he and his auncetours haue had quiet possession of it, without check or nay, as we catholikes can deduct our religion from these many hundred yeres, namely from this History of S. Bede more then 800. yeares olde and from the first vj. C. yeres to, as we haue the consent of al Christen countres with vs all that time without checke

Ambros.
lib. 5. cpi. 31

or gainsaying of any heretike to the contrary, shall it be here a sufficient replie for me (bringing no affirmatiue proufes, records, euidence, or witnesse for me at all) to vse only a negatiue replie and to saie the recordes are forged, his euidence is false, the longe possession was iniurious, there were of my stocke and kinred which allwaies claimed it and could neuer be heard, the tenour of his recordes must not be taken in such sence as he maketh, his frendes and auncetours haue burned my euidence, therefore I am the right owner, and ought to haue it, as protestants do saie the writings of certain Popes are forged and falsely fathered vpon them, the doctours bookes haue ben corrupted, the longe possession of the papistes was an vsurping in the church, there were allwaies true ghospellers such as we be that haue claimed the right of Christianite, but they could neuer be heard, the vsurpers haue ouerborene the right inheritours, they misconster the olde writers, they haue burned our bookes, wherein our faith and communion might haue ben found many hundred yeares agoe, therefore we are the right church and the right people of God? Is this counterplea good by any lawe either of man or of God, or by any reason? If it be, for the first case who sitteth so sure in possession in the realme of England from the highest subiect to the lowest, which might not by such plea lese all that he hath? And for the second case what church, what authorite, what truthe will there euer be amonge Christen men so sure, whiche euery suttile and wyly heretique may not by such plea ouerthrowe, disanulle and defeate vtterly? But if this counterplea be naught, impudent and foolish, if we see (as he must nedes see that will see) that all these surmises of the Defender and of other protestants, are vaine, vncharitable, voide of al reason, against the prouidence of God expressed in holy scripture, mere shiftes and escapes, then I beseeche the Christereader, that as in the action of temporal right, he would gladly spende his goods, make all the frendes he were able, and

Note.

post him selfe day and night, rather then to lese his worldly inheritance, so that he will in the controversy of this spirituall saluation rather sustaine losse of goods, displeasure of frendes, and bodely vexation, then by fonde surmises of protestants rashely forsake the right of his heavenly inheritance, the Catholike faith of Christes church, by the which only liuing in obedience of the same, he may clainie hereafter the kingdom of heauen. If this request seme ouer hard to any man, let him consider only two sayinges of our Sauour in the ghospell. First, when it is saied to the Apostles bearing the person of the whole

Luc. 10. Church, *Qui vos spernit, me spernit*. Who so despiseth you despiseth me. And againe that which is saied of our Sauour also

Luc. 9. to such as despise him, *Qui me erubuerit coram hominibus, & ego erubescam eum coram patre meo*. Who is ashamed of me (which semeth much lesse then to despise) before men, I will also be ashamed of him before my Father. So not only to despise the Church, but to be ashamed to be of the church, you see what a high displeasure it is before God. If any Christen man fearing God, and desirous to saue one, weigheth these two sayinges, and considereth the speaker, I trust he shall not thinke vngentlenes of our part to put him in minde thereof, but rather will thinke vpon his owne imperfections and cal for grace. For alas,

Matt. 8. *what auaieth it a man, saith our Sauour, to winne all the worlde, and lese his soule?* The protestant I beseeche most humbly to consider with him selfe (all affection, partes taking, and singularite laied aside) that the cōtinuance of the church in a right faith, and a known continuance being proued plentifully bothe out of scripture, and by drift of reason, how it is possible that the faith of Christians (called now papistry) professed these ix. c. yeares could be a corrupted, wronge, and false faith. Which if it were so, all this ix. c. yeares either therē was no church off right beleuers or an obscure and vnknown church of right beleuers. Both which cases are proued to be against holy scripture

and

A note of countres and prouinces brought to the faith of Christ from paganisme within the compasse of these later ix. c. yeares.

The. 16. Chapter

FOr a better declaration of this euident truthe, that the visible known church hath not erred these ix. c. yeares, it shall not be lost labour I trust, to note to the diligent reader such nations and countres as haue within these ix. c. yeares ben brought to the known common faith of Christ, traded vp allwaies in that faith, and continued in the same vntill the vnhappy Apostasie of that wicked wedded frier Martin Luther. By which consideration it shall more clerely appere, how many Christen countres haue ben planted in papistry, lyued (as protestants saie) in a corrupted faith, ben damned soules in hell, though they beleued in Christ, were baptised in his name, vsed his holy sacraments, obeied his commaundements, embraced his holy worde, finally were perfect good Christians, sauynge only this point, that they knew not what protestants met, they had not such store of gospels reueled, as we see now appere in the Lutherans, Caluinistes, Swenckfeldians, Osiandrins, Anabaptistes, Melanchthonistes, with al the other monstrous branches of that filthy roote, frier Luther and his strompet Cate.

First at the very ende and point of the first vi. c. yeares after Christe, yt pleased God off hys goodnes by the meanes of his seruauant blessed S. Gregory then bishop off Rome, to sende the worde of lyfe, and the ioyefull tydings of his holy ghospell to our forefathers the english men, then lately planted in the ile of Britanny, as by this present history off holy S. Bede it is at large deducted. S. Gregory as it appeareth in the history, before he was auauanced to the high dignite of Christes vicar on earthe, by occasion of certain english young men brought then to Rome to be solde for slaues, vttered his great desire and most godly zeale to haue the ghospell preached vnto

Li. 2. ca. 1.

vs. For being then priuat, he went to the Pope that then was, and offred him selfe to take the viage in to our countre, which he had then done if (as S. Bede saith) the Romans could haue lacked him, or the Pope wold haue licensed him. This fel in the yeare 570. vnder Pelagius his predeceffour. After whome in the yeare 593. S. Gregory being created Pope cōtinuing in his most godly and charitable zeale, directed S. Augustin a lerned monke of Rome, with a fewe other monkes to preache the faith to english men, hauing before al that time no knowleadg of the gospel. Which by the merciful prouidence of almighty God, by the good praiers of that blessed Pope, by the earnest watch and labour of holy S. Augustin our Apostle prospered so well that in his daies, kent and Essex with the cyte of London receiued the faith. And after his death in proceffe of time the whole Ilond. Nowe protestants haue so well marked this time, that bicause they will be accompted the Apostles of England, they make this great corruption of Christes church to beginne at the point of vj. C. yeares, about which time we first receiued the faith. And that blessed man, by whose meanes we came to the knowleadg and belefe of Christ, they make the first Antichrist. But of this absurdite we shall haue occasiō to treate more hereafter. Let vs now procede and consider other countres brought vnto Christ vnder the dominion and gouernement of Antichrist as protestants wickedly and fondly bable.

In the yeare of our Lord 605. or there about Offo an english man borne, hauing receiued the faith, trauiiled in to Germany, and at Wormes plated it. The faith being embraced at Wormes and in the territories about, Rupertus or as other call him, Robert bishop thereof first preached it in Bauaria, and conuerted Theodon their duke with his people, about the yeare 615. In the which as it was first preached vnto them, they continue yet to this daye, founde and catholike, though much meanes hath ben made to the cōtrary, as wel by the protestants busy preaching,

PLANTED AMONG VS ENGLISHMEN.&c. The 1. part. 71
as by the princes of Germany great suite and trauail.

About the yeare of our Lord 644. S. Loye that holy bishop, *Iacobus Meier.*
preached the faith in Flandres, and planted it there in such sort
and order, as it continueth yet to this daye, in open shew to the
worlde, though a nombre of Close Anabaptistes lurke and loiter
there, looking for a faire daye, which if they might ones see,
as they would much trouble the vnite of the catholike church,
so would they be the vtter ruine of Lutherans and Caluinistes
their felow protestants.

About the yeare 665. the king of Persia by the first motion
of Casarea his wife (who priuely before coming to Constantinople
was there christened) and xl. M. as P. Diaconus writeth,
or as Sabellicus reporteth with lx. thousand of his people was
baptised in the presence of Constantin the fourth, then Empe-
rour, and as Diaconus writeth, *fuit catholica fide confirmatus*, was
confirmed in the catholike faith. *Paulus diaconus li. 4. cap. 17.*

Vnder Sergius the pope and by his vertu and holynesse as
Platina writeth part of Saxony was conuerted to the faith, in
the yeare 690. After almost a hundred yeares vnder Charlemaign
that first Emperour of the West, no lesse vertuous and holy, *In Sergio. Albertus Kranz lib. 2.*
then mighty and puissant, the whole countre was christned: in
which faith they continued vntill their vnhappy countreman
lewde Luther ranne oute of his cloister, and broched them an
other ghospel of his owne licentious deuising. Whereby as Lu-
ther him selfe shamefully protesteth, they became farre worse,
wer of a more dissolut life, and had lesse feare of God, then be-
fore vnder the pope. For why? Of an euill tree how could we
looke for good frutes? *Postilla magna in Dom. s. Ad uentus.*

Before the tyme of Charlemaign in the yeare 716. Gregory *Platina. Hen. Mutius libro 7o.*
the second a holy vertuous man, folowing the vertuous zeale as
he bore the name of his predeceffour Gregory the first directed
Bonifacius (a Scottishman borne) a lerned monke in to Ger-
many to preache the faith to the inwarde partes of Germany. *negotior.*

A FORTRESSE OF THE FAITH FIRST

Where hauing conuerted thousandes of the countre, he was at length created the first Archebishop of Ments, and afterwarde pursuing alwaies his godly enterprife, was martyred in Friseland. Who so readeth the zelous and lerned letters of this holy pope written partly to the Saxons and germans, partly to Bonifacius trauiailing then in the countre, partly to other christen bishops next adioyning to these countres, for the furderance of that godly enterprife he shall finde in them a true Apostolical spirit, the Spirit of Christ, not the spirit of Antichrist, as protestants would make all popes to haue these ix. c. yeares. And bicause these epistles are not to be reade in the english tounge, it maye please the reader hereof that vnderstandeth not the Latin, to peruse and consider the letters of like argument and Spirit, in this history. As off S. Gregory, Bonifacius, Honorius, Iohn the first, Vitalian^o, and other popes of Rome directed for the furderance of Christes holy name and worde in to our countre. It shall appere I trust to any indifferent reader, that to call the pope an Antichrist procedeth only of fonde malice, neither of witt, nor of charite, what so euer pleasure protestants take in it.

Friseland receiued the faith at the preaching of Willebrordus a lerned, and vertuous monke of our owne countre placed there by Charles Martell high gouerner of Fraunce as Sabellicus writeth, as S. Bede in the History recordeth of Pipin Charlemaines father, about the yeare 720.

Vnder Nicolaus the first, Bulgaria being first infected with the heretike Photius, and instructed in a false faith, was soone after baptised and Christened in the catholike religion with the kinge and al his people, the heretike beinge driuen out, and vertuous bishops and priestes placed in his rounge by the See Apostolike, the true and diligent mother of the catholike church. This was about the yeare of our Lorde. 866. At which time also Dalmatia and Slauony, being diuided then in to two kingdomes, receiued bothe the faith of Christ, from the church

*Tome 1.
Concil.*

*In the first
and second
bookes.*

*Sabel. Aen.
9. lib. 9.
Li. 5. c. 10*

*Platina in
Nicolao. 1.*

*Blondus
dec. 2. li. 2*

church of Rome. And about twenty yeares after Moravia at the preachin g of Cyrillus was Christened. At that time also the Normans cōquered of Charles the third receiued bothe his alleageaunce and his faith the catholike and knowen faith of Christendō, in the which they perseuere to this day with al France, except a nūber ot rebellious hugenots, labouring to plant their gospel by the sworde, and force their prince vnto it, seing by order of law they can not compasse their wicked purpose.

In the next age folowing in the yere 920. and so downeward diuers countres of the Northe partes receiued the faith of Christ and of the knowen church of thattime, by the vertuous zele of godly and catholike Emperours of that age. Harry the first a man much praised of all writers, for vertu, manhood, and iustice, procured the faith to be planted in the Marchise of Brandenburg, enduced Nuba kinge of Friselande to receiue baptim, caused also Bohemia with their duke *Spireneus* to be Christened. Ottho the great sonne to this Harry conquering the Danes and the Vandals, enduced them to the faith, baptising Zueno their kinge and a great number of the people, in the yeare 948. Twenty yeares after Miesco Duke of Polonie with all his nobilite receaued the Christen faith though some (as *Bonfinus* decad. 2. libr. 1.) referreth this to the next age folowing in the yeare 1010. The Duke of Prussia in Germany and the Ilond of Seland by Flandres, at this very time by the preaching of Otingarus a bishop of Denmarke came to the knowleadg and obedience of the gospell.

In the yeare 1000. Adelbertus a holy and lerned bishop of Prage in Bohemlande, preached the faith in Hungary, conuerted Steuen their kinge, and baptised him with a great multitude of his people. After in the yere 1047. Andrew that godly and zelous king of Hūgary forced al his people to the faith by law.

In the compasse of the next hundred yeares folowing, diuers other countres in the North partes receaued the faith. As

Bonfinus
dec. 1. l. 10*Aen. Syl.*

13.

*Blondus**ubi supra.**Munsterus.**in Chrono.**Vitichun-**das in sua**Sax. Plat.**in Steph. 7**Kranz. li.*

3. cap. 25.

*Munsterus**in Chro.**Idem.**Saxo grā.**libr. 10:**Aeneas**Sil. ca. 16.**Bonfi.**dec. 2. l. 2.*

Munsterus in Chronograph. Pomerania, in the yeare 1112. at the preaching of Otho bishop of Bamberg. Norwaie at the preachinge of an English monke, after Pope, and called Adrian the fourth an. 1140. Liffand by the industrie and paines of Meinradus a lerned man in the yeare. 1186.

Munsterus in Chronograph. The inhabitants of Prussia, and Lithuania with their Duke Vladisslaus, (who after came to the crowne of Polonia) by the meanes of the knightes of the Order in Germany receaued the faith in the yeres. 1220. and 1380. About which time Maiorick an Ilond coasting vpon Spaine, was Christened, the Sarrazens being driue out by Ferdinand king of Arragonia. And last of all about foure score yeares past the kingdome of Granata by the power of an other Ferdinandus king of Spayn was deliuered of the Sarazens and thouroughly Christened.

Blondus Dec. 7. li. 2

Vollateranus.

What should I here stande in recitall of a number of other countres, of the East and West Indians, discouered within these few yeres of Spaniardes and Portugalles, conuerted vnto the faith of Christe by papistes, and by that sorte of Papistes which protestants most abhorre, the blacke Friers, the grey Friers, and especially of the most vertuous and lerned company of the Iesuities? What should I deduct here to the Reader the whole History of their Apostolicall trauail, perilous navigations, and paines not credible, in conuerting those barbarous cruell, and sauage people to the swete yoke of our Sauour? To describe the whole processe thereof, it would require a Volume of it selfe large and ample, the matter being already sett forth in the Spanish and Italian tounses, in iiij. partes by the very true copies of the letters directed from those countres to Portugall, and other places of Europe. It is not for our purpose minding now to make but a note of such matters, and rather to stirre the diligent reader to farder inquisition, then to geue him a full instruction. Yet for the glory of God, confusion of heretikes, and comfort of the catholike reader, I will geue of the

the whole a small taste and ſpecific ſome part thereof briefly as our matter requireth. Amonge all Ilandes and prouinces of the new conuerted Indians Goa is reported to be *Capo & ri-^{Parte. 1. fo.}*
paro di tuta L'India, the Head and chief holde of all India. ^{82. b. par.}
 And therefor there for the moſt part, the abode and courte of the *Vice Re* is kept. In the volumes of the epiſtles diuers and fundry reporte is made particularly of the yeare, and daye in which ſolemne baptiſmes were had, at the which allwaies a great number was baptiſed together, from the yeare 1556. vntill the yeare 1560. If I ſhould recite euery and ſingular baptim, and note farther what a nūber haue otherwiſe ben baptiſed priuaty and beſide thoſe ſolemne dayes of baptim, if I ſhould alſo tranſlate the whole order and maner of that moſt comfortable and godly ſolemnite, I could not ſo neither uſe ſuch breuite as the matter at this preſent requireth. Whereas therefore I finde in one of the letters directed from India to Portugall in the yere of our Lorde 1560. the xij. of December towards the ende of the third parte, a brief recapitulation made of the whole number of infidels conuerted to the faith with in the compaſſe of thoſe ſiue yeres from the yere 1556. to the yere 1560. in that only Iland of Goa the head and chefeſt of all the reſt, I will put you here the very wordes of the letter for ſuch as vnderſtande the Italian tounge in our countre, that it may appere I forge nor faine nothing, traſlating the after in to our mother tounge. This therefore are the wordes of the epiſtle after a long and particular recitall, of the ſolemne baptiſmes celebrated in the yeare 1560.

Queſto è cariffimi fratelli quello che mi ſ'è offerto da ſcriuere ^{Parte terza}
di queſti ventifei Batteſimi ſolemni, che ſi ſon fatti queſt' anno ^{fol. 255. b.}
 1560. *dal giorno di ſanta Lucia, che fu a tredici di Dicembre* ^{fo. 256.}
paſſato inſino alli dodici di Nouembre preſente, che fu il di del
beato San Mar. ino, accioche ſappiate quanto queſto del 60.

auanzò i passati. L'anno che qui arriuò il padre Patriarcha
 con gli altri padri professi, che fu nel 1556. si battezzarono
 in tutto quell'anno quaranta due persone. Nel 1557. arriuorno
 a mille, & ottanta. Nel 1558. a mille nouecento sedici. Nel
 1559. si battezzarono tre millia ducento sessanta. Nel 1560.
 che è il presente, si battezzarono nelle ventisei battesimi so-
 lenni dodici mila sette cento quaranta due anime da nostri in
 questa isola di Goa, oltre quelli che battezzarono i religiosi di
 San Francesco, & San Domenico, & ancora quelli che si bat-
 tezzarono per le parrocchie & Chiese di questa città. Piaccia a
 Dio nostro Signore per la sua infinita bontà & clementia scri-
 uerli tutti nel libro della vita, & mandar molti operarij per il
 molto che resta da fare in queste bande. All which in english
 is this much. This is that most derely beloued brethern which
 I haue ben occasioned to write of these six and twenty solemne
 baptismes, which haue ben made this yeare 1560. from S. Lucies
 day, which was the thirteenth of Decembre of the last yeare,
 vntell the twelfth of Nouembre of this present yeare, which
 was S. Martins day, to thentent ye may knowe how farre this
 present yeare 1560. hath passed the other yeares before. In the
 yeare 1556. in which our Reuerend Father the Patriarche, withe
 the other fathers of our company arrined hether, there were ba-
 ptised in all that yeare xliij. persons. In the yere 1557. they moun-
 ted to the number of a thousand and fourescore. In the yeare
 1558. to a thousand ix .c. and sixtene. In the yeare 1559. there
 were baptised three thousande, cc.lx. In this present yeare 1560.
 there haue ben baptised in xxvij. seuerall solemne baptismes, the
 numbere of xij. thousand, vij. c. and xliij. soules of our compa-
 ny in this Iland of Goa, beside those which the religious per-
 sons of S. Frauncis order and of S. Dominickes order haue

baptised, and beside those also whiche in other parishes and Churches of this Cyte haue ben Christened. God our good Lorde graunt for his infinit goodnes and clemency to write the all in the booke of life, and to sende many workemen for the great worke that yet remaineth in these quarters. Thus farre are the wordes of that letter written from the colledge of S. Paul by the Iesuities from the island of Goain India and dated the yeare 1560. the xiii. of Decembre. Here we see what a blessed and plentifull haruest that one colledg and company of the vertuous and lerned Iesuities of Goa haue wrought and brought to the church of God in the compasse of fīue yeares, in one Island only. All which numbres being layed together arising well toward to twenty thousand soules wonne from damnable infidelite to the ioyfull state of grace and saluation in one small Island of one small company in so small time, it can not but be to any Christen hart a most assured and comfortable warrant of the grace of allmighty God working by his faithfull seruantes and true beleuers. Let neuer protestants thinke to persuaदे the worlde, that idolaters, disciples of Antichrist, men ignorant of all true religion, should bringe infidels to the faith, to Christ, and to God, in such abundance, so mightely and miraculously. As touching the Dominicās and Franciscanes, though we haue not so particular instructions of their doinges (so farre as I haue read) as we haue of the Iesuities, yet the Iesuities them selues report of them much good and mighty power in this Apostolicall trauail also. For in a letter directed by the Iesuities of Portugall from the same island of Goa dated in the yeare 1559. the xix. of Nouembre, thus they write and report of them.

Non si dee passar con silentio la carità & sancto zelo di questi padri religiosi di San Domenico, & San Francesco intorno alle cose della conuersione, perche molto s' affaticano anche essi come diligenti serui dell' eterno Padre di famiglia per

Parte 3.
fol. 97.

chiamare & introdurre alla gloriosa & celeste cena sua quanto maggior numero possono de gli inuitati dal Signor non solo in questa terra di Goa, doue per mano loro sono stati battezzati molti, ma ancora in altre parti remote & lontane da essa, doue vanno predicando la legge euangelica & fanno molti partecipi di questo diuino & sacro Santo conuito.

We must not passe ouer with silence the charite and holy zeale of these religious fathers, of Saint Dominikes and S. Francisces order touching the conuersion of infidels. For they also traual very much like industrious seruantes of the euerlasting Master of the houshold to call and bringe in to his glorious and heauenly Supper as great a number as they are able of such as the Lorde hathe inuited, not only in this cyte of Goa, where many by their handes haue ben christened, but also in other partes farre distant from it: where they preache also the gospel, and make many partakeners of that heauenly and most holy banquet. Thus farre the letter, speaking generally only off them. But in the same letter within fewe leaues after, declaring the plenty of Gods haruest that then (in the yeare 1559.) began most abundantly to multiplie in India, the endyter by occasion specifieth one thinge more particularely touchinge the successe of those religious mens trauals, whereby we may easily coniecture the rest of their doinges. Which for that purpose also I thought good here to note. Thus hathe the letter.

fol. 102. *La cosa de battefimi è già per la bontà & gratia dal Signore tanto innanzi, che se il numero di quelli che si vogliono battezzare non passa dugento, ci vergognamo in certo modo di chiamare il Vice Re. Et però se bene non pochi huomini nobili di questi gentili, che si conuertono, meriterebbono particolare & solenne battefimo per ciascuno, nondimeno si reseruano al tem-*

*po de batteſimi ſolenni ordinarij, quando molti inſieme ſi battezzano. A queſti giorni eſſendo andati i Padri Domenica-
 ni al Vice Re per inuitarlo ad vn batteſimo di dugento perſo-
 ne, riſpoſe loro che ne metteſſero inſieme altretanti, & che all-
 hora vi andrebbe.* By the goodnes and grace of almighty God
 baptiſme goeth now ſo well forward, that if the number off
 thoſe which will be baptiſed, paſſe not two hundred, we are in
 maner aſhamed to call the Viceroy vnto it. And therefore
 though truly many noble perſons of theſe gentils whiche be
 conuerted, were worthy eche one to haue his particular and ſo-
 lemne baptiſme, yet they are reſerued vnto ſometime of the or-
 dinary ſolemne baptiſmes, wherein a great number is at ones
 baptiſed. The laſt day certain of the black friers of S. Dominic-
 kes order going to the Viceroy to inuite him to the baptiſme
 and chriſtening of two hundred perſons, the Viceroy anſwe-
 red them, they ſhuld make it vp ij. c. more, and then he wold co-
 me. By this we may ſee and coniecture farder how gratiouſly
 and plentifully God worketh by his faithfull ſeruauntes thoſe
 religious men, which ſtare in all papiſtry is moſt hated and
 houted at of proteſtants, in thoſe barbarous and ſauage coun-
 tries of the Indians, for the conuerting of them to the ſwete yo-
 ke of Chriſt Ieſus. To conclude generally of theſe and of all o-
 ther countrees brought to the faith of Chriſt from blinde infi-
 delite in the compaſſe of theſe ix. c. yeares, I ſaie. If it be true
 which our Sauour ſaith (as becauſe he ſaith it, it can not be
 vntrue) that *Mala arbor bonos fructus non facit*. The euill tree Luc. 6.
 can bringe forth no good frute, and if againe there can be no
 better frute of a chriſten faith then the conuerſion of infidels,
 whiche is moſte properly the Apoſtolicall function geuen in
 commiſſion of Chriſt to his church in his very laſt wordes at
 the time of his glorious aſcenſion, then truly the papiſtes can
 be no euill tree, or baſtard ſlipp of Chriſtianite, but eu'n that

psal. 1.
tree which (as the prophet saith) *being planted by the riuers side,*
shal yelde his fruit in dew time. God be praised we see it hath yel-
 ded plentifully, we see numbers of countres, prouinces, and
 kingdomes brought to the faith of Christ, liuing in that faith,
 and continuing in that faith, these many hundred yeares. All
 these countres haue lerned the faith of the knowen church.
 All these embraced the same vse of Sacramentes, worshipping
 of God, interpretation off holy Scripture, as it is at this daye
 vsed of all catholikes through out Christendom. In this reli-
 gion we englishmē came first to the knowleadg of Gods wor-
 de. With this religion our godly and vertuous forefathers attai-
 ned to euerlasting lyfe. By this religion the Imperiall crowne
 of Englande hath vanquished the forrain, maintained honou-
 rable peace at home, dilated her dominions, enriched her
 royall title. Through this religion Gods honour hath day-
 ly and howrely ben practised, God bothe daye and nighte
 with teares and true contrition of hart hath ben serued, good
 lerning and knowleadg hath ben brought in to the Realme,
 maintained and multiplied, welth and abundance hath conti-
 nued. Finally this religion brought vs englishmen to Christ
 and Christ to vs, set vs in vnite and agreemēt of faith, in mutu-
 all loue and charite, in simplicitie and plaine dealing, in obedien-
 ce both to God and man, in societe with all Christendom,
 in dewe feare of God, to conclude in the right faith, as sur-
 ed hope, and perfect charite. Let the worlde and daily ex-
 perience speake if the religion of protestants hath wrought the
 like.

Whither at any time the religion of protestants haue conuerted any
 infidels to the faith of Christ.

The 17. Chapter.

L Et protestants now shew what increase in Gods vi-
 neyard their prety preuy congregation, which the De-
 fender saith to haue nor lacked all these ix. C. yeares,
 hath made. Let them shew one heathen countre, one cite, one

man

man brought from infidelite to the faith of Christ at their preaching. They may perhaps shew vnder *Berengarius*, and *Wickleff*, vnder the *Petrobrusians*, *Apostolicals*, poore brethern of Lyons and such holesom birdes of their broode, hatched longe agoe, but neuer yet flush vntill Frier Luther wedded his Nonne, many Catholike Christians seduced from the vniuersall belefe of Christendom to make a knott of good felowes in corners with them, they may shew many good Christē folcke, abused by them brought from the faith, but they cā not for their liues shew any one seely infidel brought to the faith of Christ in all the glorious time of their what shall I call it. Why Sir, wil some protestant saie looke you for this at our hādes? It was the fault of your spirituall rulers, which stopped alwaies the free course of Gods worde that we could not be heard to preach or persuaide with infidels. And why not as well with infidels, as such as were already Christians? Might ye not as well in some time of all these ix. C. yeares, those few of you haue passed into some countres of heathen people, where ye might freely haue preached the gospell openly, as to haue lurked at home and preache herely in corners? But in dede heretikes are alwaies more gredy to marre then to make, to peruert a good Christian, then to conuert an infidell, to throwe downe the worke of other, then to sett vp any of their owne. How fittely and truly speaketh Tertullian of you in his prescriptions against you? There he saith of such as ye are. *Negotium est illis non ethnicos conuertendi, sed nostros euertendi. Hanc magis gloriam captant, si stantibus ruinam, non si iacentibus eleuationem operentur.* Their endeouour is not to conuert the heathen, but to peruert oures. This glory they more craue after, to ouerthrowe such as do stande, then to lifte vp such as lye a longe. And if it be here objected that Bulgaria was first conuerted to the faith of Christ by Photius of Constantinople an archeheretike, to that I answer that yet that countre was sone after (as
you

*Tertull. in
prescrip.*

A FORTRESSE OF THE FAITH FIRST
you heard before) instructed in the Catholike faith by the diligence of Pope Nicolaus the first of that name. Againe this can nothing helpe protestants, who are not of Photius his heresy. For not without, I thinke, a singular providence of God, no heretike yet of their cote; though their cote be of many facions, of diuers colour and of sundry making, hath euer conuer-
ted any infidell to the faith.

They haue in dede of late yeares sence the poisoned blasties of their pestiferous heresies hath ben blowen abroad, sought and laboured also after the imitation of Catholikes (as apes doo counterfaite the doinges of men) to enduce certain new founde landes and countres to their pretended faith and religion. They haue counterfained the goldy zeale of religious Catholikes the blacke friers and the grey, and especially of the learned and deuoute company of the Iesuities, of whose prosperous successe and glorious frute we haue in part treated before. For more large and particular instruction whereof, I reporte me to the letters of the Iesuities sett forth in the Spanish and Italian tounes in foure partes from the yeare 1551. vntill the yeare. 1564. containing the largenesse and situation of the countrees, the maner of the people, the greedy embracing of the Christen faith, the prosperous successe of the same, the most comfortable tydings of their vertuous behauiour, and vpright walking in the waies of Gods commaundements; and that with such zeale and perfection, that it cōfoundeth not only the wretched lyuing of vs in this long settled possession of the faith, but euen the painefull perfection of thote religious persons, the Iesuities and other walking more straightly bothe for example of the tender church of Christ in those quarters and for the vocation of a more perfect profession. This felicity of the catholike preaching protestants coueted to obtaine, thinking it no small argument to the confirmation of their new deuised gospel. But what successe haue they had? Forsoth
their,

their whole enterprife was stopped and disgraced by that very occasion, which shall at the lenght, I trust, roote them out of all catholike Christened countres also. That is. Their mutuall dissension and disagreement. For whiles Wittenberg and Geneva, the Lutherans and the Sacramentaries did bothe sende forth their preachers, and laboured bothe to commend their religion to the heathen and vnchristened, the one so interrupted the other (as pride will neuer yelde) that bothe lost credit. The confessiō of Augspurg was preached by the Lutheran. The institutiōs and other workes of Caluin by the Sacramētarie. This appeareth well by the clere testimony of that worshipfull and lerned knight of the Rhōdes, Villegaignon at what time he laboured to plāt the faith amōg the hethen in Bresil otherwise called Gallia Antartica. Ye shal heare his own words. In an epistle prefixed before his booke intituled *Les propositions Cōtēcienses. &c.* writen against Caluin after his returne from Bresil in to France, making his preface to the reader, and shewing the cause of that his writing and debate withe Caluin, thus he writeth.

Lecteur Crestien sçachant maistre lean Caluin, que i'estoye allé au Bresil, en intention d'y planter la parolle de Dieu, meu de nostre ancienne cog-
noissance, m'enuoya tant en son nom, que de la ville de Genesue, des mini-
stres de sa doctrine des plus sçauans qui se peurent trouuer, avec quelques
artisans, lesquels vindrent munis de tous les liures dudit Caluin, & des
aultres qu'ils sçauoient leur estre a propos. En passant a Paris, quelques
vngs se ioygnirent avec eulx, & entre aultres vn Iacobin rennyé, nommé
Iehan Coingt, homme d'entendement prompt et versatile. Eulx arriuez
s'ornerent d'ung fort beau tiltre. Ils se nommoyent l'Eglise reformée.
Au moyen dequoy furent de moy receus le plus humainement qu'il me
fut possible, cuidant qu'ils me fussent utiles a mon entreprinse. S'estans
mis a faire leur office ie trouuy qu'ils auoient vsurpé vng tiltre pour
vng aultre, qu'au lieu d'Eglise reformée, ils debuoiēt dire informée tout
de nouveau. Car ie trouuay si peu de conference de l'une a l'autre forme,
qu'il me sembla changer non seulement d'vsage, mais de religion. Encores
ne se trouuerent d'accord, ne persseuerans en leur traditions: car selon qu'ils
apprenoyent tous les iours, y adioustoient quelque chose. Ce Iacobin vou-
lut suivre vne doctrine apart. Il se mist a defendre & publier la confes-
sion

*Villegaignon
non contrai-
caluin.*

A FORTRESSE OF THE FAITH FIRST

sion d'Auguste, & sans dissimuler, impugner la doctrine de Calvin: dont s'esmeut discorde si grande, qu'il ne fut possible d'y remedier si non en rennuoiant l'vng des ministres de Genesue. Which al in english is this much. Christen Reader, M. Iohn Calvin vnderstanding that I was gone to Bresil, for the entent to plant the faith there, moued with the olde acquaintaunce that had ben betwene vs, sent vnto me as well in his owne name, as in the name of the whole cyte of Geneua, certain ministres of his religion, the best lerned that could be found, with certain craftes men in their company well furnished with all such bookes as Calvin had written or any other which semed might serue their purpose. As they passed by Paris, certain other ioyned with them, and among the rest an Apostata of the blacke friers, named Iohn Cointat, a mā of a ready witt and pliable. These felowes arriuing to Bresil, sett on them selues a gay title. They called them selues the reformed church. By the meanes whereof they were receiued of me with all gentlenes possible, hoping they wolde be in great stede to me in the entreprise I had in hand. When they fell to worke, I perceaued they vsurped a wrong title, calling them selues the reformed church, being rather a church of a forme and facion vtterly newe and not sene before. For I founde so small ressemblaunce betwene the auncient church and theirs, that it semed to me an alteration not only of customes, but of the whole religion. Againe they agreed not amonge them selues, nor continewed longe in their owne sayinges: but as they lerned euery daie, so they added some new tricke vnto their doctrine. The Frier would folow a doctrine by him selfe. He sett him selfe to defend and publish the Confession of Augspurg, and without dissimulation to fight against the doctrine of Calvin. Hereof the contention betwene them grew so great, that no other remedy could be had but by sending away one of the ministres of Geneua. Thus farre that epistle of Villegaignō. In whose wordes you see the enterprise of the protestantes in
planting

planting the Christen faith amonge heathen, and how by their own dissension they lost all audience and credit. The likeeuent we reade of in the history of the late conuersion of the Indians by the Iesuities, set forth in the true copies of their epistles directed in to Europe, and printed in the Italian tounge, at Venis. The Caluinistes of Fraunce desirous to promote their pretended religion abroad, seeing at home it could take no place, made a force at the charges of Geneua, traualled in to Brasil a part of India, and nygh the floudde of Henaro aboute a hundred and 50. miles from S. Vincent, (where the Iesuities before had preached the worde of life, and conuerted great part of the countrey) they entred the land, builded a stronge forte in a place well fenced by nature, being also well furnished with artillery and other prouision of warre. Of these the epistle writeth thus.

Erano tutti costoro heretici mandati dal suo heresiarcha Parte terza. fol. 132.
Giouanni Caluino ad infettare questo mondo di qua, & insieme mando con essi loro due che si chiamano ministri, accioche instruissero nella loro falsa dottrina & i loro, & gli altri. Dopo alcuni giorni cominciorno (come è costume degli heretici) a discordare tra se stessi nelle loro opinioni dicendo vno vna cosa, & l'altro vn'altra. That is. All these were heretikes sent of their Archeretike Iohn Caluin to infecte this part of the world. Sending with them, two (as they called them selues) ministers, to the entent they might instruct in their false doctrine bothe their felowes and other. After a few daies they beganne (as the maner of heretikes is) to dissent and vary amonge them selues in opinions, one saying one thinge, and another another. By this their disagreement and variaunce they lost not only all credit amonge the olde Christians of Portugall that possessed great part of the countrey, but also of the new Christians and late conuerted Indians, as the tenour of the epi-

Itles declareth at large. To conclude therefore this matter, I sa-
ye, as the knowen catholike church of these ix. C. yeares hath
conuerted many and diuers countres to the faithe of Christe
(which is a most euident argument of the Spirit of god and of
the true church) so the preuy imagined congregation of lur-
king protestants haue done no lyke thinge, and sence the time
of their bastard light though they haue attempted the same, yet
they haue neuer attained vnto it. Wherein the Christen Reader
may confidre, how differently god worketh in the vaine zeale
off protestants, and in the trewe preaching off catholikes.

The argument of continuance of the knowen church of Christ is
fortified out of the most auncient and lerned fathers.

The 18. Chap.



H A T nede I here, scripture and euident rea-
son being on our side, fortifie yet more the
matter with the holy and lerned fathers? What
nede I shew how to cōquer heretiks, to descric
their iuggling deceites, to open their wicked
coulour and pretence of gods worde, the lerned

Fathers haue set against them the authorite of the knowen
catholik church of Christ, haue bidd them haue an eye to it, to
yelde and submitt them selues to it, to reuerence and obey it?
S. Augustine against the Donatistes a busy and seditious secte
condemning al christendom beside though but of a few yeres,
(as our protestants do of more then ix. C. yeares) crieth out, and
saith. *Si in ipsum Christum quem legis et non videtis, tamen propter*
Scripturarum veritatem creditis, quare ecclesiam negatis, quam & le-
gitis & videtis? If ye beleue in Christ, whome ye reade but see
not, becaule scriptures which ye reade, are true, why denye ye
the church, which bothe ye reade, and see? And in an other pla-
ce labouring to bringe a Donatist to the vnite of the church

after much reasoning he concludeth and saith. *Nulla est igitur*
securitas unitatis, nisi ex promissis Dei ecclesia declarata, quae super

montem

Epi. 166.

Epist.
Pamonia -
vi. li. 3. 6 5.

montem, vt dictum est, constituta abscondi non potest, & ideo necesse est vt omnibus terrarum partibus nota sit. We can not be sure of vnite, but by the church declared in gods promises, which being builded vpon a hill (as Christ saied) can not be hidde, and therfor it must of necessite be knowen in al partes of the worlde. These promises of god by the which the church is assured

vnto vs we haue in part declared. Off these S. Augustin concludes the church of necessite must be knowen, and that not in some parts of Christendom only, but, saith S. Augustin, in all partes of the world. With what face now can protestants challenge to them a church, or imagin a preuy vnknown church, these ix. c. yeares? If they will yet face the matter, let S. Hierom;

Marke, he sayth knowen in all partes of the worlde, not followed.

(at whose name ail heretikes do quake) match with them, who disputing with the Luciferians, saith. *Poteram omnes propositionum tuarum riuulos vno ecclesie sole siccare.* I might drie vp all the pudles of thy propositions with the only clere Son off the church. And in an other place, see howe he staieth vppon the church as vppon the true grounde and piller of all truth.

Cōtra Luciferianos.

Cur post quadringentos annos docere nos niteris, quod ante nescimus? Cur profers in medium quod Petrus & Paulus edere noluerunt? Usque ad hunc diem sine ista doctrina mundus Christianus fuit. Illam senex tenebo fide in qua puer natus sum. That is. Why (saith S. Hierom to the heretike) after foure hundred yeares

Ad Pānāchiū & Oceanū de erroribus Origenis.

labourest thou now to teach vs, that which we neuer heard before? Why doest thou bring forth that which Peter and Paule, would neuer teache? The worlde vtell this daye hath ben Christened withoute this doctrine. I will kepe that faith in my olde age, in whiche I was borne and brought vpp in. Beholde here this lerned and holy Father S. Hierom, neither trusted vnto the knowleadg of the Greke and Hebrew toun-ges, in the which he excelled al lerned men of the latin church hetherto, neither vpon his eloquence, lerning, wit, or any singular giste of his owne, but to the assured faith of the church

which had continued then foure hundred yeares after Christ. S. Hierom would not lerne a new faith of heretikes after the continuance of iiii. C. yeares. And shall we lerne a new faith of protestants, after the continuance (by their owne confession) of ix. C. yeres? S. Hiero buildeth vpon the cōtinuance of Christendom in the catholike doctrine, and shall we builde vpon peuisish surmises of suspicious protestants to forsake the continuance of Christendom? Last of all as S. Hierom in his olde age will not heare of any new vpstert faith, so euery sounde catholike ought to abhorre all fresh forged religions, contrary to the faith he was borne and brought vp in vnder his vertuous parents. After this very maner reasoneth the flower of the East church Gregory Nazianzen, called for his great learning the Diuin, against the new heresies of the Arrians craking of thirty yeares continuance. These are his wordes. *Si ante hos triginta annos fides incēpit, quum quadringenti fere sint anni, ex quo manifestatus est Christus, & Euangelium nostrum in tanto tempore fuit inane, inanis & fides nostra: & ij qui testimonium prabuerunt frustra sunt testificari: frustra populo præsuerē præsules tales ac tanti.* If our faith be but yet thirty yeares olde, foure hundred yeares being now almost passed ouer, sence the coming of Christ, then our gospell hath ben so longe in vaine, our faith also hath ben to no purpose. Then so many Martirs haue in vaine testified their faith in Christ. Then so many bishops and pastours haue in vaine so longe fedd the flock of Christ. Thus farre that lerned Father. Now then if prescription of foure hundred yeares semed to that lerned Diuine a strong and vnuincible argument against the Arians heresy then thirty yeares olde, let not protestants thinke scorne if we vse the like prescription of ix hundred yeres against thē hauing yet scant halfe thirty yeares in our countre professed their false faith in such sort as it is now taught. They are no childish or weke arguments that such lerned Fathers, so longe approued, so much of al

Epist. 2.
ad Clidonium.

Christendom reuerenced do vse and make against their aduersaries. It were in good sothe a very childish and fonde crake of antiquite, to alleage the succession of 30 . yeares lacking fix as very vnaduisedly M. Haddon doth in his baren answer to the lerned epistle of Oforius, or to crake of thirty or fourty yeares as the Lutherans do in Germany. But the continuâce of many ages, the authorite of the vniuersal church hath semed alwaies to the lerned fathers the best and most assured meanes to stopp the course of heretikes. Therefore that lerned *Diuine* Gregory Nazanzen in an other place, after he had with diuers reasons against the fonde opinion of certain heretikes disputed that God was no body or bodely thing, he runneth at last to the sure holde of the church, and resteth him selfe thereon as the vndoubted pillar of truth, and saith. *Vt hæc præsidia omittamus,* *De Theologia. lib. 2.*
nobis tamen satisficeret quòd ex his qui diuino numine afflati fuere, nemo hanc sententiam hætenus vel pronunciauit, vel pronunciatam approbauit, & abhorret hinc nostræ ecclesiæ doctrina. that is. To omit these helpes, yet it should satisfie vs that no holy man yet euer pronounced this sentence, or allowed it being pronounced of other. And the doctrine of our church abhorreth it. Lo the doctrine of the church is the ground whereon faith, ought to staie, which bicause protestants haue not, therefore they contemne the authorite off it, they saie it hath ben lost so many hundred yeares, or at least hath so lurked in corners that no man could espie it, vtell at lenght the Lorde of his mercy coupled a frier and a Nunne together, and by that heavenly coniunction portented to the world, the rising of the glorious light of the gospell. Theodoretus writeth that in the council off Nice after much altercation and variaunce that doctrine preuailed, which was founde to be the knowen and common receiued doctrine of Christendom. These are his wordes.

Multis ibi bene & rectè, nonnullis etiam perperam sentientibus, admittitur ea quæ tunc per vniuersum orbem vicerat ac diuulgata fuerat

*In Philo-
the. in vi-
ta B. Iaco-
bi Nisiſi-
ſis epiſcopi.* *rat fidei confeſſio.* Whereas there (he in caneth in the first gene-
rall Councel of Nice) were many of a true and vpright iudge-
mēt, ſome other of a wrong, that confeſſion of the faith was ad-
mitted and allowed, which throughout the whole world pre-
uailed, and was commonly knowen. Thus the Fathers of that
Councell tried true doctrine by the authorite of the Church,
not bicauſe *it was then out of controuerſie that from the very begin-
ning to that age, nothinge was chaunged in doctrine* (as Caluin ima-
gineth, and by this ſuttle ſhift would wipe away the argument
of ſucceſſion in the church) not I ſaie bicauſe only that age by
any ſpeciall priuilege erred not in doctrine, but bicauſe they
knewe that the whole known church in no age or time could
chaung any thinge in doctrine frō the first inſtitutiō of Chriſt
and his Apoſtles, and that bicauſe expreſſe ſcripture taught the
ſo euery wher as we haue abundantly proued vnto you. Elſhow
could the coūcel haue proued the priuilege of that age, more the
of any other age but by the authorite of the church cōfirmed
in ſcriptures which is ſure and certain in al ages? And ſo ye he-
ard S. Auguſtin proue againſt *Parmenianus* the donatiſt in his
laſt words alleged. Tertullia therfor (to cōclude vp an heretike
ſhortly) teacheth vs to preſcribewith him vpo antiquite. *Solemus*
(ſaieth he) *hereticis cōpendij gratia de poſteritate præſcribere. In quā*
tū enim veritatis regula prior, quæ etiā futuras hæreſes renunciauit, in
tantiū poſteriores quæque doctrinæ hæreſes præiudicabuntur, quia ſunt
que futura veritatis antiquiore regula prænunciabantur. Hermoge-
nis autem doctrina tam nouella, denique ad hodiernum diem homo in
ſeculo, & natura quoque hereticus etiam turbulentus, qui loquacita-
tem facundia exiſtimet, & impudentiam conſtantiam deputei, & ma-
ledicere ſingulis, officium bonæ conſtantia iudicet. that is. We are
wont (to make ſhorte with heretikes) to make preſcription a-
gainſt them as being later then we. For as farre as the rule of
truthe hath gone before, foreſhewing that hereſies ſhould come
after, ſo farre all new and aftercoming doctrine ſhall be adiud-
ged

*In princi-
pio libri
Contra
Hermogene*

ged to be heresies. For they are such, as were forespoken of to come in the former rule of truth. Now the doctrine of Hermogenes is vtterly new: the felowe yet liueth in the world. Againe he is by nature a right heretike. Busy and vnquiet, one that esteemeth prating for eloquence, impudentie for constancy, and to speake euill of all men, that he taketh for the part of great constancie. Thus farre Tertullian. To conclude then with protestants in this point, we prescribe with them the antiquite of ix. C. yeares. We see their opinions come after, our belefe hath gone before. Their first master of Germany liued very lately, and many of their first new masters at home liue yet. If any was euer by nature a right heretike, truly as Tertullian here describeth, Luther was he. I appeale herein to the knowleadg and report of all Sacramentaries of Geneua in our countre. They wil saie more then this is of Luther, els their brethern of Zurich will not, I trowe, be pleased: who call Luther an archeheretike, a foule speaker, an intolerable boaster of him selfe &c. Their wordes may be sene in the Apologie of *Fridericus Staphylus* la-^{fol. 85.} tely sett forth in english by me.

It is proued by three reasons or arguments deducted out of holy Scripture that all the time of papistry can be no schisme or heresy, and therefore was true Christianite.

The. 19. Chap.

Hetherto we haue proued that the faith planted first amonge vs english men by our blessed Apostles S. Augustin and his company directed from holy S. Gregory then Pope of Rome, and continewd in our dere countre off England quietly and constantly, vntill the light wauering off a few folowing the dissolut trace of that wedded frier, drewe a greater numbre after them, and broke the vniforme aray off Christes church, hath not ben nor coulde not haue ben a corrupted faith, polluted with idolatry, blemished with greuous superstitions, misse guided by a cruell Antichrist as our protestants pretend, teache, and write. This we haue proued by ge-

nerall argumentes which we thought. most surest and apte for the same, not meddling with particular controuerfies, which will soone folow, the generall being graunted. We haue proued it, bicause the church of Christ cā not erre, and bicause that church is knowen as protestants were nor al these ix. c. yeres. The first hath ben proued, bicause the expresse promises of holy scripture, the psalmes, the prophets, and the ghospell, confirmeth a perpetuall sanctification, and continuall assistance of the holy Ghost with the church. The second with like testimonies of holy scripture, with euident reasons, with the glorious successe of conuerting infidels to the faith, last of all with the clere and assured testimonies of holy Fathers. I wil yet deduct one or two reasons more, bresely and euidently, to proue the same, and then passe to the last part of our diuision, which is that the pretended faith of protestants agreeth not with the faith first planted in England. I saie therefore.

If the faith first preached and hetherto continewed in Englande vnder the obedience of the See of Rome our true mother church (though she were not so (as she is) to all the worlde beside) be a corrupted faith, and so forthe, then we english men though we were Christen men, baptised in the faith of Christe, instructed in the same faith, though we haue preserved the holy scriptures amonge vs, read them continually in our churches, preached them in pulpits, taught them in scholes, and allwaies beleued them, though we haue had and vsed the sacramentes of Christes church, bresely though we haue had all the outward shew and face of Christianite, yet we were not in the right faith, not in the true church of God, no true members of his body, to be short we were yet heretiques, or at least schismatikes. Now that England hath not all this time ben in an heresy or schisme I proue by three reasons. First no heresy or schisme is yniuersall. The faith of England was the faith off Fraunce, Spayne, Italy, Germany, and of all other Christened

The first
Reason.

coun-

countres these ix. C. yeares. This the protestants confesse them selues; and therfore they appeale to the first vj. C. yeres, therfore they call Latimer the first Apostle of England, therfore the Apologie also saith Luther and Zuinglius came first to the knowleadge and true preaching of gods worde. Therefore the Harborough writeth that Luther begot truth. Therefore M. No-well calleth vs schismatikes and a schismaticall secte, in his Reproufe oftentimes. If we then haue ben heretikes or schismatikes all these ix. C. yeares, all Christendom beside hath ben heretikes or schismatikes. This I saie is against all truthe and reason. And why? No heresy no schisme is vniuersal. Euery heresy or schisme is a part, secte, diuision, choise, and separation from the whole. The error of the whole, because it hath neuer ben, therfore it hath no name. How proue we all this? what should I proue that man is a liuing creature endued with reason, that water is moyst, fire hotte, and such like thinges? For as naturall, true, and clere, as these thinges are, so naturall, true and clere is it that euery heresy is a particular opinion, a peculiar choise, a di- uided doctrine, departing owt off the whole, condemned by the whole, and destroying in it selfe the vnite of the whole. A disease disquieteth the vniforme constitution of the body. Euill wedes let the groweth of good corne. A rebellion distur- beth the common assent and allegeaunce of subiectes. A dis- ordinat passion dissolueth the settled iudgement off the minde and troubleth the swete vniformite of cōtemplation. Right so heresy breaketh the well ordered aray of Christes church, dis- quieteth the vniuersall agreement of true beleuers, disturbeth their settled consciences, troubleth the quiet possession off our faith and hope in Christ Iesus. Iff the disease be vniuersall the body dieth. If al be wedes it is no field of corne. If all rebell, it is no state off allegeaunce. Iff al passions be disordered, the mind is fraticke and beside it selfe. Right so if the whole aray of the church be broken, if bothe the shepeheards and the shepe

runne a straie and leaue the folde, there is no church at al, no folde at all, no army at all. If all that professe Christ, take a wrong faith, there be no Christians at all if all consciences faile, iff al fall from the faith, this is no heresy but a what shal I call it: a thing that is not, a thinge of nothing.

1. Cor. 11.

Let vs looke to the lanterne off Gods word, that we may see our way the better. Let vs haue an eye to holy Scripture, and we shall see that no heresy is vniuersall. S. Paule prophecieth off heresies to come in the church, and saith. *Oportet hareses esse vt ij qui probati sunt, manifesti fiant in vobis.* That is. There muste be heresies, to the entent that they which are perfect and tried amonge you, might be knowen. Heresies are in the church to trie perfect and sounde shepe of Christes folde. This is the ende why heresies are suffred. For the triall of good and stedfast beleuers. When all fayle, where is this triall? When heresy perceth the whole multitude, where are the perfect and tried sorte? Againe S. Paule biddeth vs *auoide the heretike*. How shall we auoide when we be all infected? Flie the plague, saith the phisician, that is a sure remedy. Were not he nowe worse then madde, which when one infected with the plague would crie to him, flye not vs, our familie is whole, but all the realme is infected, would there vpon staie against the counsel off the phisitian, against all witt and reason, and kepe companye with the infected party? Euen so. Flie the heretike, sayeth S. Paule, he is a carren and pestiferous thinge and crepeth on lyke a cancre. Depart not from the church which is the grounde and pillar of truthe. No saith the protestant. Auoyde not vs. But auoide the church, abhorre the faith that euer hath ben in Englande. Dwell in our congregation. We are whole, we haue the sounde faith. The realme hath ben hetherto infected, all these ix. C. yeares, euer sence it had the faith, all english men hetherto haue bene damned, saue holy Wicleff with a few more, vtell friers beganne to wedde Nonnes, and priestes to take wiues.

PLANTED AMONG VS ENGLISHMEN. &c. The 1. part. 83
 wiues. Then the perfection of the ghospell began to be practised, then the high waye of saluation was found. O madness incurable, o pride vn-satiablen. What remedy for the disease whē all phisitions are contemned or rather condemned? What hope of humilitie, when the whole church is trod vnder foote? What reason will take place when such brutish absurdities are maintained, against reason, against expresse consequences off Scripture, that heresye is vniuersall, that a part is more then the whole, that all must be condemned to iustifie a fewe?

By an other reason to proue that the faith plāted by S. Augustin our Apostle, and continewd in England hetherto, can be no heresy, thus we saye. No heresy is of longe continuance. No heresy preuaileth ouer the true beleuers. No heresy can ouerpresse the church. This though no Scripture taught vs, yet the faith of a christen man confessing a prouidence in almighty god, a care and loue of god towarde man, the gouernaunce of god ouer his people and chosen vessels, would neuer denie it. For how standeth it with Gods prouidence, that the lawe of Moyses continuig with their Synagoge, and the true faith and knowleadg of the lawe, vntill the Mesias came, (as we haue proued before) which was the espace of 1533. yeares or there about, as by good calculation it hath ben gathered, the church of Christ, the new Testament of the Mesias should continew only vj. c. yeares, and faile after for the espace of ix. c. yeares, to be reformed of such men whose life and doinges were more deformed then the foule deformed body of Therisites, or that foule ougly monster brought forth euen at that time and not farre from that place when and where these poisonned heresies wer first blasted abroad? Wher is the loue and care of God ouer his church, if heresy hath so many hundred yeares overwhelmed it? How hath God gouerned his people if all that time he hath suffred them to haue the bare name and shew of a church?

The second Reason.

See the table in the Apologie of Staphylus.

A FORTRESSE OF THE FAITH FIRST

to be in dede idolaters, lead in superstition, blindnesse and errors? If any Christen hart would depely confidre al this, though he knew no scripture, no other reason, no authorite of holy and lerned fathers to the contrary, yet this should be sufficient to staye him in his receaued faith, and not to folow a few peuisish surmises of busy heads, contrary to the mercifull prouidence of almighty God. But ye shal see good readers expresse Scriptures, and good reasons of the lerned fathers to the contrary.

Holy Scripture whē it warneth vs of heresies to come in the church, it telleth vs also most prouidently, as meting afore with such surmises which protestants now vse, that they shal not cōtinue nor preuaile. S. Paul writing to Timothe after he had declared, that in the later daies perilous times shuld folow, that diuers should resist the truthe, as Iannes and Mambres resisted Moyse, men of a corrupted hart, and miscreants in the faith, he addeth yet most prouidently, and saith. *Sed ultra non proficiunt.*

2. Tim. 3. *Inspicientia enim eorum manifesta erit omnibus, sicut & illorum fuit.* But they shall not farder preuaile. For their foolishnes shall be manifest to all the worlde, euen as the others were. Here S. Paule prophecieth of heresies to come in the later daies: I aske. Will protestants applie this prophecy to the ende of the vj. C. yeares in that sence as the other prophecy of S. Paule vnto Timothe also (whereof we haue treated before) is applied vnto Manichees? Let them shew then what secte of heretikes that was. In the meane we shew them out of S. Paul that it could not be the whole knowen church of Christ from that time hitherto, bicause he saith expressly, *Ultra non proficiunt.* They shal preuaile no farder. As much as if he had saied. For a time they shall corrupt and infect the worlde, but farder then a prescribed time they shall not. Now when protestants can shew that there remaineth no papistry in the world though it be very hard to make *non ultra, no farder, to stretch*

to so many hundred yeares, yet then we will graunt that perhaps S. Paule meant that prophecy of papistes, and of Antichrist in the See of Rome. Vntill they can shew that, we will be so bolde as to saie that this prophecy may very well be applied to our protestants as it hath to other heretikes ben applied of the lerned fathers. And why? Forsothe by the rule that S. Augustin geueth vs. Which is: In prophecies and promises, the perfourmaunce and fulfilling of part is a good argument that the rest shall be accomplished, *Ut cum ea quæ promisit solueret inciperet, in scriptura promissorum considerarem ordinem soluendorum.* That when God beginneth to fulfill which he promised, then in the scripture of his promises we might confidre the order of that which remaineth to be perfourmed. As in this prophecy of the Apostle vnto Timothe, bicause we se protestants are such as the Apostle there describeth, as *homines seipsos amantes &c. semper discentes & nunquam ad scientiam veritatis peruenientes, corrupti mente, reprobri circa fidem*: great louers of them selues, euer lerning, but neuer attaining to the knowledg of the truthe, of a corrupted hart, reprobats in faith, and so forth, bicause they resist the truthe, that is the teachers of the truthe in the church, as Iannes and Mambres resisted Moyse their teacher and spirituall gouernour, last of all bicause all the like heretikes though they haue prospered some more some lesse, yet in fine all haue smoked, therefore we comforte our selues and doubt no whit, but the rest that immediatly foloweth shall be fulfilled, which is that they shall preuaile no farder, that their folly shal be open to al the worlde as it hath of late, thanked be God, ben in part palesed. Brefely that they also shal faile, as other heretikes haue. And this much of that prophecy, by the rule wherof we wil vnderstand al other prophecies in S. Paule touching heresies to come in the church, that they shal not longe preuaile. For S. Paule can not be contrary to him selfe.

In psalm.
109.

A FORTRESSE OF THE FAITH FIRST

Let vs now see what S. Peter in his epistles prophecieth of heresies to come, and in what sence: whither protestants can gather any likely surmise that papistry should be that he speaketh of. In his second epistle cap. 2. after he had saied that false prophets should arise amonge Christians as had ben before amonge the Iewes, that amonge the Christians should be masters and teachers of lies, which should bringe in damnable sectes, yet at the ende he concludeth prouidently, for the comfort and instructiō of vs, that *perditio eorum non dormitat*. Their destruction sluggeth not, their fall approacheth, they shal not longe continew. This is the comfort which scripture geueth vs. This is the light that directeth vs, the worde of God. By this light we discouer your darknes. By this comfort we shake of your peuisish surmises. And bicause we haue brought you scriptures to proue that papistry can be no heresy, no corrupted faith, no schisme, bicause your selues confesseth a faith it is, a church of Christ it is, els (if papistes be infidels) gett ye to the fonte and force no more papistes to your religion, we will conclude that the faith which S. Augustin planted by the direction of Pope Gregory, is a sounde faith, a right faith, the true catholike faith of Christendome.

The thir-
de reason,

So true it is, that heresy can not continew, and ouergrow the true church, that the fall of heresy, is an euident proufe of hereticall doctrine, and the stedfast continuance of the church is a clere token of the true and right church. For in this sence most properly, we professe in our Crede to beleue a holy church. Holy is that which ought in no wise be violated or prophaned. As virgins and other things dedicated to the honour of God are holy. In this sence euery Christen man is called the temple of the holy Ghost, the sanctified vessel of God, dedicated in baptim to serue only God, to renounce the deuill, the woulde and all their pompe. As the Apostle saied of the new Christians, *despondi vos uni viro, virginem castā exhibere Christo*.

2. cor. 11.

1 ha-

I haue spoused you to one husband, to serue as a chaste virgin vnto Christ. But the whole church of Christ is so especial-ly and so intierly the spouse of Christ, is so well fenced of the bridegrom, that not only it ought not to be violated or corrupted, but also it can not though all the powres of hell and the worlde were sett against it. Therefore it is compared of Christ vnto a *Rocke*, of S. Paule vnto a *Piller*, of Salomon in the Can-Matt. 16.
1. Tim. 3.
Cant. 6.ticles to an *Hoste well sett in aray*, bicause it is immouable, stronge, and not able to be ouerthrowen. Any singular man in the church is subiect to heresy, sinne and all other imperfeciōs, but the whole church by no force of worldly power, by no strength of wicked sprits, by no guile of heresy can be ouerthrowen, infected or seduced. The Prophet Esaie warranteth vs that all power sett against the Church, shall be vanquished and extinguished. Thus he speaketh to Sion, to the holy church of the Meisias. *Ecce confundentur & erubescant omnes qui pugnant aduersum te, erunt quasi nō sint & peribunt viri qui cōtradicebant tibi. Queres eos & non inuenies, viros rebelles tuos, & erunt quasi nō sint.* Esaie. 41. Beholde all that are sett against thee, shall be confounded and be put to shame: they shall be as such that be not at all. And the men which ouerthwart thee, shal perish. Thou shalt seeke them, and they shall not appeare, thy rebells I saie and disobedient, and they shall come to naught. These which fight against the church of Christ, which ouerthwart it, which be rebelles, be disobedient, are properly heretikes, which hauing geuen their names in baptim to serue Christ do yet rebell against him, do ouerthwart his ministers, do fight against his lawes and commandements. Of these also an other prophet speaketh. *Clamauit perdix, congregauit quæ non peperit, faciens diuitias suas non cum iudicio. In dimidio dierum suorum derelinquent eum, & in nouissimis suis erit insipiens.* Hierem. 17 The partridge made a noyse, and gathered that which he gott not, making vp his riches without iudgement. In the midst of his dayes he shall be forsaken, and in

Lib. 13. in
Faustum
Manich. ca.
12.

2. Timo. 3

Psal. 128.

his ende he shall proue a foole. Vpon which wordes of the prophet S. Augustin saith. *The partridge is a hott and hasty birde, for gredynes of the praie, he runneth vpon the snare. And heretikes loue not to dispute, but in any case to ouercome, that they may gather such as they gott not. For finding Christen men all ready professing Christ, they make them their riches, not with iudgement but with great rashnes. For they see not that there is a true, holesom, right, and naturall Christianite, from whence they plucke men to make them theirs: but because the Apostle saith of such. They resist the trueth as Iannes and Mambres resisted Moyses, but they shal not preuaile farder, their madnes shall be open to all men, therefore the prophet saith also of the partridge. In the midst of his daies he shall be forsaken, and in his ende he shall proue a foole. That is, he that first by great boasting and crake of his wisdom deceaued many, shall proue, that is, shal appeare a foole. And so he shall proue, when his madnes shall be open and manifest to all men. Thus by the prophet Hieremy and S. Augustins iudgment thereupon, the heretike though he gett and winne the assent of men for a time, yet he shall not preuaile: he is compared to the foolish partridge, which hasting after the praie, vndoeth hastily it selfe. If papistry had ben an heresy or schisme it could not in so many hundred yeres continue haue wone and kept the assent of all Christendom. And therefore of such as strue against the church, an other prophet saith. *Sape expugnauerunt me a iuuentute mea, etenim non potuerunt mihi.* They haue oftentimes laied siege against me, euen from my youth. Yet they neuer could prauaile. From the very first offspring of Christes vineyard, heretikes abunded, persecutions of hethen princes certain hundred of yeares ceased not. Yet the church of Christians not only then failed, but flourished more in that age in all respects, then euer it hath done sence. And is there now after the numbred of so many hainous and horrible heresies confuted and vanquished in the primitive church of the first vi. c. yeres, the *Valentinians, Marcionites, Manichees, Nicolaites, Cataphryges, Ebioni-**

Ebionites, Gnostici, Cathari, Montanistes, Tatiani, Nouatians, Sabellians, Arrians, Macedonians, Donatistes, Pelagians, Luciferians, Eutychians, Nestorians, Eunomians, Arians, Helvidians, Iovinians, Monobelite, and a numb're of other monstrous sectes, ever conquered and abolished, at the length arisen a secte of papistes vniuersall to all the church, continuing ix. c. yeares and more, so putting owt of al remembraunce and knowleadg the true church of protestants, the light of the ghospell, the worde of God, that now only in these later daies all truthe is reueled? That now to recompence the great want of so many hundred yeres failing, to restore abundantly the light after so great darcknes, now haue appered store of faithes, a numb're of ghospells, copie of truthe, that the branches are spredd liberally, and the frute hath multiplied copiously, full choise and liberty is graunted? That now, so ye be no papist, ye may be a Sacramentary, an Anabaptist or a Lutheran, and then a ciuill, a Zelous, or a disordered Lutheran, amonge all which ye maye choose of what sorte in eche branche ye list to be? Whither ye allowe ij. sacramentes with the zelous Lutherans, three with the Lipsians, or foure with the Wittenberges. Whither ye wil be an Osiandrin, a halfosiandrin, or an Antosandrin. Whither a Close Anabaptiste, or an open Anabaptist, a newpelagian or a newmaniche. Whither ye saie the body is with the bread, or bread without the body, and againe whether the bread be a signe of the body, or a pleadg to assure the body, or the very value and effect of the body? All these with a numb're of other doctrines professed and defended frely of protestants hath God now reueled for truthe, faithes and ghospells to recompence the darcknes of ix. c. yeares? Or shall we rather saie that all these be clere heresies, that the church hath continued sounde, that the vniforme belefe thereof was no heresy, nor could be none?

The third reason of the former chapter is fortified out of the auncient and learned Fathers.

The. 20. Chapter.

L Et vs heare what the lerned and holy fathers of Christes church haue pronounced of the stedfast and immoueable continuance of the church. Hilarius, which liued in a time when that mighty sect of the Arrians most preuailed, hauing then an Emperour on their side, whole countres and Synods of bishops to agree with them, being then only three bishops (as it is noted in the ecclesiasticall histories) which stoutely and openly defended the catholike faith, to witt, Liberius pope of Rome, Athanasius Patriarch of Alexandria, and this Hilarius bishop of Poictiers in Fraunce, yet he writeth clerely that the catholike and true church was not nor could not therewith be oppressed. These are his wordes of the church. *Dū persequitur floret, dum opprimitur, crescit: dum contemnitur, proficit: dum leditur, vincit: dum arguitur, intelligit: tunc stat quum superari videtur.* This church while it is persecuted, it flourisheth, while it is trod downe, it groweth. Being despised, it is edified. Being hurte it ouercometh. Being controlled, it waxeth wise, then it standeth when it seemeth to lye downe. By these wordes he meaneth that no heresy preuaileth against the church, no storme, no persecution. It is like vnto the camamele: the more ye tread it and trampe it, the sweter it smelleth, the thicker it groweth, the better it spreddeth. So the church by persecutions and troubles of heresies geueth out sweter sauours of good liuing, multiplieth the more, and is enlarged the farder. The enemy approching, the army attendeth better, knitteth closer, and kepeth watche and warde hofullyer. The heretike appearing the church looketh nartower to her doinges, is vnited more feruently, and tendeth her folde more charely. To expresse all this, lerned fathers vse diuers similitudes. S. Ambrose saith. *Vt vinca dum iugatur, erigitur, ut recisa non minuitur sed augetur, sic ecclesia dum ligatur, exaugetur: dum humiliatur, attollitur: dum reciditur, coronatur.* That is. As the vine being tied downe, groweth the better, and being primed, multiplieth

Lib. 7. de
Trinitate.

Lib. 9. cap.
20. in Lu-
ca 11.

plieth the more, so the church being bound, is losed, being brought lowe, is exalted, being cut and wounded, is crowned. Iff papistry (as protestants imagine) were a thinge that all these ix. C. yeares kept downe their true ghospell, they should all that tyme haue more encreased, flourished and multiplied the more. Their church (if there had ben any such) had not ben obscured, ouerpressed, or brought out of memory (as the Defender saieth) by the spirituall rulers of a maligne and contrary church. But rather as we see the church of the first vj. C. yeares (which we agree to be the true and sincere church of Christ) notwithstanding all the heresies aboue reasoned, notwithstanding the cruell persecutions of Nero, Domitianus, Traianus, Hadrianus, Antoninus, Seuerus, Maximinus, Valerianus, Aurelianus, and last of all of the two most tyrannnycall Diocletian and Maximinianus, and after them of Licinius and Iulianus the Apostata, flourished, yet and multiplied, no lesse then the people of Israel (a clere figure of Christes church) in the thraldom of Aegypt, in the longe miseries of the desert, in their captiuite at Babylon dyd, so truly the pretended religion of protestants, if it were the true and sincere ghospell, it could not by any force of man be kept downe, but that it should alwaies haue appered, and so valiauntly resisted hell gates them selues, that their succession of bishops, the bookes containing their doctrine, there order and maner of communion with all the like matters, might by euident monuments be proued, and by most clere demonstrations pointed vnto. Now succession of bishops they can shew none thorough out all Christendome all this ix. C. yeares. As for the bookes the miserable Defender saieth, they are lost. Of their communion table, of the maner and seruing of it now vsed, if they can shew any steppe or token all this ix. C. yeares, in any point more then such as they haue lerned of vs, then I will saye it is a proper thinge, &c. Now the true church of Christ, the

In serm. de
Pentecoste.

shipp of Peter passeth through all stormes of heresy and persecutions, is neuer drowned or ouerwhelmed. *Quanti* (sayeth Chrysostome) *Initio oppugnarunt Ecclesiam, cum fidei semina iacerentur & arma contra eam commota sunt? Sed quanto magis impugnabatur, tanto clarior reddebatur.* That is. Howe many haue fought against the church in the beginning, when the seede of our faith were sown, what battails haue ben made against her? But the more she was withstanded, the brighter she appeared. Let protestants shew the brightnes of their imagined congregation all these ix. hundred yeares, being resisted (as they saye) and withstanded with papistes. If they were of the true church of Christ, no persecution coulde haue obscured them, no tyme could haue brought their religion oute off minde, no iniury could haue blotted out all their bookes, as very childishly and fondly they imagin. But bicause such matters as protestants defend are but old heresies new scoured, and such as in the very first vj. C. yeares for the most part were condemned, therefore no maruail if all their doctrine hath ben trod vnder foote by papistes, the true vniuersal and catholike church of Christ. It is the part of the church to kepe downe ne heresies, *to take away the euill from amonge them.* But heresy with all the force it hath or may haue, can not kepe downe the church of Christe, or roote vpp the fayth of all Christendome. All false religions maye by power off Princes be vtterly extinguished. Not so the Church of Christ. All mans doctrine may be oppressed. Not so the heavenly doctrine off gods word. All sectes of philosophie, all sutes of heresy may and haue in tyme decayed and come to naught. Only the pillar of Christes church, being layed vpon the foundation not of sand and light earth, but vpon a sure rocke Christ him selfe, can by no tempest be shaken, by no force of worldly power, or engine off sute heresy be remoued. Clemens Alexandrinus the farned reader of Alexandria and Master of Origen noteth this very well

well, writing against the vaine philosophers of Grece. *Græcam quidem philosophiam* (saith he) *si quiuis magistratus prohibuerit, ea statim perit, nostram autem doctrinam a prima vsque prædicatione prohibent simul & reges & tyranni & singuli duces & magistratus, cum vniuersis satellitibus, & innumerabilibus etiam hominibus, in nos belligerantes & nos pro viribus excindere conantes: Illa autem magis etiam floret. Non enim emoritur vt doctrina humana, neque flaccescit vt donum imbecillum.* that is. If any magistrat restraine the teaching of greke philosophie, it decaieith forthwith.

*Li. 6. str-
matum in
fine.*

But our doctrine hath ben restrained euen from the first preaching thereof, by kinges and tyrans, by Capitaines and magistrats, by force of armes and infinit multitudes of people with all might and power labouring to extinguish it. Yet notwithstanding it flourished more and more. For it dieth not, as the doctrine of men, nor vadeth not away, as a weake or feble treasure. If protestants haue this doctrine, how hath it decaied so many hundred yeares, howe hath it ben ouerthrowen by Princes and prelates of the worlde? Do not protestants in sayinge this, tell vs that their doctrine is but the doctrine of man, a weake treasure, a feble fained faith? Truly nothing more argueth the fallshood of their doctrine, then that it hath so long ben kept downe, labouring yet alwaies (as they pretend) to shew his head. Nothing more proueth that al the light of the ghospell, which they crake of, is mere darknes, then to saie (as they saie) that all these ix. C. yeares it hath glimstered a litle in preuy congregations, and now only it is come to light. If they had ben the true church, their light could not haue ben hidd vnder a bushell, they should alwaies haue shined vpon a hill, as the church of Christ doth: They should haue preached alwaies vpon the toppes of houses, in the face of the worlde, in open assembles, they should not haue lurked all this while in hucker mucker. This is the very property of heretikes. To conclude therefore in few words so ample a matter, I will with

the

the wordes of S. Augustin knitt vp this matter. In the booke before alleaged writen to his frend Honoratus, after many arguments vsed to bringe him from the secte of Manichees, vnto the vniuersall knowen church of Christ, he concludeth in these wordes. *Cum tantum auxilium dei tantum profectum fructumque videamus, dubitabimus nos eius Ecclesie condere gremio, quae usque ad confessionem generis humani ab Apostolica sede per successionem episcoporum, supra haereticis circumlatriantibus, & partim plebis ipsius iudicio, partim conciliorum grauitate, partim etiam miraculorum maiestate damnatis, culmen auctoritatis obtinuit? Cui nolle primitias dare, vel summa profecto impietatis est, vel praecipui arrogantiae.* Seing (saith S. Augustin speaking of the sure grounde of Christes church) so present helpe of God, so great encrease and fruite, shall we doubt to rest in the bosom of that church which euen by the consent of all men from the See Apostolike downward, by continuall succession of bishops hath obtained the Soueraintie and principall authorite, heretikes in the meane while barking round about it all in vaine, being euer condemned and kept downe partly by the iudgement of the people it selfe, partly by authorite of counsels, and partly also by maiesty of miracles? Vnto which not to yelde the supreme authorite, is truly the part either of great wickednes or of hedlong madnes. Thus farr S. Augustin. Against this church therefore hauing the present helpe of God, being so multiplied in the world, hauing the authorite of the see Apostolike, the see of Rome, hauing the succession of bishops, papistry if it were an heresy, coulede neuer haue preuailed. Heretikes, saith S. Augustin, barke about it, but they bite not, they hurte it not. Not for lacke of will, but for lacke of power and abilitie. *Aerius* barked at praying for the dead xij. C. yeares past. *Vigilantius* barked at tapers and lightes of the church, as dogges do at the Mone in a clere night. *Donaristes* barked at the order of religious monkes. *Simon Magus* and *Marcion* barked at

De uilitate
e: credend.
cap. 17.

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fre will of man, *Eunomius* barked at good workes commending only faith, *Iovinian* barked at the vowes of virginite. *Eustachius* barked at fastinges, and ceremonies of the church. *Fauslus* the Manichee barked at worshipping of saints, *Iulian* the Apostata barked at visiting Martyrs toumes, the *Marcionistes* and Manichees barked at Images, the *Pepuziani* barked at holy Orders. The *Donatistes* howled terribly against the euil doings of certain euill bishops in Africa, and forsooke thereupon the whole church of Christ. The *Vadiani* barked at the riches of the clergy. All these and diuers other barked at the church within the compasse of the first six hundred yeares, as protestants barke at vs now euen for the same points. But what of that? The church saith S. Augustin, bore awaie the Souuerainte and principall authorite notwithstanding all this. Now if after those vj. C. yeares certain preuy broode of such olde heretikes, as the scattered sede of euill wedes appeared now and then in the garden of Christes church, they were continually so rooted vp, that they could cast no more sede, nor multiplie any farder. If the Albigeois in prouince, the poore brethern in Lyons, Berengarius the sacramentary in Angers, Wicleff and Oldecastel in our countre, Huss in Bohem with a few other started vpp now and then and barked at the church, the shepherde hearing their voice, stopped soone their mouthes, the church continewed still vpriight, the faith for all that neuer was lost. As it is not to this daie, nor shall not be vntill the ende off the worlde, maugre all the barkes and bites of spitefull heretikes. To this knowen Catholique church therefore not to yelde the Souuerainte is either extreme madnes, or shamefull wickednes, by the verdit of S. Augustin. Against this knowen Catholique church no heresy could preuaile though it barked and brauled ofte: No corrupted faith, no papistry (if it were such a thing as protestantes make it) could euer haue preuailed against yt. Which being, as we haue proued by so many wa-

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A FORTRESSE OF THE FAITH FIRST
yes, impossible, it foloweth that the faith planted by S. Augu-
stin aboue ix. C. yeres past, was a right faith, no corrupted or ba-
starde faith, but conformable to the worde of God, and
their next predecessours the first vj. C. yeares, and
therefore the only true Christianite.



THE SECOND PARTE OF THE FORTRESSE.

Certain demaundes to protestantes, putting the case that papistes these many hundred yeares haue liued in a wronge faith: all whiche (the case so putt) they ought of necessity to satisfie.

The first Chapter.



Efore we come to the last parte of this deduction, which is to shew that the faith and religion of protestantes differeth in manifold points from the faith planted by S. Augustin our first Apostle, I will make a few reasonable and necessary demaundes; partly to fortifie more our

cause, partly to minister matter worth the handling to a Replie, if any shall be made. It is not inough for protestants to saie, the faith hath failed these ix. c. yeares, Antichrist hath gouerned the church, Idolatry and superstition hath preuailed. It is not inough to make a few sory surmises, which you see now how vaine they are. They are not yet (as farre as I see) of such commendation of vertue and holinesse, they haue not wrought so many miracles, for ought I knowe, they haue not by any meanes ordinary or extraordinary so farre yet comended their authorite, that with such bare surmises, so weighty a matter ought to be credited. I see rather many causes and those most weighty, why I ought to discredit the so sayng. For beside al that hath bene hetherto saied and proued to the contrary, I see so great variance among the in the very principall pointes of our faith, as I hope also many other do now see: that if I should at their warrat leaue the old faith, I should yet much doubt which of al their sectes I should embrace for the new, or in what branche of their petigree I should place my self. I see such swet soppes in their who-

le gospell, that fearing the soure sauce wil folow, I dare not put my lippes vnto it. I see such horrible frutes to haue ensued of this late alteration, so many churches pulled downe, so few sett vp, so many monasteries, hospitals, and almes houses take awaye, none erected, such notorious rebellions not only in al Germany but also presently in Fraunce, so much hatred bred, so litle charite vsed, with diuers the lyke, that I am not yet fully perswaded with such slender suspicions to beleue the church hath erred so many hundred yeares. I will saye farder. Though they had sayed much more to proue the same, as they would, if they had knowen what, yet vnlesse they proue evidently one at the least of these two pointes, which I will now demaund, no christen man that feareth God, no wise or sober catholike wil euer trust all that hath ben saied, or may be saied more of them. Off the which two this is the first.

*Li. 2. ca. 7.
contra
Cresconiu.
The first
demaunde.*

Seing that euery heresy is a separation from the whole multitude of christen men in a dyuersite of opinion, as S. Augustin defineth it, if papistry be a heresy, protestants must shew where and vnder what pope or Emperour it began, if at least they are agreed yet vpon that point. For Melanchthon in his former common places appointeth three hundred yeares only for the true and vncorrupted church. Luther and with him the greater part graunted five hundred yeares, to the right and vndoubted church, making papistry a thousand yeares groweth at the full. Contrary wise the English notes vpon the Apocalipse off the translation printed in the yeare 1549. will haue the right church to continew a M. yeares referring vs for proufe thereof to baudy Bale. Whom also M. Fox in the deduction of his Actes and monumets doth folow. Now at last the light of the gospel hath so encreased, that vi. c. yeares are founde good and currant according to the exact calculation of M. Iuell, in that worthy chalenge of his made at Paules crosse. If then all protestants agree in this, we require them to shew (as I saied) where, when,
by

by what course and maner it befell that all christendome was infected with papistry. Let them shew the complaintes of other churches of S. Gregory for playing the Antichrist. It is a world to see how beside all reason and contrary to them selues protestants do speake, and yet how pitefully many are seduced by them. Sometime they alleage S. Gregory against the Souerain authorite of one head of the church. It is the most common and vsed argument that protestants haue for that purpose. Yet now they make him the first Antichrist, and the first that vsurped that authorite. But because he speaketh so evidently off singing of Masses, of Saintes liues, of purgatory, of confession, and such other thinges that protestants can not abide, therefore good man they make him the first Antichrist. But what a lerned, vertuous and holy man that blessed pope was, how much aboute all other nations we are beholding vnto him, and how reuerently it becometh vs to speake and thinke of him, S. Bede in this historye, a lerned and holy countreman of oures, *Li. 2. ca. 1.* setteth forth the at large. We ought rather to beleue him, who liued nye vnto the time of S. Gregory, and would not haue winked at such a fault, as to vsurpe such an authorite not heard of before or to haue planted a kinde of papistry, neuer practised in christendome vntill his dayes, with a number of other thinges, which protestants laie to his charges, then lightly to credit a few odious surmises, and impudent asseuerations of such as liue nowe. We see in this history that Fraunce agreed with pope Gregory, and obeyed his commaundements directed vnto them from Rome. We knowe Marcius then Emperour was alwayes a deadly enemy to that holy man, bicause he withstode his vnreasonable exactions, and pinched sometimes his filthy auarice and couetousnes by requiring aide against the Longobards. We see what ende he had, being slaine of a villain and seing his wife and children murthered before his face. We reade nothings laied to S. Gregories charge either by that

Emperour, or any flatterer of his (though of such men protestants haue sucked out almost all that they bringe against the life and behauiour of popes, and of the clergy) touching alteration of religion, bringing in of papistry, setting vp of Idolatry, and vsing him selflike an Antichrist. We reade no variaunces betwene him and other churches. We finde Iohn of Constantinople checked and excommunicated of him for vsurping the title of vniuersall bishop. Yet no church of Grece is found to charge the church of Rome with any such Apostasie as protestants imagin. Protestants are therefore worthely to be required that they bringe forth the complaintes of other churches, the testimonies of histories, of whō papistry began, how and when it preuailed against christendom. Vntel they shew this by good and clere arguments, we will saie, they can bringe no authour of any doctrine defended now by the Catholike Church, where, howe or when he separated him selfe, what scholers he had, howe that secte ouerranne all Christendome. And because they can shew no such rootes off a schisme, no tokens of an heresy, no argumentes of separation, we saye and conclude ones againe that papistry is no heresy but the Catholyke saythe of Christes church, whiche neuer erred, nor can not erre. The rootes of the protestants schisme, where it began, when, and what frutes it hath brought forth, I trust all England knoweth and seeth nowe to the great comfort of Catholikes, and if it please God, to the amendment of the contrary.

The second
demaunde.

If this demaunde seme to hard vnto protestants, as the which in dede they are neuer able to assoile, I wil put them an other which is easy if there be any truthe in their religion. Presupposing for their sakes that the church these ix. C. yeares hath ben corrupted as protestants saie, and that Martin Luther that holy Frier was the chosen vessel to publish this heauenly tydinges to the worlde, let protestants shew how he was cal-

called, when and by whom to such an excellent and gracious vocation. How lerned Luther that the church hath erred? By scripture? If they saie so, behold the Anabaptist at scripture is better then they, the sacramentary is as good as the Lutheran. The Swenckfeldian, as stout as any of them bothe. Cometh the Osiandrin, the Libertin, the Memnonite, cometh the new Arrians, new pelagians, new Manichees all swarming vnder pretence of protestants and ghospellers this present daie, and saie they haue all lerned their faith in scripture. Last of all we Catholikes haue alwaies had and vse presently holy scripture more then any protestant of what so euer cōte or sute he be. In scripture therefore he could not lerne it, but by his owne new deuised interpretation of scripture. Then this very interpretation whence had he it? He saith he had it from heauen. But how? By reuelation, by secret inspiration, or by some extraordinary and supernaturall ghifte? If any of all this, Luther must shew or his scholers for him, some euident token of such a speciall vocation. When Moyses should teache the lawe of God, what euident tokens gaue God vnto the children of Israell to assure them that he was sent from God? The prophets when they were extraordinarily sent, the tokens in scripture are euident. In the church of Christ, no faith was euer planted, without miracles to confirme it, great perfection of life to persuaide it, great alteration of maners in those which wer conuerted. What of all these, or what likelyhood thereof haue we sene in Luther and his broode? We shall haue occasion hereafter in the conferēces of S. Bedes history with the doings of protestants, to rippe vp these matters more particularly. To returne to Luther he ought not to repine or struggle to shew forth the authorite of his vocatiō. He was bold to require it in other protestants when they varied from him. At what time Thomas Munzer preached in Mulhuse otherwise and with more liberty, then it semed good to Luther, he writeth to the councell of

In lib. contra Regem Anglie.

Lutherus ad Senatus Mulhifum. vide Sleidanum.

the

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the city, that they should do well to aske of Munzer who gaue him the authorite to preache, who called him to that office? And if, saith Luther, he saye God sent him, then they may commaunde him to proue this his sendinge and vocation by some euident token. Which if he be not able to shew, then that he be commaunded to silence. For God, saith he, when he will change the common ordre and course of thinges, he is wonte alwayes to declare his will by some signe. Thus Farre Luther. And euen thus much we turne ouer againe to Luther, that he also shew an euident token of his sendinge, and that for the reason which him selfe hath brought against Munzer true, and necessary. We aske therefore who sent Luther? Not the church from whom he departed, whom all his life time most deadfully he persecuted and abhorred. His prince the Duke of Saxony placed him in Wittenberg an vniuersite newly then of him erected. But was that Luthers vocation? No truly. And why? Forsothe Luther instructed the Duke in his new heresies and brought the Duke to his false faith. He lerned nothing of the Duke, he receaued no instructions of him. Againe we may aske who sent the Duke him selfe? Did he supplie Christes place to call Luther, as Christ him selfe from heauen called Paul? Pauls vocation was extraordinary, *non ab homine neque per hominem*, not from man or by man, as he writeth. But then such an euident and maruailous signe was ioyned vnto it, that no Christen man might doubt of his vocation. And therefore S. Paul recounteth to the Iewes and to the Galathians doubtinge of his calling, the signe and euident token of his callinge. Luthers vocation beinge also extraordinary, as his doctrine and religion is, he ought to geue some euident signe and token thereof.

In the late prouinciall Synod helde at Poyssy in Fraunce

Baldwinus
in responsi
ne ad Gal.
atium.

Beza the Prolocutor of the ministres was pressed of the lerned bishops to shew with what authorite he preached, who

sent

sent him, who called him to that vocation. Peter Martyr sitting by him whistred him in the eare that he should plainly denie that any laying on of handes for the appointment to the ministry was required. Yet Beza at the first confessed that in ordinary vocation it was necessary, and that he and his felowes vsed it. But to that it was replied that such laying on of handes and ordaining as they vsed, must be proued to haue had his continual succession deriued from their auncetours. Now Caluin who ordained Beza, as he saied, was ordained him selfe of no man. And then that which he neuer toke nor had, how could he geue to an other? Here Beza was at a staye. Yet remembering the counsell of Peter Martyr he denied that such laying on of handes was necessarily required in an extraordinary vocation, as he saied his vocation was, and also of many prophetes in the olde lawe. Here it was replied of the Catholiques, they maruailed much he would bringe no example of his extraordinary vocation out of some story of Christes church after the Apostles time. Yet it was graunted him to vse here in the examples of the prophetes. But it was tolde him withall, that the prophetes did all waies approue their extraordinary and secret vocation of God by some euident signe and miracle, whiche God then gaue to discerne thereby other false prophetes which would fayne the like extraordinary vocation. Therefore that he ought either geue some signe and token from God of his newe vocation, or els shew any one prophet that without some such signe was hearde and allowed. To this Beza after a litle staggering answered that the time shoulde come when all the worlde should see an euident signe and token of his vocation. And what trowye was that? Forsooth the notorious rebellion of him and his felowes against their Souuerain within fewe moneths after. Was not this a worthy miracle and signe of his vocation? Thus much Frauncis Baldwin being present at that Synod writeth and reporteth in an answer of his to Caluin. Will

Rom. 5.

the Lutherans bringe forth any such token or signe of Luthers vocatiō? Or can they bringe any better? Some they must nedes bringe, scripture saying plainly. *Quomodo prædicabunt nisi mittantur?* How shal they preache, if they be not sent? And againe.

Hebr. 5.

Nemo sumit sibi honorem, nisi qui vocatus est a deo tanquam Aaron. No mā taketh honour vnto him, but he that is called of God, as Aaron was. Such calling we require to be shewed in Martin Luther. Otherwise he spoileth the church as a thefe, he cometh not in by the dore as the true shepheard doth. And in like manner all that procede of him, are but the bastarde broode of his vnlawfull entring. A sorte of heretikes there were about thir-

Nicephorus

lib. 18. 64.

45.

ten hundred yeares past, called *Acephali*, *quia sub episcopis non fuerant*, that his, headles heretikes bicause they were vnder no bishops. Therefore in processe of time, (as Nicephorus writeth) *Episcopis & sacerdotibus apud eos defunctis neque baptismus iuxta receptum & solemnem ecclesiæ morem, apud eos administratus, neque oblatio aut res aliqua diuina facta, ministerium ue ecclesiasticum, sicuti mos est, celebratum est.* Their bishops and priestes dyeng, nother baptisme was geuen according to the solempne and receiued maner of the church, neither the sacrifice or gods seruice, or any churchly ministry as the maner is, was celebrated. By this confusion as the history mencioneth, in short time, euery man adding to the faith what liked them, diuers sectes sprong among them, as *Tritheitæ*, *Agnoetæ*, *Theopaschitæ*, *Iacobitæ*, *Armenij*, *Seueritæ*, and *Aphthartodocitæ*. Vntell protestants shew the lawfull vocation of their first head and springe Martin Luther, they all being deriued of him may be counted amonge the *Acephali* those auncient heretikes. Truly the multiplieng of sectes vnder Luther as ye see amonge the other there did, procedeth only hereof, that all is without order amonge them, who can shewe no good beginning of their doinges. Euen as the branche of an honorable house being stained, the whole posterite after remaineth spotted.

Let this then be the second demaunde; that protestantes proue vnto the world a lawfull vocation of Martin Luther the first preacher of this vngghostely ghospell, contrary to the faith of al Christendom that hath ben by their own confession these ix. C. yeares, and as Catholiques saie and proue in open writings, euen the first vj. C. yeares also. Vntell they proue this, and bicause we be well assured, they shall neuer be able to proue this, we conclude againe that the faith of the english church these ix. C. yeares hath not ben a corrupted and wronge faith. For (as we do yet saie, and may iustely saie, vntell they proue the contrary) the only comptrollers of that faith, the only enditers against Catholike religion, are vnlawfull pleaders, and such as may not be heard: no more then a rebell against the lawfull magistrat, or a thefe against the Iudge. Which being so, their whole action is naught, they are not to be credited, their doctrine is but an opinion diuided from the whole consent off Christendom, which lerned men call an heresy.

The third
demaunde.

To the entent we may come to an issue with protestants in this matter, when they proue papistry to be a schisme, when they can shew the beginning, the authors, the course and encrease of it, the time and countres when and wher it begann, when also they can shewe their vocatiō good and lausful either ordinary or extraordinary, yet it remaineth farder for the to proue vsa cōtinual and vniuersal succession of their cōgregation, as you see holy scripture witnesseth the true church of Christe to haue. This demaund to require of protestāts, we are moued by the example of the auncient and lerned fathers, who required the same of the heretikes of their time commendino their small sēcret, and late vpstert congregation against the large, knowen, and continuall succeding church of Christ. The Donatistes heretikes liuing in a lerned time, were apposed this question of the lerned bishops of that age, S. Augustin of Hippo and Optatus of Miletum. S. Augustin in many place

Epist. 169.
& contra
partem
Donati.
Tom. 7.

A ORTRESSE OF THE FAITH FIRST

vrgeth the Donatistes with the succession of bishops drawing the line thereof from Peters seate and requiring them to shewe in the succession of the bishops of Rome any one Donatist . Optatus vrgeth them also withe the succession of that See . So dothe Irenee and Tertullyan : prouoking the heretikes of their time to bringe forth for proufe of their doctrine not only a succession of bishops (wherby it should appeare their religion was not newe , as being newe it could not be the catholike and right religion) but also for more safety to deduct that succession from the See of Rome, which S. Augustin calleth the Rocke against which hell gates shall not preuaile, which *Optatus* calleth the Chaire of vnite to be kept of all men, vnto which Irenee biddeth all the faithfull to haue recourse *propter potentio rem principalitatem*, for a principallite in that See of more power and authorite. But we will not vrge our protestants so farre as to deduct their preuy church of these ix. c. yeares from the see of Rome. We must let them to saie and think that that church hath had no succession other, then of Antichristes, of idolaters, of persecutours of the true church. We require them then, seing Papistry hath not ben the right church so many hundred yeares, seinge the true succession hath failed in them, let then protestants shew a succession of their congregation . Calvin him selfe (as you heard before) expressly confesseth the church of God hath neuer lacked from the beginning of the worlde , nor neuer shall lacke vnto the ende of the same . Euidēt scriptures haue proued abundantly the same. We saie then to protestants, if they will nedes be the only true church of Christ that hath ben these ix. c. yeres not only in England, but in all Christendom beside, (though preuy, vnknown, kept vnder foote &c.) let them bringe vs forth a succession of their bishops. We saie vnto them as Optatus saied to the Donatistes . *Vestra Cathedra vos originem reddite, qui vobis vultis sanctam Ecclesiam vindicare.* Shew

Lib. 2. contra
Pammen
Don.
Li. 4. c. 63
Ter. de pre
scrip.

Vbi supra.

Li. 2. con-
Pammenia-
nū Donat.

the

the beginning and course of your Chaire, you which will challenge to your selues the holy church. We saie vnto them with Tertullian. *Aedant origines ecclesiarum suarum, euoluant ordines episcoporu suoru.* Let them bring forth the beginniges of their churches, let the reade vnto vs the rolle of their bishops. If they be not able to bringe forth not only in England but in no other Christen countre neither, any note or succession of bishops and pastours amonge them, then vndoubtedly they were not only all this time no true church, but no church at all, I saie no congregation at all, except such a congregation as those headles heretikes called *Acephali* were, of whom we made mention euen now. For not only the true church of Christ hath alwayes had *Pastores & doctores ad adificationem corporis Christi*, Pa- Ephes. 6. stours and doctours, to the building of the body of Christ, as S. Paule teacheth vs, but also euery secte of heresies for the time they endured had their bastard succession of pretended bishops. We reade in the ecclesiastical histories many bishops of the Nouatians and of the Arrians, in S. Augustin and Optatus we finde a succession of teachers amonge the Donatistes, not only in Africa, where that heresy spronge vp, and was most spreadde abroad, but also in other countres: as in Rome, where they had in preny dennes (whereof they wer called *Montenses*) for the space of certain yeares their bishops see and residence, by a longe succession. But such hauing bishops in Rome, had none in the See of Rome, in the Chaire of Peter, as also in Afrike such Cities as had in the a Donatist bishop, had also, Catholike bishop, as it may appeare in the conferences of S. Augustin, so that the heretike possessed neuer the See of the Catholike vntill such time as the Prince embracing the heresy expelled the Catholike. But how so euer the heretike had for a time his succession of counterfaieted bishops, they neuer preuailed longe; they were vehement stormes, but they passed away. They tossed and tormoyled, but they could neuer ouer-

*Optatus li.
2. contra
Parmen.*

*collat. dici.
3.*

throwe or drowne Peters ship . The heresy of the Arrians remoued Liberius the Pope from his See for a tyme , the heresye of the Eutychians shaked Siluerius, and after him Vigilius , the Nouatians troubled muche Cornelius . But all were in time vanquished , and broughte to naughte. Now protestants such as chalenge a preuy church all these ix. c.yeaes (as the Defender doth) haue no succession of bishops to shew . Or if they can shew any, they can not kepe the rule that Tertullian aboue xiiij. c.yeaes past prescribeth vnto them

in prescrip.

that is, *Ita per successiones ab initio decurrrentes, vt primus ille episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseuerauerit, habuerit authorem & antecessorem.* So coming downe by successions from the beginning, that their first bishop haue for his antecessour one of the Apostles , or of Apostolicall men such as haue perseuered with the Apostles.

This rule of succession protestants if they can kepe , let them shew it. We catholikes in our bishops do shew it. For whereas of Canterbury and Yorke all bishops in England haue theit consecration and creation, the succession of the see of Caunterbury and of Yorke may be deducted by true registres from Saint Augustine our Apostle the first Archebishop of Canterbury, and from Paulinus the first of Yorke . Who bothe were sent from S. Gregory, and by his appointment created bishops (as in the history of venerable Bede it appeareth) S. Gregory him selfe succeeding orderly without interruption to S. Peter , who was sent of Christ, who was sent of God . Againe if they can shewe any succession of bishops in Englande or other where, they can shew it no otherwise , then could the Donatistes in in Rome. Of whom Optatus thus writeth . *Missus est Victor:*

Lib. 1.

cap. 27.

lib. 2. ca. 9.

erat ibi filius sine patre, tyro sine principe, discipulus sine magistro, sequens sine antecedente, inquilinus sine domo, hospes sine hospitio, pastor sine grege, Episcopus sine populo. Et paulo post. Igitur quia Claudianus Lucimano, Lucimianus Macrobio, Macrobius Encol-

Lib. 2. contra Parmen.

pio,

pio, Encolpius Bonifacio, Bonifacius Victori successisse videntur, si Victori diceretur ubi sederit, nec ante se aliquem illic fuisse monstraret, nec Cathedram aliquam nisi pestilentiae ostenderet. Victor was sent (of the Donatistes to Rome):ther was a son withoute a father, a seruauant without a ruler, a scholer without a master, a follower without any to go before him. An housholder without a house, an Hoste without an inde, a pastour withoute a flocke, a bishop without people to rule. And a litle after. Therefore bicause Claudian semeth to succede to Lucian, Lucian to Macrobius, Macrobius to Encolpius, Encolpius to Boniface, Boniface to Victor: if now we should alke Victor in whose place he sate, and to whom he succeded, neither could he name anye predecessour before him, neither coulede he shewe any other Chaire or see, but the see and chaire of pestilence. Thus I saye of protestants if they can shew any succession of bishops in the time of the Albigeois in prouince, of Berengarius in Angers, of the poore bretherne in Lyons, of Husse in Bohem, of Iohn Wicleff or Oldecastle in England before the dayes of Martin Luther, I saye that if they can name any, they shall name but a fewe, and those few without succession, sodainly arising, and soone broken of, as you did see in the beggarly succession off the Donatistes lurking at Rome, out of Optatus. I saye againe that as Victor amonge the Donatistes, so Luther amonge the protestants of Wittenberg, so Zuinglius amonge the Sacramentaries of Zurich, so Calvin amonge those of Geneua, so Bernard Rotman amonge the Anabaptistes, so now M. Iuell, Grindall, and Horne, and such other false bishopps amonge vs haue risen and started vp sodainly without fathers, withoute predecessours, without masters at home, in any right and lineall succession. If in all the tyme of these ix. c. yeares they can shewe any better then is here described of Optatus, if they can deduct their succession as Tertullian teacheth them from the Apostles, and as we do deduct our succession, then they shall satisfie

tisfie this demaunde, and shall shewe yet one token of a church in their preuy congregation. But bicause I am right assured they can not shewe this one token of a church, therefore I saie, and conclude they had no church at all, in all this tyme, but onely that whiche they call papistry hathe ben the true church off Christ, which can shew his succession, whose continuance and vniuersalite is euident, two vndoubted markes of Christes true church.

An introduction to the proufes which folow in the second part off this Fortresse.

The 2. Chap,

THe catholike faith planted by S. Augustin oure Apostle and his vertuous company in our dere countre of England, and continued in the same so many hundred yeares, being proued now to be no heresie or schisme, but the onely catholike church of this tyme, bicause this church and no other hath continued amonge Christians, and hathe ben onely the knowen and visible church of Christendome (suche as the church of Christ must be, and must alwaies in all ages be) this being now by so many proufes and wayes made clere and euident, so that I trust no doubt thereof remaineth, bicause yet some deceiued protestant may deme that the pretended faiche of his felowes though it agree not with the late accustomed faiche in England and other Christen countres, yet perhaps it agreeth well with that which at the first planting of the faith in our countre was accustomed, to remoue this only scruple whiche can remaine, the premisses being sure it were perchaunce inough to referre him to the whole History of that time writte by Venerable Bede a lerned countreman of oures in the very time of our primitiue church, and nowe sett forth in our mother tounge for all men to see and peruse, or at the lest for such as lothe to reade the whole history, to report them to the brief note of the differences gathered out of the history, touching

our

our faith then planted, and this false faith now preached, placed straight after our epistle dedicatory to the Quenes Maiesty, this I saie were perhaps enough to instruct the ignorant, and so to make an ende.

But to fortessie yet farder this Fortresse (as we haue thought good to call it) of our faith first planted amonge vs, &c, We will first declare by diuers sure and necessary tokens, whiche protestants lacke, that the faith then planted was a right Christen faith, and so conclude ones againe our principall purpose. Secundarely in repeting here at large such differences betwene the faith first planted amonge vs, and the new pretended faith of these daies, in all such differences as be of doctrine, of ecclesiasticall gouernement, of semely cerimonies, and of the diuers course and consequences of bothe religions, I will allwayes, God willing, for a farder fortifying of our faith, and the faith of our dere forefathers so many hundred yeres, proue all such pointes wherein protestantes haue forsaken vs and condemned vs, to be agreable partly to holy scripture, partly to the faith of the first vj. c. yeares also, which time they will seme to allowe for true Christianite, and to be tried by. All this being proued in euery difference, *ore duorum aut trium testium*, by the mouth of ij. or thre witnesses of that former age, it shal appeare againe certain and vndoubted that the faith and religion of papistes is the only true Christianite, the onely right faith by the which a man may be saued.

Five Apostolicall markes founde in our Apostles, and wanting in protestantes, who must be our Apostles, if the other were not.

The .3. Chapter.

TO speake therfore of the first point, that is, of such differences as may be arguments to proue the faith it self, and to authorise the doctrine, it is to be remembered that S. Augustin our Apostle for the confirmation of the faith which he preached, wrought miracles. By the which as in the

The first difference betwene the primitive church of our faith, and of protestants.

Lib. i.
Cap. 26.

History appeareth, the kinge of kent was first perswaded to the faith. By a miracle also, of restoring a borne blinde man to his

Lib. 2. c. 2.

fight he conuincd the obstinat Brittons, and put them to silence, though yet they woulde not leaue their schisme and returne to the vnite of Christes church. Finally his miracles were so many and notable, that S. Gregory euer hofull of his doings and behauour, directed speciall letters vnto him, admonishing him so to acknowleadg that gift of God, that he reioysed not ouermuch therein, but tempred his ioye with feare. *Thou hast,*

Lib. 1. cap.
31. Histor.
Anglic.

saieth he, to ioye for that by meanes of the saied miracles the soules off the english men are come to the Faith. Thou hast againe to feare, lest thourough the miracles which are done by thee, thy weake minde be puffed vp in to presumption. Miracles we reade in holy Scripture to be geuen of God to witnesse his holy will, to testifie the faith, and to warrant that which is preached. Not only in the olde lawe the departure of Moyse with the children of Israel out of Aegypt, the dedicating or erecting of the Arche, the publishing of the lawe in the desert, was all wrought with miracles. Not only the true Messias our Sauour in preaching the word of life vnto the Iewes confirmed it continually by diuine miracles, as all the foure euangelistes do abundantly testifie, but also our Sauour foresheued, that his Apostles and such as preached his faith in the worlde, should haue that power and grace allwaies, to confirme their office with miracles. Therefore our Sauour geuing commission to his blessed Apostles to go in to

Marci. 16.

the worlde and preache the ghospell, *saieth vnto them. Signa autem eos qui crediderint, hac sequentur. In nomine meo eijcient demonia: super agros manus imponent & bene habebunt.* These tokens shall folow them that beleue. In my name they shall cast out deuills. They shall lay there handes on the sicke and they shall recouer. And it foloweth in the ghospell, that in preaching the worde so it came to passe, as Christ had spoken. *For they went forth and preached euery where, our Lorde working with them, and*
confir-

confirming the worde with miracles folowing. And in the Actes of the Apostles such miracles were so comunly wrought and the faith of the people therby so much increased, that we reade the very shadow of Peter to haue healed the diseased persons, and from the body of S. Paule were brought vnto the sicke napkins and partellets and diseases departed from thē and deuils were cast out from the possessed. All which and many other straunge and incredible miracles God worketh in the first planting of a faith, as this history of S. Bede describing the primitiue church of Englande recordeth abundantly, to accomplish the promis of our Sauour in the ghospell saying. *Verely, verely I saie vnto you, he that beleueth on me, the workes that I do, the same shall he do also: and greater workes then these shall he do, bicause I goe vnto my father.* And a litle before, *Beleue me for my workes sake.* Thus also we saie vnto protestants if ye mistrust papistry, if ye discredit S. Gregory the Pope, yett beleue the workes off our Apostle S. Augustin, and feare not to saye as Nicodeme sayed to Christe. *Nemo potest hac signa facere quæ tu facis, nisi deus esset cum eo.* No man could do such miracles as thou doest, except God were with him: for why? Might not that blessed man, if he liued now, saie vnto vs englishmen, as S. Paule saied vnto the Corinthians, whom he also had brought vnto the faith. *Though I be nothinge, yet the tokens of an Apostle were wrought among you with all patience and signes, and wonders and mighty dedes?* Maie this seme a small matter, and of litle importaunce, which the Apostle here so expressely chalengeth, which our Sauour left vnto his church as a token to confirme the worde withall? Protestants though they will seme Apostles, though Latimer be called the first Apostle of England, Luther the first Euangelist, the third Elias, and one that begot truth, yet they lacke this token from God, they wante the confirminge of Gods part with miracles folowing, they haue no tokens of their Apostleship. After the darcknes of ix. c. yeares, in the first appering of

Act. 5.
Ch. 19.

Ioan. 14.

Ioan. 3.

2. Cor. 12.

the gospel (as the Apologie speketh) no tokē of light no miracle? Yes forsothe saye they, haue ye not heard of the worthy miracle of M. Lane that man of God wrought of late in Westchester by spouting of vineger into a maidens mouth and keeping downe her bely with such other fluttish touches? How proud would beggars be, if they were clothed in veluet, which crake so much of their ragges? It semeth truly herein this Minister would represent S. Paule and the Apostles, to winne some authorite to his false faith. But in dede he expressed very well the doinges of Luther and Caluin, his Apostles, attempting ones the like, as this minister did, and hauing as worshipfull successe thereof. And bicause the worlde may knowe by what tokens and miracles these two famous ghospells of Lutherans and sacramētaries haue ben confirmed of the two founders of the same, Luther and Caluin, to matche also that worthy story of M. Lane and the maide of Westchester I will recite the two famous miracles of those two Archeheretikes of our time, as I findethem written worde for worde, in the Absolut Apologie of Fridericus Staphylus. These are the wordes of the booke truly translated in to english. *It cometh now*

Fol. 404.

A mery
miracle
of Martin
Luther

to my memory (saith Staphylus) that in the yeare of our Lorde 1545. a maide possessed with a diuell was brought out of Misnia to VVittenberg, and presented vnto Luther in hope that he as the third Elias, would deliuer the wenche. Luther though at the first he perceived great difficulty in the matter, and semed lothe to take so weighty a worke in hande, yet at length he commaunded the maide to be had in to the vestry of the Parish church of VVittenberge. There in the presence of the doctours of the vniuersite, and other scholers (among whom also I was present then a young man and Master of arte) he began to coniure and exortize the deuill, but after his owne faction, not according to the accustomed maner of the Catholike church. Luther hauing longe coniured, the deuill would not a waye, but contrary wise so tormented Luther in his inferiour partes, that he woulde
gladly

gladly haue gott him out of the vestry. But behold. The wicked spirit had so closed the doores that neither on the outside neither on the inside they could be opened. This delay so increased the torment of Luther, seeking for some honest deliuraunce, that he hastened to the window, hoping by some meanes to gett out thence. But here the yron barres staied him. Thus poore man he was forced to abide within the vestry vntill at length a stronge axe being throwen in at the window by the clarke, it was offred to me, being youngest of the company, to breake the doore open withall. Which I laboured with all my force to do, and opened in dede the doore. But all the meane while, a miracle was wrought, to see how Luther in that soden destresse ranne vp and downe in the vestry, turning this waie and that waie, like an ewe when she is a yeaning and wringeth for deliuer aunce. It hath ben also reported of Caluin that he attempted to raise a dead man, and for that purpose had perswaded a simple mā, by the consent of his wife, that for his sake he would suffer him self to be laied on a beere and so caried to churche for dead, where then Caluin would raise him vp as a dead man to life again, and that this he enterprised for the confirmation of his Zwinglian doctrine. It is saied the poore man assented to Caluins request. But when Caluin approched now to the beere, commanding the body, which was thought to be dead, to arise againe in the name of his ghospell, they saye, the beere being opened, the man which laied him self there downe alieue, was found stone dead. And though the wife made great clamours and open complaintes thereof cryeng out before all the multitude, and detecting the guile which was pretended, yet the matter was soone put to silence, to saue Caluins estimation, great and large promises therefore being made to the widow. Thus farre Fridericus Staphylus in his absolut Apologie in the leafe 404. Ye haue now three miracles of this new gospel. One at home and two abroad. Are they not worthy miracles, and mete tokens for such a gospel? If S. Augustin wer not our Apostle and the faith by him planted was no right faith, then nowe is our primitiue church of England, then protestants are our Apostles:

An other
miracle
of Ihon
Caluin.

2. COR. 12.

I speake generally. For I may not saie Lutherans, lest I offend the sacramentaries and brethern of Geneua. Neither may I saie sacramentaries are our Apostles, for then Lutherans which be their auncients, and preached befor them in England, wil thinke they haue iniury. If then protestants be our Apostles, *Vbi signa Apostolatus*, where be the markes of their Apostleship? Which we reade in S. Paule, in the Actes of the Apostles, and in the History of our first Apostles S. Augustin and his vertuous companie. Where is *Domino cooperante & sermonem confirmante sequentibus signis*? Oure Lorde workinge with them, and confirming their doctrine, with signes folowing? If they haue no worthyer signes and miracles to shew, then those aboue mencioned, they geue men more cause to skorne at their fondnesse, then to beleue their doctrine, or rather to lament their blindnesse, then to accept their tydings. Let then this be the first difference gathered out of this history. That in the planting of the papistes faith and religion God hath wrought miracles. In the plating of the protestants doctrine no miracles appeare. For as for the miracles of Fox in his Actes and monuments, his owne felowes esteeme them but as ciuill thinges, and such as may happen by course of reason. And in dede they are no other, such of them as are true.

Act. 4.
The second
Apostolical
marke
and difference.

An other argument to proue the faithe off a primitiue church, another marke of Apostolicall doctrine, is that which we reade of the Apostles at their first preaching of the ghospell. *Multitudinis credentium erat cor vnum & anima vna*. The multitude of them that beleued were of one harte and of one soule. Suche vnite was in Saint Augustin our Apostle and all his companie. And not only amonge them selues they perfittly agreed in all matters of religion, but also they laboured by diuers waies to reduce the Scottes and olde Brittons liuing before in schisme touching a wrong obseruatiō of Easter, to the vnite of the catholike church: as it appeareth in the second bo-

ke of this history the 2. chapter. Wher he wrought a miracle for the same purpose. Nowe of what vnite and agreement protestants are, howe at the very first entre of their ragged faith, it was scattered into haynous and horrible schismes, howe many, how greuous sectes haue spronge vpp, howe in the principall pointes of our faith, as in the numbre and vse of the Sacramentes, in the matter of our iustification, of faith, off free will, off good workes, of God him selfe they vary and fight one against the other, I referre the Reader to the Apologie off *Fridericus Staphylus* lately by me sett forth in our mother tonge, the thirde part of the which booke treateth at large and principally of disagreement in doctrine which is amonge protestants. Who hath not seene the booke, may see the table of the protestants petigree printed a part, and vewe therein, their whole progeny issue and offspring. Truly if there were no more arguments to be made against their doctrine, but this only one of their mutuall dissension and variaunce amonge them selues in doctrine, yet any christe man, beleuing (as S. Paul saith) *one baptim, one faith, one God*: knowing also that *God is the God of peace and vnite, and the diuell is author of all dissension*, must nedes abhorre the parted doctrine of protestants, and cleaue to the one and vni-forme faith of the catholykes. Whom this reason moueth not, let him serche his conscience, and looke well in him selfe where the cause is. For vndoubtedly he lacketh either common sense and iudgement, or the light of grace which euery good christen man hath. Let this then be the second difference betwene the faith of catholykes and opinions of protestants, that at the planting of the papistes faith the beleuers were of one hart and minde, at the plantinge off the pretended ghospell of protestants, no vnite, no agreement in doctrine is seene. But the Arche protestants them selues, Luther and Zuinglius, Beza and Brentius, Caluin and Westphalus, Illyricus and Melanchthon, Osiander and Stancarus, be all at variaunce and desiaunce one with

with an other, write and preache bitterly, one against an other. Not as concurrentes do in Italy for lerninges sake, but as heretykes do amonge catholykes for honour and glories sake. Not vpon quirkes and fultelties in matters indifferent, as scholemen that holde positions, but vpon the weyghtiest arttycles off oure belefe, as heretikes are wont to holde opinions.

The third
argument
of Aposto-
licall do-
ctrin, and
Differēce.

The third Apostolicall marke or argument of Apostolicall doctrine is a lawfull vocation and an ordinary sending off the preacher. Oure blessed Sauour as the Messias and Redemer of the worlde, was bothe sent of God the Father to worke our redemption here on earth, and at his visibler departing hence, he sent his Apostles in the like vocation and office, saying. *Sicut misit me pater, & ego mitto vos.* Euen as the Father sent me, I also sende you. These blessed Apostles being first sent immediatly of Christ, did also sende and appoint other throughe oute the worlde to preache the happy tydings of mans saluation. They supplied first Matthias in the place of Iudas, they ordered seuen deacons to the inferiour ministerye. S. Paule and S. Barnabas were chosen from the rest of the people to the preaching of Gods worde amonge the gentils. S. Paule him selfe thus chosen with Barnabe appointed priestes in euery cyte where they planted the faith, as in Listra, in Iconium and in Antioche we reade. Titus also of Candia, and Timothe of Ephesus were by S. Paule created bishops. This orderly vocation was thought of the Apostles so necessary that S. Paule crieth out: *Quomodo predicabunt nisi mittantur?* How shall they preache vnlesse they be sent? And againe. *Nemo sumit sibi honorem, nisi qui vocatur à Deo tanquam Aaron.* No man taketh honour to him selfe, but he which is called of God, as Aaron was. The prophet also in admiration speaketh of such. *Non mittebam prophetas & ipsi currebant: non loquebar ad eos & ipsi prophetabant.* I sent them not as prophets, and they ranne. I spake not vnto them, and they prophecied. Our first Apostle S. Augustin and all his com-

Ioan. 20.

Act. 1.

Act. 6.

13.

4.

Ad Tit. 1.

2. Tim. 1.

Rom. 5.

Heb. 5.

Jerem. 23.

pany were sent Apostolically frō the Apostolike See of Rome and successeur of Peter sent by Christ him selfe. In the history *Lib. 1. cap. 23.* his sending is at large and diligently expressed of holy S. Bede as a matter not a litle necessary for the confirmatiō of the faith. Now Martin Luther the first false preacher of this false faith was sent of no man. For all the worlde being then drowned in papistry, that is, as protestantes interpret it, in idolatry, superstition and false belefe, none being before Luther to sende, of whom coulde he be sent? What can protestants saie to iustifie the vocation and sending of Luther? Bicause he was sent of no man, will they saie he was sent of God? If they saie so, then as we haue aboue proued vnto you, he must shewe some signe or token of this extraordinary vocation by his own confession against Munzer, as ye heard before: Or seing they are able to shew no such signe or token, what will they saie? Some of his scholars, as Melancthon, Ionas and Pomeranus saie, that he was the third Elias. He him selfe writeth him self the fift euangelist. These are great bragges but no proufes. Other do so talke of Luther as if he were Christ. For when protestantes do exemplify the vniuersall fall of the church which they blasphemously imagin with the vniuersall idolatry of gentils, when they compare the argument of continuance to the allegations of Iewes against Christ, and to the sayings of Turkes for their Mahomet against Christiās, what do protestants els, then blasphemously compare Luther and them selues to Christe, and the vniuersall church the spouse of Christ which he promised should continue to the worldes ende, (as we haue at large proued before) to the shadowes of the sinagoge which should haue an ende when the body came, to the idolatry of the hethen, and to the cursed Alcoram of Mahomet? What is blasphemy, if this be not? Be all comparisons semely and lawfull? And what is more vntolerable then to compare a wicked incestuous Apostata, to our blessed Sauour, Luther to Christ? Well then

*In Histor.
mortis
Lutheri.
In epist. ad
Argentoratenses.*

*Defence
of the
truth
fol. 88.*

Sirs protestants, if such comparisons like you, if bicause the Iewes could not well alleage the continuance of Moyseſes lawe against Christ, bicause the accustomed idolatry of the gentiles might not wel prescribe against the new ghospell of Christ, bicause the Turkes lawe can not deface Christianite, therefore we may not alleage the continuance of Christes church against Luther, therefore the old auncient faith of Christen mē can not prescribe against the new false faith of your deuising, nor continuance of Christianite can be alleaged to persuaide Christen men, if such blasphemies like you, why thē ye Sacramētaries of Geneua now swarming and poysonning our dere countre, haue ye departed from this your Christ, Martin Luther? Why do your brethern of Zurich cal Luther an Archeheretike, and saie that the deuill him selfe speaketh in Luther? Why doth Caluin matche Luther with the papistes; whē he writeth against Westphalus of Wittenberg? Why do ye not acknowledge the real presence in the blessed Sacrament, as Luther dyd? Why do ye not teache good workes to be peruicious to saluation, and that a man in doing well sinneth, as Luther taught? Why vary ye in the doctrine of original sinne with Luther, and make the infants of Christen parents to be borne without it, which Luther neuer would saie? What was Zwinglius your sacramētary father, an other Christ? What absurdities and blasphemies depend vpon the doctrine of protestants? Well then, if neither Luther neither Zuinglius be Christe, compare no more papistry to the Synagoge of the Iewes, to the idolatry of the gentils, or to Mahomets lawe. Confesse papistry to be a true Christianite. Remembre ye haue receiued all the faith that ye haue of papistes, all your sacraments, your scriptures, your churches, and all that good is as Luther doth testifie him selfe against the Anabaptistes. Ye haue in dede taken away much from the faith of papistes, but ye haue in your faith no one thinge more then was before. Againē if Luther be not Christ, then let him shew how

See the
Apologie
of Stap-
hylus in
the lease.
85.

*Epist. ad
duos Pa-
rochos.*

how and frō whom he was sent. He saith stoutely, *Certus sum me mea dogmata habere de cælo.* I am certain I haue my doctrine from heauen. And vpon this stoute assertion of that impudent frier, the faith of protestants is grounded. For pretending to builde vpon holy scripture, they builde vpon the meaning of it, which they haue taken of Luther, bicause they beleue verely that Luther was a man sent of God. Now then as I haue already saied, I saie againe, let protestants shew of this his sending a clere, euident, and sufficient token. Sufficient I saie to make a Christen man forsake the continuance of Christes church ix. C. yeares by their owne confession. Not being able to shew any such token, and therefore beinge not sent, either ordinarily by man, as gods minister, either extraordinarily by God hym selfe, he and all that come of him, Peter Martyr, Bucer, and all the false preachers off Englande, haue no authorite to preache, breake the order off Christes institution and do directly against holy scripture, as ye haue heard before. Lett thys then be the fourthe difference. That in the plantynge off the faithe whiche papistes haue lyued in, an ordinary vocation and sending is euident. In the hatching of the protestants broode no ordinary vocation, nor sending extraordinary appereth. So the ground and foundation beinge naught all which they haue builded vpon, falleth downe. Which argument that it may the better appeare, I will hereafter when I come to the diuersite of proceding in planting their gospel, and in preaching our first faith, discusse and handle more at large.

An other marke of Apostolicall doctrine, is the continuance of the same. When the Apostles first preached in Hierusalem, that Christ was the Messias, the high priestes much resisted it, labouring by force to stoppe the gospel. Gamaliel then a wise man saied. *Si est ex hominibus consilium hoc aut opus. dissoluetur: si vero ex deo est, non poteritis dissoluere.* If this counsell or worke be of men, it will come to nought. But and if it be of God, ye can

The fourth Apostolical argument and difference.

Cc 2

Don are not able to dissolve them

not destroy it. Protestants in the Apologie of Englad vse this argument to proue their falsē faith, bicausē, saie they, against all force of princes it hath continued and preuailed. And in Germany the protestants crie alwaies in pulpits, *Our confession of Aupsburg is thirty yeres olde*. M. Haddon also very childishly and not seemly for a man of his iudgement and worship, maketh an argument of continuance in his epistle against Olorius, bicausē the religion of protestants hath ben maintained in England 30. yeres lacking 6. Let then the argument be good which them selues maketh. Ye shall see they haue made a rode for them selues. First it is eident the faith of England planted by S. Augustin our blessed Apostle, hath continewed these ix. C. yeaes and vpwarde. The faith of protestants which was first planted in England is now in many pointes chaunged; and not only in England, but also in most of those countres wher protestants beare rule, as in Geneua, in the fīue Cantons of Suiterland, in Scotland and diuers places of Germany. The first faith of protestants preached in England was Lutheran. I report me to the first communion in kinge Edwardes time, to the first preaching and lessons of Peter Martyr in Oxford. To the first falsē martyrs, Frith, Barnes and other. For al these confessed the reall presence in the blessed Sacrament, acknowledged more Sacraments then ij. and were not so depe in predestination as the Geneuians are now. Let this then be the fīfte difference betwene the faith of Catholikes, and the heresy of protestants. That the faith of papistes and our primitiue church planted by S. Augustin hath dured in England ix. C. yeaes and vpwarde. The falsē faith of the sacramentaries which presently beareth the swaie hath not continued yet in England full ix. yeaes. And the Lutherans, which is the primitiue church of protestants, is in England vtterly lost, Luther him selfe beinge accompted a very papist, and the Lutheran, an asse in a rochet, a lince wolfe bishop, with such like termes, as their

PLANTED AMONG VS ENGLISHMEN.&c. The 2. part. 103
their charitable brethern, tricke them with al.

One other marke of Apostolicall doctrine may be, that a primitiue church, and newe planting of Christes faith, teacheth many things which were before vnknownen as well to be beleued, as to be in life practised. *Fides est sperandarum substantia rerum*. Faith is, sayeth S. Paule a substance or ground of things to be hoped for. And the iust man liueth by faith. We stand by faith. This faith putteth things to be beleued. Containeth lawes, sacraments, articles of belefe, and such like wherby our saluation as by meanes appointed of God is wrought. What things the faith first planted in England brought with it, if protestants wil knowe, let them shew any article of belefe, any law any sacrament any true ordinaunce touching the life of a Christen man, they shall finde they haue receiued it all of S. Augustin our Apostle. What is it now that protestants haue brought to England, what faith haue they planted? They haue brought nothing, they haue planted no faith. But they haue taken away many thinges, they haue clipped the faith, they haue proceeded al negatiuely. Their faith may be called, *albatarum substantia rerum*, a substance or masse off thinges denied or taken away. As for example. They haue taken away from the quicke, from the dead, from faith, from the church, from Saints, from God. From the quicke fre wil, state of perfection and all merit of good workes, from the dead all praier and intercession for them, from the faith they haue taken away an article of our Crede, that Christ descended in to Hell, at lest such as are acquainted with the opinions of Breme, Hamburg and Lubeck seacoast townes of Germany. From the church (as it is the whole body) fise sacraments, the continuall assistaunce of the holy Ghost promised of our Saujour and the visible sight in this worlde, assured vnto vs by holy scripture. As it is the spirituall part, they haue taken from it the supreme gouernement in matters ecclesiasticall,

The fise
Apostoli-
call argu-
ment, and
Differēce.
Heb. 11.

authorite of making that which Christ bad them to make in his last supper, power of binding and loosing, briefe most of the authorite dewe to that estat and vocation. As concerning orders of the Church they haue taken from it Aultars, Crosse, images, ceremonies and suche like ornaments. From God him selfe an externall sacrifice the true proper seruice due to God only and continually, as the lerned doctour S. Augustine proueth at large in his tenth booke *de Ciuitate Dei*, and other where. I will not labour to recite euery particular of their negatiue religion. Let them first make a perfect restitution of these to christen people the quicke and the dead, to our faith, to the church, to the blessed Saintes, and to God him selfe: and I thinke they will not be harde to graunt the rest, whiche they denye. In the meane ye see a clere difference of true religion betwene the doctrine and preaching of our firste auncient faith, and of this vpstert no faith. Ye see all that protestants haue and more. hath ben put and planted in England by our Apostles in Englande, holy S. Augustin and his vertuous companye, and from them detiued euen to vs, blessed be God therefore. Ye see protestants haue denyed manye thinges. Let them shewe what they haue put in place agreeable to the faith of Christes church, the true interpreter of Gods holy word, and the storehouse of all truthe. Thus much of such Apostolicall markes as may be reasons to authorise a doctrine, the wante whereof is a most assured argument to disproue a doctrine and religion which is newe and not heard of before, whiche pretendeth to be Apostolicall, such as the religion of protestants is to vs englishmen, being in our dere countre neuer openly preached or professed before.

Differences in doctrine betwene the primitiue faith of England, and the heresy of protestants. And first of Masse, of the propitiation thereof, of intercession of Saintes, of their commemoration at Masse ty-

TO entre nowe to the discussing of such differences as are in doctrine betwene our first faith planted in oure nation, and the late pretended faith of protestants, I must here warne the Reader that he looke not for an examination of all matters touching doctrine that are in controuersy betwene protestants and vs or rather oure forefathers and first Christen countremen. I intend only to touche such differences as in the history of Venerable Bede shall appeare, and by the report of that history conferre the doctrine of protestants with the belefe of that tyme, and of so longe succession, which we haue already proued to be good and lawfull. Now S. Bede writing the historye of the english church, purposed not to expresse the faith and doctrine of the church particularly by the waie of doctrine, but only his purpose was to declare to the posterite how the english nation came to be christened, by whom the faith was first preached, howe it spreadd in short time through oute the whole Iland, what vertuous men lyued in that faith, and what prosperous successe it had. As for matters of doctrine he toucheth them only incidently, as ecclesiastical writers must nedes do. I for the readers better intelligence and for the deceiued protestants instruction haue gathered them into som order here a part, intending to fortifie them also (as I saied) partly with holy scripture, partly with the practise of the primitive church and next successours of the Apostls. Who haue commaunded vs not only to beleue such things as they wrote, but also to holde such traditions, as *per sermonem*, by worde of mouth, they leste vnto vs, who also tell vs that if they shoulde haue written all such things as Christe did, not all the worlde woulde holde the bookes, in which such things shoulde be written. To beginne therefore with differences in doctrine I will first beginne with that, whiche protestants most abhorre

horre, and which the deuill aboue al thinges trembleth, but whiche the church of God alwaies most reuerenced, and Christ him selfe first practised.

The vi.
difference
in doctri-
ne of the
sacrifice
of the
Masse.

Lib. 1. cap.
15. 2. 6.

In the 14.
and 22.
chap.

Epist. 33.

Serm. 251.
de reponc.

Serm. 237.

Off the blessed sacrifice of the Masse, whiche protestants detest as the proper inuention of Antichrist, in this history ofte mention is made. S. Augustine our first Apostle sayed Masse in a church of S. Martin builded without the East gate of Canterbury, vnder the tyme of the olde Britons. Off Masses sayed bothe for the quicke and for the dead in the fourth booke of this history it is ofte mentioned. In which places not only the name and thinge of the Masse is shewed to haue ben then in practise, but also the propitiation of that blessed sacrifice is auouched. In the fift booke the 22. chapter it is saied expressely that the B. Sacrament is offred to God the father. For the comfort of the Catholike, and instruction of the protestants, I wil in fewe wordes (as I promised) shew bothe the name and sacrifice of the Masse in the compasse of the first vj. C. yeares after Christ, and also that it was then taught and beleued to be a propitiatory sacrifice. First as touchinge the name of Masse we reade it bothe in the auncient fathers of the first vj. C. yeares and in the Councels of that age also. S. Ambrose writing to his sister of a great tumult and vprere of Arrians which happened vpon a sondaye as he was at church writeth. *Missam facere cepi: Dum offerrem nuntiatum est, &c.* I began to laye masse, while I offered, worde was brought to me, &c. S. Augustine in a sermon to the people rebuking their negligence in coming to the church, hath these wordes. *Adhuc quod detestabilius est, aliqui ad ecclesiam venientes non intrant, non insistant precibus, nec expectant cum silentio sanctarum missarum celebrationem.* There is yet a more cursed manner: some coming to the church, entre not at all, attend not to praier, neither tary out in silence the celebration of holy Masses. In an other sermon he reporteth the custome of saying Masses after sermon *post sermonem fit Missa.*

After Sermon Masse is saied. Leo the first called the great writing to Dioscorus the bishop of Alexandria that in his dyocese many masses might be saied in one daie according as the custome of the west church had longe vsed before, *ex forma paterna traditionis* Epist. 81.
cap. 2. after the maner of aunciēt tradition, hath the word Masse also, saying. *Necessse est vt quadam pars populi sua deuotione priuetur, si vnus tantum Missa more seruato sacrificium offerre nō possint nisi qui prima diei parte conuenerint.* It must nedes be that a part of the people be bereft of their deuotion, if the custome (of the East church) of hauing one Masse onely beinge kept, none may offer the sacrifice but such as come together in the morning. In this place Leo willing that *Sacrificij ablatio in dubitanter iteretur*, the oblatiō of the Sacrifice without any doubt be iterated when one church can not receiue at one time all that come; he calleth it, as you haue heard Masse. Though M. Iuell full clarkely in that worthy sermon of his at Paules Crosse, wherein that wise challenge was made, turneth those wordes for ministring of ij. or thre communions in one daye. In diuers prouinciall counells helde within the compasse of v. c. yeares after Christ, the word and sacrifice of the Masse is mentioned.

In the Councell of Milleuet in Afrike (or as some thinke c. 42. 12. of Milerum, now called Malta) where S. Augustin was present, it was decreed that such Masses should be saied, as were approved by the Councell. In the seconde Councell of Carthage helde in the yeare 428. we reade, *Non licet præsbitero reconciliare quemque pænitentem in publica Missa.* can. 3. It is not lawfull for the priest to reconcile euery pænitent at high Masse time. In the third Councell of Arelate in Fraunce helde in the yeare 451. we reade that what soeuer bishopp shall be founde to haue geuen holy Orders to any open pænitent, or twise married, it is decreed of him, *Vt anno integro Missas facere non præsumat.* can. 2. That he presume not to saie Masses in a whole yere. In the great

Can. 21.

Can. 47.

Can. 22.

Can. 4.

Can. 3.

Counsell of Agatha in Fraunce helde about the yeare 470. it is permitted to some dwelling farre from their parish churches, *habere oratoria in agris ut ibi missas teneant*. To haue chappels in their groundes, that they may haue there Masses. In the same Councell also the layte is commaunded *Missas die dominico totas tenere, ut ante benedictionem sacerdotis egredi populus non presumat*. To abide out the whole Masse on the Sunday, and that the people presume not to departe out of the church before the benediction geuen of the Priest. In a Councell helde at Orleans in the yere 486. the selfe same commaundement is repeted, *ut populus non ante discedat quam missa solemnitas compleatur*. That the people go not forth before the solemnite of Masse be accomplished. In the Councils of Ilerd and Gerunda in Spaine helde about that time also, mention of Masses are made.

These may be sufficient testimonies for the antiquite off the worde Masse which protestantes so much abhorre as if it were an inuention of Antichrist him selfe. Now ye see that iff they list to persist in such frantick opinions they must not onely condemne the last ix. c. yeares, but the first vj. c. yeares also, and that of all the latin church. For ye haue heard the testimonies of Italy, Fraunce, Spaine, and Afrike for the worde Masse. Neither may any protestant the lesse esteeme the Councils alleaged for that they were prouinciall. For as M. Iuell reasoneth, Christes promises of being in the midst of vs, when two or thre of vs be gathered together in his name, are made as well to the particular Councell as to the generall.

In his last
Reple to
D. Cole
The viij.
difference
of the pro
pitiation
of Masse.
Serm. 5. de
Lapsis.
Tom. 1. in
Iohannem.
Lib. 1. offi.
cap. 48.

viiij. That Masse is a propitiatory sacrifice, and was so beleued in the first vj. c. yeares, I reporte me to the expres writings of the doctours. As to S. Ciprian who saith, *The conscience of sinners is purged with the sacrifice of the priest*, to S. Hierom who writeth, *the priest to offer daily for his owne sinnes and the people*, to S. Ambrose, who affirmeth, *Christ to be yet offred in the church for the remission of our sinnes*, to Gregory Mazianzem, who saith, *that*

CSO in difference of confession of sinnes made to by
priest: lib. 4. cap. 25. & 27. 1—

that by the oblation of this sacrifice we are made partakers of the passion of Christ: to Alexander bishop of Rome and a blessed Martyr, writing aboute xiiij. c. yeares past, that by this sacrifice great and greuous sinnes are forgiven. to Origen who writeth of the commemoration that Christ commaunded in his last supper to be done, that, *Ista est commemoratio sola quæ propitium facit hominibus deum*. This is the only commemoration which purchaseth propitiation and mercy of God to men. I will with one clere place of S. Augustin shewe the practise of this verite and so conclude this matter. A notable example bothe of the belefe of the Christians in his time, and of the benefit of this blessed sacrifice he writeth in his lerned worke *De Ciuitate dei*, and mencioneth to haue ben done of his owne priestes. These are his wordes. *Vir tribunicius Hesperius, qui apud nos est, habet in territorio Ierusalensi fundum Cubedi appellatum, ubi cum afflictione animalium & seruorum suorum, domum suam spirituum malignorum vim noxiam perpeti comperisset, rogauit nostros me absente presbyteros, ut aliquis eorum illo pergeret cuius orationibus cederent. Perrexit vnus, obtulit ibi sacrificiũ corporis Christi, orãs quãtũ potuit ut cessaret illa vexatio. Deo protinus miserante cessauit.* That is. Hesperius a worshipful mā who is with vs, hath in his territory off Fussala a piece of ground, called *Cubedi*. In the which place vnderstanding his house to be vexed with euill sprits to the great affliction of his cattell and seruauntes, required in my absence my priestes, that some one of them would go thither, by whose prayers those euill sprits might departe. One went. He offered there the sacrifice of Christes body, praying as much as he was able, that the same vexation might cease. Incontinently through the mercy of God it ceased. Hetherto S. Augustine. In this History I note bothe the common deuotion and faith of Christen men in those daies almost twelue hundred yeares sence and also the merit of this blessed Sacrifice: Which being offered, incontinently (as S. Augustin writeth) God hauing

Orai. 1. in
Iulianum.

Epist. 1.

Homil. 13.
in Leuiticũ

Lib. 22.

Cap. 8.

Ge. 28. Difference: Satisfaction and pe. Dd 2
nature for sin. Inuioed li. 4. cap. 25.
Ge. 28. merite of good worke. li. 4. cap. 14. 82

A FORTRESSE OF THE FAITH FIRST

mercic and accepting that sacrifice, the vexation of the euill spirits ceased. Thus we see not only in the primitiue church of our dere countre, planted by our holy Apostle S. Augustin, that Masse was saied, and beleued of good Christians to be a holy and propitiatory sacrifice, but also in the first vj. C. yeares which time protestants would seme to represent, we see bothe the name of that blessed sacrifice mentioned, and the propitiation thereof of the best lerned fathers to be auouched. Let now protestants if they list to raile at papistes for masse, and flander the ix. C. yeares of superstition and idolatry, raile also at the lerned fathers and Councils for the same, and condemnee the first vj. C. yeares also of Idolatry and superstition. In this doing they may make short worke, and denie Christ him selfe, and fal to circumcision as many Sacramentaries haue done in Lithuania, or vtterly become infidels, as diuers Lutherans are in Bohem. Our Lorde of his tender mercie staie this lamentable rage of heresy, and bring vs againe to perfect vnite. Let vs passe to other differences touching doctrine.

Stphylus
in the pre
face of
his Apo-
logie.

The viii.
difference
of Inter-
cession
of Saints.

Intercession of saints protestants abhorre. The contrary appeareth in this History as well before we englishmen had the faith as after. Before the entry of the Saxons, the olde Britains occupieng the lande were Christened, as the History mentioneth at large, and S. Alban was crowned with the glory of martirdom. At the intercession of that holy Martyr, as S. Bede recordeth, *Germanus* that holy bishop of Fraunce had a prosperous nauigation out of Britanny in to Fraunce. This was the faith of the first vj. C. yeares. For in the yeare of our Lorde 440. that bishop flourished. Again we reade in the fourth booke of the History that by the intercession of S. Oswalde one of the first Christen kinges of the North countre, a great plague was ceased in Celse then a monastery now a Collegiat church by Chichester in Suffex. And what thinke we? Was this a kinde of papistry deriued from Pope Gregory, or vsed in Fraunce on-

ly? Let vs haue an eye to the Greke church which protestants would make the ignorant beleue to make al together for them.

Gregory Nazianzen in the life of S. Basill, towarde the ende praieth vnto him that by his intercessiō he may be deliuered frō the great paines of the raines in his backe, or els to haue patience to endure it. Will protestants condemne that lerned diuine for a peuisish papist, bicause he so praied? Or will they saie he wrote by vehemency of affection to his late departed frende, or vsed some figure of eloquence for the exornation of his stile and oration, as M. Grindall childishly imagineth S. Ambrose to haue vsed, when in his Funerall oration he praied for Theodosius? Then let vs see what S. Basill when he liued him selfe, and taught the people in pulpit, spake of this matter. In his homilie or sermon which he made in the daye of the 40. Martyrs, he vttereth the belefe and practise of such Christe men as he and his countre was of, in these wordes.

In monod.

**In his
Funerall
Sermon
of Ferdi-
nāndus the
Emper.*

Quanti laboris fuit, ut vnū aliquem reperires qui pro te dominum placaret? Quadragesima iam sunt concordem orationem sursum mittentes. Qui tribulatur ad quadragesima confugit: qui latatur ad ipsos decurrit. Ille ut molestiarum solutionem reperiat, hic ut res secunda ipsi conseruentur. Hic mulier pia pro liberis orans deprehenditur, itemque peregrinanti marito reditum, ac infirmo salutem petens.

*Conc. 5. in
40. Mar.*

What a paine were it (saith S. Basill) to finde some one which should appease our Lorde for thee? But here are fourty at hand (he speaketh of the fourty Martyrs) which all at once do praie for thee. He which is in trouble, flieth for succour to these fourty, he that is in prosperite hastneth also vnto them. The one to be relieued of his troubles, the other that he may continew in his prosperite. Here you shall finde the deuoute mother praying for her children, the wife also for her husband, some that being from home he may returne safe, other that he may recouer from sickenes. This was the deuotion of the first 400. yeares after Christ vsed and commended not of babes of

that time, but of the best lerned and most holy bishops Gregory of Nazianze and Basill of the Metropolitan cyte Cesarea. Chrysostom also Patriarche of Constantinople not only vttereth this doctrine in his writings but glorieth, and triumpheth thereof to see the mightiest powers of the worlde to praie and be suppliants at the tombes of Saintes. Thus in one place he writeth. *Ipse qui purpurā indutus est, accedit illa complexurus sepulchra & fasces depositos stat sanctis supplicaturus, ut pro eo apud deum intercedant, & scenarum fabrum & piscatorem etiam mortuos ut protectores orat, qui diademate redimitus incedit.* Beholde he that weareth the purple (he meaneth the Emperour) cometh to embrace those graues and sepulchres, and all haughtynes layed aside, standeth to make his supplication to the sainctes, that they would intreat with God for him, and he that weareth the crowne on his head, besecheth the teintemaker, and the fisher both dead to be his protectours. Let nowe the proude and statelly protestant (I speake of suche as are common scoffers att the deuotion of Catholikes.) vse the libertye of his Spirit to reuile and misuse the tombes of Martyrs, and other holy men, accompted for such thorough out all Christendom. We catholikes will not be ashamed to call vpon the blessed Saints of heauen with the primitiue church of oure countre, with the best lerned of the first vi. c. yeares euen in the Greke church, with the most christe and puilsāt Emperours of the worlde. But to satisfie herein yet farder the hard harted protestāt, which agninst holy scripture, refuseth traditiōs commended in scripture, and yet will seme to cleaue to only scripture, let vs consider what holye scripture saith of this matter. S. Peter promiseth that he will in heauen (vnlesse protestants will denye that he is yet there) praye for them vnto whom he wrote. These are his wordes. *I thinke it right, as longe as I am in this tabernacle (that is, in this body,) to stirre you vpp and admonish you, being certaine that I shall shortly leaue this tabernacle,*

Horn. 6 6.
ad pop.
Antioche-
num.

2. Thess. 2.

2. Petri. 1.

cle, according as our Lorde Iesus Christ hath signified vnto me. But I will endeavour also to haue you often after my death, that you may remembre these things. I aske here. How will S. Peter after his death endeavour and procure that the people may remembre his sayings? They will not, I dare saye, saye that he will come in a vision or by reuelation vnto them. What remaineth then, but that he will farder them with his good praiers? And so do the auncient Greke scholies expounde this place. This is therefore the faith of our primitiue church, this is the belefe of the best lerned in the first vi. c. yeres, this is the doctrine of holy scripture, that Saintes do praie for vs, and therefore we commit no superstition to call vpon them. What so euer protestants barke or bable to the contrary, let vs rest vpon the faith of Christes church which can not possibly erre. As the church of Christ vsed inuocation of the Saintes so vpon the grounde of that verite, festiuall dayes of Saintes were celebrated, and the blessed sacrifice of the Masse in their commemoration solemnised. Now protestants as they denie and disproue all inuocation of Saintes, condemning therein not only these later ix. c. yeares, but the first vi. c. yeares also of a common error, as you heard before, so they haue abolished the festiuall dayes of them, and in their schismaticall communion (succeeding in place of the Masse) commemoration off Saintes as the church vsed they vse none. In oure primitiue church (as the historye of Venerable Bede reporteth) S. Oswaldes daye was kepte holy and Masses saied in the meimory of him through out our countre. To shewe nowe the vse and practise thereof in the firste vi. hundred yeares, I can not better or more effectuously declare it then by the wordes of S. Augustine defending the vse of the church in this point against Faustus the Manichee, who charged the catholike church with idolatry for the same, euen as protestants nowe do. So lyke alwayes are our newe heretikes to the olde, S. Augustins wordes be these.

The ix. difference of commemoration of Saints at Masse ty me.

Lib. 4. ca. 14.

Libr. 20.

Cap. 21.

Tomo 6.

Populus Christianus memorias Martyrum religiosa solemnitate concelebrat, & ad excitandam imitationem, & ut meritis eorum confocietur atque orationibus adiuuetur. Ita ut nulli Martyrum, sed ipsi Deo Martyrum quamuis in memorias Martyrum constituamus altaria. The Christen people doth celebrate with deuoute solemnite the commemorations of Martyres bothe to styrre them selues vp to imitat and folowe theyr vertues, and also that they maye haue parte of their merytes and be holpen with their prayers. Yet so that we erecte no aultars to Martyrs, but to the God of Martyrs, althoughe in the remembrance of Martyrs. Thus did the Christen people in Saint Augustins tyme. This was the religion of the firste vi. hundred yeares. And vppon what consideration dyd the Church vse that solemnities? Forsothe S. Augustine noteth three causes. First for example and imitation sake: secondarely to haue parte of the Martyrs merites: thirdly to be holpen with their prayers. This doctryne saint Augustine feared not to vtter against that smothe tounge and syle heretike Faustus the Manichee. Neyther feare I to vtter and iustifye the same here agaynst the plausible persuations and coloured holynesse of protestants, whiche thinke the honour of saintes to be the dishonour off God. The prophet thought not so when he badde vs, *Laudate Dominum in Sanctis eius*. Prayse ye the Lorde in his Saintes. Neyther agayne when he sayed. *Mirabilis Deus in Sanctis eius*. God is meruailous in his Saintes. At the whiche the same prophet maruailing in an other place crieth out, *Nimis honorificati sunt amici tui Deus, nimis confortatus est principatus eorum*. Thy frendes o Lorde are passingly exalted, their power is passingly strengthened. Heretikes in dede ministers of Satan no meruail if they can not abide that whiche their master abhorreth. Iulianus the Apostata, euen as Faustus the Manichee, and as our protestants now, founde faute with the deuotion off Christians solemnising the festes of Martyres.

Psal. 150.

67.

138.

Quæ uos deinde inueneritis, scieth he, addentes multos recens mortuos quis pro dignitate abominaretur? Omnia monumenta implestis, quanquam uobis nunquam dictum sit aduolui sepulchris & eâ amplecti debere. Your owne inuentions. beside adding many newe dead (meaning the Martyrs) who can sufficiently detest? You haue filled all moniments, and yet it was neuer tolde you that you should so tomble at their graues and embrace the. Behold here Iulian the Apostata obiecteth to the Christians about twelue hundred yeares past, that whiche protestants obiecte to Catholiques now. As that we haue made many Martirs of our owne, that we haue filled all corners with Martirs tombes; that we tomble at them, and that without any scripture willinge vs thereunto. For so meaneth Iulian, when he saied, *Yet it was neuer told you &c.* Disputing there out of scripture against Christians, as heretikes do against the Catholikes. But that leined Father Cirillus answering to that wicked Apostata, telleth him first that, *we must not for the vncleannes of the graues leaue the vertue of the dead,* meaning of the Martirs, and the that, *he is to blame to call them dead, bicause God is not god of the dead, but of such as liue.* Last of all Eustathius an other heretike (to omitt *Vigilanti*us misliking also this deuotion; whome S. Hierom confuteth) was condemned of the Councell of Gangara about twelue hundred yeares ago, bicause *Loca sanctorum Martyrum & basilicas contemnere & omnes qui illuc conueniunt & sacramenta conficiunt reprehendere declaratum est:* it was signified vnto them that he despised the toumes and places of holy Martyrs, and reprehended such as assembled thither and made the sacramentes, that is, that celebrated or executed Masse there. For that is amonge the auncient writers *Sacramenta conficere*. Thus protestants resemble olde heretikes in abolishing the commemoration of Saintes from their assemble and communion. We vsing the same in the blessed sacrifice of the masse, and solemnisinge their festiuall daies, do no other thinge then our primitive

Ibidem.

Lac. 20.

*In' prefat.
Conc.
Gangr.*

church did (as it may better appeare in the xviij. chap. of the
 iiij. booke of S. Bedes history) or the fathers of the first vj. c.
 yeares. The practise of which time in this point , who so of the
 lerned desireth to see and reade more , he may peruse the litur-
 gies or Masses of Chrysostome and S. Basill , he may reade S.
 Ciprian *Lib. 4. epist. 5.* and *lib. 3. epist. 6.* S. Augustin also in his
 booke *De Ciuitate Dei.* In *tract. 84.* in *Ioan.* and in his booke
 of holy virginite, the 45. chapter. In all which places cōmemo-
 ration of the Saintes and holy men in the sacrifice of the chur-
 che, the sacrifice of the Masse is euidently expressed . The third
 Councell of Carthage in the very same chapter , which prote-
 stants do alleage (namely M. Iuell) for only scripture to be read
 in the church, bicause the councell saith, *Præter Canonicas scri-*
pturas nihil in ecclesia legatur sub nomine diuinarum scripturarum,
 that nothing be read in the church beside the Canonically scri-
 ptures, vnder the name of holy Scripture (which last wordes
Vnder the name &c. M. Iuell after his maner cutteth cleane of) in
 the same chapter I saie the councell expressely and immediat-
 ly addeth. *Liceat etiam legi passiones Martyrum , cum anniuersa-*
rijeorum dies celebrentur. It may be lawfull also for the passions
 of Martirs to be read when their yerely daies be celebrated.
 Protestants therefore which with olde heretikes and contrary
 to the olde fathers , and to our primitiue church haue bereued
 our dere countre of England of such reliefe as good Christen
 people haue allwaies felt at the intercession of the blessed sain-
 tes, and of such deuotion as hath in their festiuall daies ben pra-
 ctised, which haue throwen downe al monuments of holy men
 in our couñtre, what plague think we remaineth for the frō God,
 though not in this world yet in the world to come? Our Lord
 be mercifull vnto the, and turne their hartes to his obedience.

Lib. 8. cap.
 27. and li.
 22. cap. 10.

In his
 Replie to
 D. Cole.

cap. 47.

The x. dif-
 ference of
 Confessiō
 and pena-
 nces.

Let vs farder conside other differences touching doctrine
 betwene the auncient faith of England and the vpstert newes
 of protestants. We reade in the primitiue church of our coun-
 tre;

tre that Confession to the priest was vsed and satisfaction enioyned. In the fourth booke of the history we reade ij. examples of it, in the chapters xxv. and xxvij. In the Scriptures we reade that at the receiuing of the faith confession of sinnes was vsed. For it is written. *Multi credentium veniebant confitentes & annunciantes actus suos.* Many of those which beleued came and confessed and shewed their doinges. Those which beleued, saith the text: that is, Christen men confessed their doinges. And what doinges but euill doinges and very sinnes? As for example, it foloweth expressely in the text, of *nigromanciers or vsers of curious craftes.* Now to shew the practise of this in the primitive church of the first vj. c. yeares, we reade in the liues of the Apostles written by Abdias, that Lybius the proconsul being co-1st. 19.uerted by S. Andrew confessed his sinnes vnto him. We reade in the ecclesiastical history of Eusebius, that Philippus the first of the Romain Emperours that was Christened, at Easter time Lib. 3.coueting to ioine with the rest of the Christians was commanded first to make his Confession and to stande amonge the penitentes, which were to be examined. Whiche confession might seme to be then publique and open. For in the primitive church there was a solemne, a publique, and a priuat confession: but al to the priest and pastour. Of the solemne confession S. Augustin maketh mencion in hys epistles, declaring it to be but ones in a mans life permitted. For thus he writeth. *Qua muis caute salubriterque prouisum sit, ut locus illius humillimæ penitentia semel in ecclesia concedatur, ne medicina vilis minus vilis* Epist. 54. *esset agrois, quæ tanto magis salubris est, quanto minus contempti-* ad Mac- *bilis fuerit, quis tamen audeat dicere deo, quare huic homini qui* donum. *post primam penitentiam rursus se laqueis iniquitatis obstringit, adhuc iterum parcis?* Although it be warely and holesomly prouided, that the place of that most base and sharpe penaunce be but ones graunted to a man in the church, lest the medicine by ofte vse become contemptible, and so the lesse profitable to

A FORTRESSE OF THE FAITH FIRST

the patient, who the more he fancieth his metson, the better it shall proue with him, yet who dare saie to God, why doest thou yet forgeue this man which after first repentaunce, hath yet againe wrapped him selfe in the snares of iniquite? This bitter penaunce that S. Augustin heare speaketh of was in the face of the whole church, done also with a greater solemnite then the common order of penaunce was. Which to be ioyned with open confession of sinnes Tertullian a more auncient writer, and of the countre that S. Augustin was, declareth, writing thus. *Huius igitur penitentia secunda & vnius, quanto in arto negotium est, tanto operosior probatio: vt non sola cōscientia proferatur, sed aliquo etiam actu administretur. Is actus exhomologesis est.* This second and one penaunce the straighter it is, the more painefull is the triall thereof. That is, not in conscience only to vse it, but also by some outward acte to expresse it. This acte is called confession. And that this confession was openly made not to God only, but also before the face of the church, it appeareth euidently, first in the description of this penaunce, when amonge other thinges he saith, that a parte of it is, *Presbyteris aduolui, aris adgeniculari, omnibus fratribus legationes deprecationis sue iniungere.* To lie at the priestes feet, to be prostrat befor theaultars, to make all the brethern intercessours for him. And afterward when he writeth against such as for shame withdrew them selues from this discipline of the church, he saith. *Plerosque hoc opus vt publicationem sui aut suffugere aut de die in diem differre praesumo, pudores magis memores quam saluis: velut illi qui in partibus verecundioribus corporis contracta vexatione, conscientiam medentium viciant & ita cum erubescencia sua pereunt.* I here saie many withdrawe them selues from this acte or els do prolonge the time, from daie to daie, abhorring it as a kinde of detecting of them selues, hauing herein more regarde of their shamefastnesse then of their saluation. Euen as they which hauing a defease in some shamefast parte of their body,

wil

Lib. de penitentia
fere in fine.

will not be a knowen of it to the Physician, and so with their shame do perish. And a litle after. *Certe periculum eius tunc si forte onerosum est, cum penes insultaturos in risiloquio consistit, ubi de alterius ruina alter attollitur. Caterum inter fratres atque conseruos, ubi communis spes, metus, gaudium, dolor, passio, (quia communis spiritus de commune domino & patre) quid tuos aliud quam te opinaris? Quid consortes casuum tuorum ut plausores fugis?* Truly the daunger of a man publishing his owne fautes, if it be, may then perhaps be burdalous, when it is done in a laughter afore such as shal mocke and insult thereat, and where one is proude of an others decaie and lacke But amonge brethern and felowe seruantes, where the hope, the feare, the ioy, the sorow, the affectiō is al one (as being al of one minde vnder one Lord and Father) why dost thou auoid thy felowes and partakiers of thy calamite, as such which would reioyse therat? Last of al he sayth, *Grāde planè emolumentū verecundiæ occultatio delicti pollicetur, videlicet si quid humanæ notitiæ subduxerimus proinde & deū celabimus? A deō ne estimatio hominum & dei conscientia comparantur? An melius est damnum latere, quàm palam absolui?* But you will saie, I shall much saue my honesty and estimation, if I kepe preuy my faultes. As though bicause we kepe them from men, we may also kepe them and cōcele them from God. Do we so cōpare the opinion of men and the knowleadg of God together? Thinke you it better to hide your grefe then to take open absolution? This farre Tertullian. Out of all which wordes and sayinges of him, it is now euident and clere that such open and solemne penaunce as the primitiue church thē vsed, was with the outward acte of cōfession, that this cōfession also, was done befor mē, and to mē, not befor God only, as protestants wil haue cōfession to be, if at lest they care for any cōfession at all, that it was done in the church, at the priestes feete, and to thē who might geue absolution, which only priestes cā do. This publike and open cōfession was but for enormous and notorious crimes, vpon

Cap. 9.

which reason such as had done that penance (bicause in that time the church admitted no spotted or infamous man to the dignite of priesthood) could not be admitted to holy Orders. If any were and after espied for such, they were deposed. This to be so we lerne in the Councell of Nice the first. Where thus we reade. *Si qui sine examinatione promoti presbyteri sunt, & postea examinati, confessi sunt peccata sua, & cum confessi fuissent, contra regulam venientes homines manus eis temere imposuerunt, hos ecclesiasticus ordo non recipit.* If any be promoted to the order of priesthood without due examination, and after being examined confessed their sinnes, and hauing confessed, receiued yet the holy Order of other men proceeding against the Rule, such the Order of the church admitteth not. And the reason immediatly foloweth. *In omnibus enim quod irreprehensibile est, sancta defendit Ecclesia.* For in all thinges the holy church maintaineth that which is blamelesse and irreprehensible. Thus we see the penance and publike confession of sinnes in the primitiue church. Which we reade to haue ben so sharpe and straight that confession being made, absolution was not streyght geuen, but after the penance first expired and fulfilled, whiche dured, sometimes seuen, sometimes ten yeares, sometimes euen to the ende of the parties lyfe, vnlesse by deuoute and penitent behauiour he were sometime released by the church of his penance enioyned. Afterward this open and sharpe penance was brought to the priuate and particular confession now vsed, principally for the lewdenes of the common lay Christians, whiche in this open confession beganne at length to be such as Tertulian writeth of before, such I saye as would mocke and insult at their brethernes simplicitie and deuotion. Whereupon the practise of that church and the counsell of S. Iames willing the Christians *Confiteri alicuius*, to confesse one before an other, was restrained to the auricular Confession of the priest only, who for the necessite of absolution ought of necessite to

*Vide Cypr.
serm. 4. de
lapsis, &
lib. 2. epist.
2. August.
in Enchi-
ridio cap.
65.*

heare

heare the confession. This particular confession was not first
 instituted in the Councell of Lateran as Caluin fondely ba- Epist. ad
Decentium
cap. 7.
 bleth, but we reade thereof in the decrees of Innocentius who
 was pope in S. Augustins tyme, that if a man were diseased he
 should not tary for the tyme of Easter (at whiche tyme, as no-
 we, euery man at the lest receiued and most men but then, as
^a Chrysostome, ^b Augustin, and ^c Ambrose do witnesse all ly- a In orat.
de B. Philo
gonio.
b Homil.
28. de ver-
bis Domini
c Serm. 3.
in Ephes.
10.
 uing about that time) but *Mox confiteri*, be shriuen oute of han-
 de, which was not done in the face of the church, but priuately
 in chamber. Of confession S. Hierom saith, *Si tacuerit qui per-*
cussus est à diabolo & non egerit pœnitentiam, nec vulnus suū fratri
suo & magistro voluerit confiteri, magister qui linguam habet ad
curandum facile ei prodesse non poterit. Si enim erubescat agrotus
vulnus medico confiteri quod ignorat, medicina non curat. If one
 stricken with sinne holde his peace and repent not, if he con-
 fesse not his wounde to his brother and Master, the Master
 which with his tounge can cure him, can not easely helpe him.
 For iff the patient be ashamed to disclose his wounde to the In ecclesia-
stis cap. 10.
 physician which knoweth it not, physicke can not helpe him.
 And S. Augustine in most yehement maner calleth vppon his
 flocke. *Agite pœnitentiam, qualis agitur in Ecclesia, vt oret pro* Homi. 49.
ex 50. ho-
milijs: to-
mo 10.
Math. 16.
Iob. 31.
vobis Ecclesia. Nemo dicat, occultè ago, apud Deum ago, nouit
Deus qui mihi ignoscit, quia in corde ago. Ergo sine causa dictum
est, Quæ solueritis in terra, soluta erunt & in cælo. Ergo sine causa
data sunt clauēs Ecclesiæ Dei? Iob dicit, si erubui in conspectu populi
confiteri peccata mea. Talis iustus, tali probatus camino dicit, & resi-
stit mihi filius pestilentie & erubescit genu figere sub benedictione
Dei? Quod non erubuit Imperator, erubescit nec Senator, sed tan-
tum curialis? Superba ceruix, mens tortuosa. Fortassis in eo quod non
dubitatur, propterea Deus voluit vt Theodosius Imperator ageret
pœnitentiam publicam in conspectu populi. Come and do penaunce
 ce, saith he, such as is done in the church, that the church may
 praye for you. Let no man saie, I do penaunce priuely, I do it
 before

Matt. 16.

Job. 31.

Serm. 5. de
lapsis.

before God, God which forgeueth me and absolueth me, he knoweth that I repent in hart. If this be all, then it was saied in vaine. Whose sinnes ye shall loose in earth, they shall be loosed in heauen. Then in vaine are the keyes geuen to the church. Iob saith. If I haue ben abashed to confesse my sinnes in the face of all the people. Such a iust man, so well and thoroughly tried saith so, and yet the childe of pestilence, the disobedient sonne withstandeth me, and is ashamed to knele doune and take Gods blessing. That which the Emperour was not ashamed to do, now one, no Senator neither, but only a simple courtyar thinketh it straunge. O hard stiffed necke, o froward harte. Perhaps, nay without doubt, euen therefore (to geue such example) it was Gods wil that Theodosius shuld do open penance in the face of the people. Thus farre S. Augustin vehement and rownde as you see, after his maner, when either he refelleth heresy, or rebuketh vice. S. Cyprian writeth the confession of his tyme after the storme of persecution ceased to haue ben so feruent that *the penitents confessed not only their actes and doinges, but euen their very thoughtes and cogitations wherein they offended contritly and lowly, to the priestes of God*, Right as we reade in the history of S. Bede the people were wont to do to saint Cutbert that holy and vertuous bishop in holy I-lond. Now what confession protestants do vse, publike or priuat, of thoughtes or of dedes, and howe they esteeme them which vse it, all the worlde seeth. This then is a clere difference betwene protestants and the primitiue church of England, yea the primitiue church of the first vi. c. yeares and of holy scripture it selfe, that all these allowe confession of sinnes, and practised it: amonge protestants nothing is had more in contempt or reuiled at. But we lacke a lerned and stoute Augustine to take them vp, as he did the stubborne courtyers vnderneath him. We wate an Ambrose to vse them as he vsed that mighty Emperour Theodosius, and brought him to publike penance.

Our Lorde sende or restore to our dere countre such vertuous bishops, when it shall please him. In the meane I beseeche the Reader that loueth his soule, to remembre that the lacke of this holy and necessary Sacrament of penance (vtterly abolished by our protestants, and accompted for no Sacrament at all) plongeth them in to depe forgetfulnesse of their sinnes. The forgetfulnesse excludeth all meanes of repentaunce. Lacke of repentaunce encreaseth the wrathe of God (as S. Paule ad- ROM. 2. monisheth) maketh the burden euery day heauyer, and (vnlesse God miraculously succour them) bringeth them sodainly in to the depe dounge of damnation: they yet feeling nothing off so boisterous a cariage and dangerous estate, according as it is writen, *Impius quum in profundum uenerit peccatorum, contemnit.* The sinner when he cometh to the depth of sinnes he setteth PROVER. 10 light by it. Our Lorde geue them grace to take hede, which haue nede.

Againe touching doctrine in the history of our primitiue Church we reade the faith of Christen men then was, by good workes, as fastinges, praier, almes geuing and watching to redeme sinnes. The history in the later bookes vttereth euery where this doctrine. Namely in the fourth booke the xxiiij. and xxv. chapters. And dothe not holy scripture witnesse this doctrine, when we reade in the *Ecclesiasticus* that, *All mercie shall make place to euery man according to the merit of his workes?* When the Apostle saith *Charite* (which is the roote of all good workes) couereth the multitude of sinnes, and againe when he biddeth vs CAP. 16. *to labour to make our vocation and election sure by good workes?* 1. Petr. 4. For howe doth charite couer sinne, but that the good worke done by Charite redemeth sinne? Charite I saie which procedeth of the grace of God, and is the mere gifte of God, where- 2. Petr. 1 by when god rewardeth good workes, *Dona sua coronat*, as S. Epi 2. 105. Augustin saeth, he crowneth and rewardeth his owne giftes. ad Sixtum

This doctrine of merit S. Paule vttered, when he wrote to the

2. Cor. 8.

Corinthians exhorting them to contribut some reliefe for the poore in Hierusalem by the example of the Macedonians, and saied. *Vestra abundantia illorum inopiam suppleat: vt & illorum abundantia vestrae inopiae sit supplementum.* Let your abundaunce supplie their lacke, to the intent that their abundance may supplie your lacke also. What meant S. Paule by the lacke of the Corinthians, and the abundance of the needy brethern, but the laudable patiēce and other vertues of the needy, which the rich Corinthians lacked? And, as Theodoret vpon this place saith,

In commē.
1ar. ibid. m.

Laude dignae patientiae erunt cum eis participes, & dantes quae sunt minora, maiora accipient, they shall be partakners of the others laudable patience, and geuing small thinges shall receiue greate, great rewardes for small deserts. This it is that the Iust man

Psal. 118.

saith by the prophet. *Particeps ego sum omnium timentium te & custodientium mandata tua.* I am partakner of all those that feare thee and kepe thy commaundements. This is the comunion of Saintes in some part, which in our Crede we professe, that being membres of his church, ioyned in faith and charite with the chosen and elected thereof, we fare the better for them, and their merites, as you hearde before S. Augustin saied of the Martyrs. Neither is this any derogation to the blessed passion of our Sauour, but they are the effectes and frutes of that, as the which depend all of that, and be meritorious only by that, and thourough that. In which sence S. Paul also perfourmed in his flesh such as lacked (he saith) of the passions of Christ, that is the effectes and frutes thereof, whiche was to suffer withe Christ, *pro corpore eius, quod est ecclesia*, for the mysticall body of

In the le-
ase. 1c 8. b

Colo 3. 1.

Christ which is the church. Geuing vs to vnderstand that off his passions and vexations for Christes sake and in Christes quarell the whole church shoulde haue part also, not he only merit thereby. This may be sufficient briefly to haue touched out of holy Scripture the doctrine of merit and of good works, against the which the whole doctrine of protestantes directly proce-

procedeth, choosing the lewde loose liberty of Luthers inuention, and attributing all to only faith. Which being so pleasaunt and easy a doctrine, no marvail, if it haue founde (in this wicked time especially) plenty of folowers and vpholders in a short time.

Of single life in the clergy, off the state of virginite in Nonnes, off Monkes and friers, of the vowed profelion of bothe.

The .5. Chapter.

AT the planting of the Catholique faith in Englande, none of the clergy had wiues, that were within holy orders. This we reade expressly in the first booke and xxvii. chapter of this history. That this was also the doctrine of the first vi. C. yeares, it may be shewed by diuers authorites of the lerned men of that time. S. Augustin answering to the obiections of those vnruylie men whiche hauing diuorced their wiues for fornication, and then (bicause by the lawe off the ghospell, they coule not marry againe, as longe as the diuorced party liued) threatned to slaie them rather then to liue single, saying they were not able to abstaine from mariage, first he laieth before them the examples of such married men, as by the reason of longe infirmities and great deseases of their wiues refraine from acte of mariage many monethes and yeares, without any vnlawfull breache of wedlocke. Secundarely he putteth before them the example of the weaker vessell, weimen married to marchantes, especially those of Syria, whose husbands he saieth, leaue their wiues oftentimes in the flowre off their youth, and by longe traffick abroad, retorne againe in crooked age, and yet finde their wiues al that time chaste and honest. Last of al he putteth the exaple of the clergy before them, and saieth. *Istos qui virilem excellentiam non putant nisi peccandi licentiam, quando terrenus ne ad alterius coniugijs habendo perant in aeternum, solent eis proponere etiam continentiam clericorum, qui plerunque ad eandem sarcinam subeunda capiuntur inuiti.*

The .xij. difference of single life in the clergy.

Luce. 16.

Li 2. vlt. de adulterio contra. 815.

eamque susceptam, usque ad debitum finem domino iuvante perducunt. These felowes which thinke the excellency of man to consist in liberty of sinne, when we feare them that by vnlauffull mariage they perish not for euer, we are wonte to put before their eyes the continent life of the clergy, which for the most parte, are plucked and forced to cary this burden against their willes, and yet hauing ones taken it vpon them, they cary it thourough euen to the ende, by the aide and grace of God. Thus much S. Augustin. By this kinde of reasoning, we see clerely that in his time, the clergy liued continently, and refrained from wiues all daies of their life though sometime forced and constrained *populorum violentia*, by mere force and violence of the people, as he saith afterward, to that holy and perfect burden. What nede we alleage other witnesses of that age? Caluin commendeth S. Augustin, as *fidelissimum vetustatis interpretem in dogmatibus ecclesie*, the faithfullest reporter of antiquite in the doctrines of the church. Yet to shew farder that the wordes of

Li. 1. c. 27. S. Gregory in this history (permitting only such of the clergy as were not in holy orders to take wiues) were not his own first inuention as protestants would haue it seme, making that blessed man the first corrupter of the faith, ye shall heare the same doctrine to be confirmed of the Apostles them selues and other counsels of the first vj. C. yeres. In the Canons of the Apostles alleaged by Iustinian who liued in the compasse of the vj. C. yeaes, and confirmed in the 6. Generall councill helde in

Can. 26. Trullo, we reade. *Ex non coniugatis ad Clerum euectis coniuges accipere volentibus permittimus hoc lectoribus & catoribus solis.* that is. Constituti- Of such as come to the clergy vnmariied, and after will marie, one nouella. we permit that only to the Lectours and singing men. Vpon which place Zonaras the greke interpreter saith. Priestes, deacons, and subdeacons before they take orders, are asked, if they wil liue chaste. If they saie ye they take orders, If they refuse, then before they they are permitted to mary: and afterwarde, they are chosen to

the ministry. But if after orders taken, any such take women vn-
 to them, they are depofed from the mynistry. This very ordina-
 unce of the Apostles not only the Latin church but the greke
 also hath alwaies vniuolaty obserued, wich well appeareth by
 the constitutions of the Greke Synods euen before the coun-
 cell of Nice. In a Synod helde at Ancyra in the yeare 304. we
 reade. *Quicumque tacuerunt & susceperunt manus impositionem pro-* Can. 10.
fessi continentiam, si postea ad nuptias venerint, a ministerio cessare
debent. Whosoever haue helde their peace and haue taken the
 imposition of handes professing continency, if after they come
 vnto mariage, they ought no more to medle with the Ministe-
 ry. Likewise in the Synod of Neocesarea helde also before the
 Nicene councill in the yeare 314. we do reade. *Presbyter si ux-*
orem duxerit, ab ordine illum deponi debere. If a priest mary a wife,
 he ought to be depofed from his order. This then is no newe
 thinge, no inuention of the Pope (as protestants fondly ima-
 gin) to haue single life in the clergy, but vsed also euen of the
 grekes after holy orders taken, vnlesse before holy orders
 they were married. Which in the latin church neuer or ve-
 ry seldom chaunced. Wherefore *Epiphanius*, bishopp of Cipres
 saith of the latins that they folowed τοῦ ἀκριβοῦς τοῦ κατὰ the
 perfectest rule, meaning that among the Latins no married Her. 59.
 man or very fewe beinge married came to holy orders, as
 commonly in grece they did. But after holy orders taken nei-
 ther latins neither the grekes at any time lawfully did marie. If
 any did so we see by their owne Canons such were depofed.
 Now protestants which partly after vowes of chastite, partly
 after orders taken, if at lest they take any, do mary, and kepe
 concubines in pretense of wedlocke, liue in abominable for-
 nicatiō and continew in the same, expressly against the practise
 not only of the last ix. C. yeres, and the first planting of Chri-
 sten faith in England, but also of the first vj. C. both off the
 latin church and of the greke, Such difference there is between

protestants, and true religion.

The xiiij.
difference
of the sta-
te of vir-
ginite in
Nonnes.

Againe at the planting of our faith beside single life in the clergy, we reade of the holy state of virginite to haue ben practised as well of men as of women. Such state protestants in their religion acknowledge not but rather abhorre it, and persecur those whiche are such. Wherein yeshall see that the doctrine of protestants directly repugneth, against holy scripture, and against the practise, not only of the faith first planted amonge vs, and of these ix. C. yeares, but also off the first vj. C. yeares and the primitiue Church. First our Sauour commendeth the state of virginite, which in his blessed bodye he firste consecrated, sayinge. *There be chaste, whiche haue made them selues chaste for the kingdome off heauens sake. He that can take it, let him take it.*

Math. 19.

In lib. de
matrim.

In whiche wordes our Sauour putteth no impossibilitie in a chaste life, as the wanton Catechisme of Poynt, and bestly doctrine of Luther doth, saying, *that man was no more able to refraine his fleshly lustes, then not to speet when nature prouoked.* But sheweth a difficulty there in not mete in dede for euery mans capacite, that is, not mete for such, whose bely is their God, who abhorre from abstinence, faste litle and praye lesse: and therefore not mete in dede for protestants. Agayne Saint Paule commending virginite, him selfe also a virgin, and disputing with the Corinthians of honorable wedlocke and holy virginite, he concludeth the whole matter and sayeth. *Igitur & qui matrimonio iungit virginem suam, bene facit, & qui non iungit, melius facit.* Therefore he that ioyneth his virgin in marriage, doth well, and he that ioyneth not his virgin in marriage, doeth better. Thus in holy scripture we see holy virginite commended before the state of wedlocke. Nowe of the state off the primitiue church and of the firste vj. C. yeares, who so doubteth there were virgins, and cloysters of Nunnes, he shall finde in saint Augustine clere and often mention thereof. First

1. Cor. 7.

in the

in the tome of his epistles, ther is one extant writen to a mona-
 stery off Nonnes touching the continuance of their mother
 which they woulde rashely haue changed, and chosen an o- Epi. 109.
 ther. In that epistle he prescribeth them certain godly rules
 and lessons, which we see yet in the religious houses to be ob-
 serued and folowed. In that epistle we reade they were in cloy-
 ster together, were all vnder one mother, hauing beside a reli-
 gious man for their Spirituall Father, whose vertu saint Augu-
 stine there much commendeth. They were veled, attended to
 singing Gods seruice, came to a common refectory, had no-
 thing of their owne, but bothe meate and apparell was at the
 appointment of the mother which he calleth *Prepositam*, an
 ouerseer or Maistresse, vnder whose correction also they were.
 Of such virgins all christendome was full, not only by the tes-
 timonies of holy writers, but also by reportes of heretikes and
 hethen. *Faustus Manicheus* objecteth to S. Augustine, that there
 were more virgins amonge the catholykes, then maryed we-
 men, and that bishops in their sermons exhorted people alwa-
 yes to the same. This that heretike objected to defend his wic-
 ked doctrine condemning honourable wedlocke, and defiling
 abominably the right vse thereof. But what answereth S. Au-
 gustin? He saith. *Si ad virginitatem sic hortaremini, quemadmo-* Lib. 30. ca.
4. contra
Faustum.
dum hortatur Apostolica doctrina, vt bonas esse nuptias diceretis,
sed meliorem virginitatem sicut facit ecclesia, que verè Christi est ec- cap. 6.
clesia, non vos spiritus sanctus ita prænunciaret dicens, prohibentes
nubere. Ille enim prohibet qui hoc malum esse dicit, non qui huic bono
aliud melius anteponit. That is. If ye did so exhorte to virginite,
 as the doctrine of the Apostle doeth, that ye woulde saye ma-
 riage were good, but virginite better, as the church doeth,
 which is in dede the church of Christ, the holy Ghoste had
 not foreshewed you, speaking of such as shoulde forbidd maria-
 ge. For he forbiddeth, which saith it is an euill thinge to ma-
 rie, not he which preferreth before that laudable thinge, an
 other

other thinge more laudable. In these wordes S. Augustine rebuketh not the heretike for misreporting of the church: as if he had made a lye, saint Augustin would not haue spared him, but sheweth euen against the present protestants that the church hauing such companies of virgins, and exhorting so much to the same, forbiddeth not therefore mariage or discommendeth the honourable state of wedlocke, as protestants do stand under the church of Christ, but they forbidd mariage, whiche teacheth that acte to be vnlawfull, as the Manichees did, not they which before the chaste wedlocke preferre virginite and single lyfe, as the church doeth, and saint Paule. But protestants as they allowe wedlocke with the church, so virginite and virgins with the olde heretike Iouinian they maye not abyde. Therefore in their legend of lyes, the dounge of actes and monuments, where they put Martyrs and Confessours of their owne canonising, Virgins they name none. And truly howe can that ghospell allowe virgins, whose first preacher, defiled a virgin and the roote whereof was the breache of virginite, and an infamous ströperie? But to returne to the matter, as for the state of virginite, practised in the primitiue church, the writers and histories of that tyme make euident mention.

Ammianus Marcellinus an ethnike writer, penning the warres of the Emperours of his tyme, describing how Nisiba a towne in the borders of Persia was taken by the kinge off Persians from the empire vnder Constantius, amonge the spoyles of the cyte, maketh mencion of Christen virgins, spared by the barbarous enimie, and saith: *Inuentas tamen virgines Christiano ritu cultui diuino sacratas, custodiri intactas, & religioni seruire solito more nullo vetante precipit, lenitudinem profecto in tempore simulans.* Yet virgins founde in the cyte appointed to serue God after the maner of Christians, the kinge commaunded to be preserved vndefiled, and without any let to serue their religion after the accustomed maner. Pretending gentlenes and

mercy

mercy for the time. By the report of this ethnike we see in cytes of Christendome at that tyme were companies of virgins, liuing religiously, and seruing God by professiō. This was vnder Constantius the Emperour, who raigned in the yeare of our Lorde 350. S. Ambrose disputing against Symmachus, who being a heathē but in high office vnder Valentinian the secōd, had made supplicatiō to the Emperour, that the virgins of Vesta might enioye their auncient priuileges, and rewardes, as before vnder paynim princes they had done, declaring first how fewe there were of those counterfaieted virgins, notwithstanding all the pompe and glory they liued in, he declareth bothe the great number, and voluntary pouerty of the Christen virgins of his time, and saith. *Non vittæ capiti decus, sed ignobile velamen, vsui nobile castitatis: non exquisita sed abdicata lenocinia pulchritudinis. Non luxus deliciarum sed vsus ieiuniorum.* And after a few lynes. *Prima castitatis victoria est, facultatum cupiditates vincere, quia lucris studium tentamentum pudoris est. Ponamus tamen subsidia largitatum conferenda virginibus. Quæ Christianis munera redundabunt? quod tantas opes sufficiet erarium?* that is. Their head is not decked with laces and fillets but couered with a base vele, noble yet for the vse of chasteite. Occasions of beauty are not sought, but auoided. They ryot not in laniush, but liue in fasting. The chief victory that chasteite obtaineth, is to ouercome desire of possession: to craue after welth is to hazard honesty. But let vs graunte that Virgins ought liberally be relieued. What rewardes shal come vnto Christians? What treasure will holde their riches? By these wordes of S. Ambrose we learne in parte the state of virgins in his time, and the great number thereof. We learne they liued a poore, and straight life, and yet were so many, that if the Emperours should haue vsed such liberalite towarde them, as Symmachus required for the false virgins of Vesta, who lyued in pompe, were caried in coches about the stretes, were gloriously araied, had great reuenues,

Lib. 5.
epist. 31.

Ex vlti-
mis infra
vltaque
Mauritania
paribus de
ductæ vir-
gines hic sa-
crari gesti-
unt. Am-
bros. lib. 1.
de virg.
prope finē.

numbres of waiters on, and so forth, S. Ambrose saith, no treasure would holde the riches and rewardes which shoulde come vnto them. What should I seke yet higher, and recite that whiche Philo a Iew reporteth of the Christians, euen the Apostles yet lyuing, that they had oratories and monasteries mē by them selues, and wemen by them selues, lyuing together in voluntary virginite, in watching and praier, in singing gods seruice and other deuout exercises, as Eusebius in his ecclesiasticall history witnesseth. What should I speake of the ij. daughters of S. Philip the Apostle, which continued all daies of their life in holy Virginite, as Polycrates the third bishop of Ephesus writeth to Victor pope of Rome? All histories are full not only of such particular examples, but also of a generall order of such religious personnes, as ye haue heard expressely out of S. Augustin, S. Ambrose, and Philo. None haue ben enemies to Christen virgins but hethen and heretikes. We reade in the persecutions of the Arrians, holy virgins to haue ben plucked out of their cloysters, and so buffeted in the face of George the Arrian bishop of Alexandria, that for a long time they were vnknownen of their best acquaynted, bicause they would not yelde to his detestable herely. Iouinian whiche succeded Iulian the Apostata, bicause vnder him virgins were forced to breake their profelsion, made a lawe, *Vi capite plecteretur, qui sacram virginem ad nupias sollicitare tentasset*: that it shoulde be death for any to entice a consecrated virgin to mariage. The late doings of protestants resemble well these Arrian heretikes and the heathen vnder Iulian the Apostata: but the chafing out of religious Nonnes, forcing them to vnlawfull mariage or necessary banishment you see how litle it resembleth the practise of the primitiue church and of the first six hundred yeares. As touching cloysters of Nonnes, and their deuoute and holy life at the first planting of the faith amonge vs english men, within the compasse of our countre, who list particularly to see, he may turne

to the

ΣΑΜΒΡΟ
 ΚΑΙ ΜΟΥΑ-
 ΣΗΓΙΑ.

Lib. 2.
 Cap. 16.

Nicephorus
 lib. 2.
 Cap. 44.

Idem lib. 9
 cap. 29.

Sozom. li.
 6. cap. 3.

PLANTED AMONG VS ENGLISHMEN. &c. The 2. part. 118
to the third booke the viij. chapter, the fourthe booke the 6.
chapter, and diuers other places of the History. This then is a
clere difference betwene Catholikes and protestants, betwene
our auncient belefe and this newe ghospell, and that not only
of these later hundred yeares, but also of the primitiue church
and of all Chrifendom that euer hath ben.

What is more houted at, scoffed and scorned in Englande
now then a religious man in his weede? Will ye see at the plan-
ting of our faith, how such men were reuerenced? Reade the
xxvj. chapt. of the third booke in this history of holy S. Bede: ye
shall see in what reuerence and estimation not only the people
had them, but also the princes and Lordes thē of the countre. S.
Bede him self was a religious man: S. Augustin our Apostle and
all his vertuous company were monkes. Such as came out of
Scotland to helpe in the vineyard of our Lorde, that which S.
Augustin had begonne, were monkes. Reade the first booke the
xxij. and the third booke the third chapter. Of their distinct ha-
bit, and how they toke it at the bishops hādes, ye may see in the
fourth booke the xj. chapter witnesse and example. Now in the
primitiue church what store of mōkes were there? S. Hierō was
a monke. All his workes do testifie. Namely his epistles vnto S.
Augustin. S. Augustin hī self, though a bishop, liued the life of a
monke and religious man. He witnesseth it him self expres-
sely against the Pelagians in his epistles. S. Gregory before he
was Pope of Rome, was a monk, of whom also the History re-
porteth that being created Pope he turned his house in to a
monastery, and liyng before in Constantinople in embassage
from the Pope that then was, he had thither certain mon-
kes with him, and liued there a religious life euen in the
Courte of the Emperour. Reade the second booke the first
chapter of this History. S. Benet father of the Benedictins, liued
within the compasse of the first six hundred yeares, being Ab-
bat of Cassin in Italy, a monastery of xx. M. Crownes rent, as

The. xiiij.
difference
of monks
and reli-
gious mē.

Epist. 89.

A FORTRESSE OF THE FAITH FIRST

Lib. 21.
De Inuēt.
lib. 7. ca. 2

Volaterranus and Polidore reporteth. What should I mécion S. Antony, Paule and Hilariō the Eremitē, whose religious life. S. Hierom writeth? Such had the primitiue church of Christ. Such had England plentifully at the first planting of the faith, as the History euery where reporteth. Such protestants neither haue, neither can abide. Neither will be such, neither will suffer those that would. The Donatist abhorred monkes as S. Augustin reporteth vpō the psalmes. Especially Petilianus a Donatist who obiected to S. Augustin that he was a promoter of mōkery. Thus S. Augustin writeth of him. *Deinceps perrexii ore maledico in vituperationē monasteriorum & monachorum, arguens etiam me quòd hoc genus vitæ a me fuerit institutum. Quod genus vitæ omnino quale sit nescit, vel potius toto orbe notissimum nescire se fingit.* Then he goeth on (saith S. Augustin of the Donatist) and falleth a-blaming monasteries and monkes slaunderously and chargeth also me that such kinde of life was inuēted by me. Which kinde of lif truly of what maner it is he knoweth not, or els he would seme not to know, being a thing in all the worlde most knowē. Behold in Petilian the Donatist the very patern of a protestāt. Petilianus blameth monasteries and monks. Protestants do the same. Petilianus saith it was a new inuention, protestants saye the same. Petilianus chargeth the holy bishop S. Augustin, as though he were inuentour of it. Protestants call it the popes ragges, reliques of Rome, and such like toies. Monkerie was then (as S. Augustin saith xij. C. yeares sence) a thing most knowē through out the worlde, and Petilianus would seme to know it not. Right so protestants now make the people wene that monasteries and monkes is an obscure thinge of late inuention. Truly when I see protestants and Donatistes, so well agree in imaginations, in doctrine, in very wordes and dedes, I can not otherwise thinke but either they haue of purpose lerned and laboured to folow olde heretikes, or els if they know not so much them selues, then truly that spirit which spake in olde heretikes,

spea-

In Psa. 132

Lib. 3. ca.
40. contra
litteras Petilian.

speakeſh in them, that whiche prompted the other prompteth theſe men nowe, and that wicked imaginations that brought other to hereſy, haue brought theſe men alſo to the ſame. Cōtrary wiſe when I conſidre the writers of the firſt vj. c. yerēs, and thoſe the beſt lerned and the moſt vertuous to commend and reuerence ſuch thinges, as proteſtants ſcoffe and raile at, in my ſimple iudgment they ſeme to me not to be guided with that holy Spirit, which the fathers had, but to be lead with the malignāt ſprit of Satan who miſerably hath bewitched and poſſeſſed thē. For (to procede in the matter we haue now in hād) you ſhall hear that as faſt as the Donatiſtes (as you heard in the perſon of Petilianus befor) railed and inueighed againſt mōkes and their order, ſo faſt did holy S. Auguſtin, Chriſtoſtō, Baſil, and other of the beſt lerned, wiſeſt and moſt holy men cōmend and reuerēce them. S. Auguſtin amōg many other reaſons whereby he laboureth to draw the Manichees to the faith of the Catho- like church, putteth before their eyes the perfect life of religious men amōg the catholikes, which they thē ſelues hypocritically counterfaiſed. Thus he writeth. *Iā accipite Manichei perfectōrū Chriſtianorū, quibus ſumma caſtitas non laudanda tantum, ſed etiam capeſſenda uifa eſt, mores & continentiam ſingularem:* Harken now ye Manichees, and heare of me the maners and ſingular continency of the perfect Chriſtiāſ, which do not only praiſe, but do practiſe them ſelues the higheſt and moſt perfect chaſtite. After this he reaſoneth vp the eremites of Aegipt and of the eaſt partes which liued ſolitarely by them ſelues from al reſort of men, ſuch as we cal Anchorets *whoſe mind yet in praier and life in exāple proſiteth highly the world,* ſaith S. Auguſtin, *though we ſee not their bodies.* After theſe he ſpeaketh of other which liued together vnder one father by thouſandes. *Cōueniunt ad ſingulos patres terna, vt minimū, hominū millia, nā etiā multo numeroſiores ſub vno agūt.* They mete together (ſaith S. Auguſtin) three thouſand mē at the leſt, to euery Father. For a great many more yet thē theſe liue vnder

Li. de moribus eccle. Catholica cap. 31.

one. Of these he saith that *Simul atatem agunt, viuentes in orationibus, in lectionibus, in disputationibus*: They liue together in praiers, in lessons, and in disputations. Such was the life of monkes of our primitiue church of England, as in the History of S. Bede it appeareth. Againe of these he saith, *Nemo quicquam possidet proprium*. No man hath any thinge of his owne. No man is bourdenous to an other. They liue in perfect charite and most swete amitie together. Then he maketh mencion off cloistered Nonnes, and sayeth. *Hæc est etiam vita fœminarum Deo sollicitè castèque seruientium, quæ habitaculis segregatæ ac remotæ à viris quam longissimè decet. pia tantum illis charitate iunguntur & imitatione virtutis: ad quas iuuenum nullus accessus est, neque ipsorum quamuis grauissimorum & probatissimorum senum, nisi vsque ad vestibulum necessaria præbendi quibus indigent gratia. Lanificio namque corpus exercent atque sustentant, vestesque ipsas fratribus tradunt, ab ijs inuicem quod victui est opus resumentes. Hos mores, hanc vitam, hunc ordinem, hoc institutum si laudare velim, neque dignè valeo, et vereor ne iudicare videar per seipsum tantummodo expositum placere non posse, si super narratoris simplicitatem cothurnum etiam laudatoris addendum putauero. Hæc Manichæi reprehendite si potestis. Nolite cæcis hominibus & discernere inualidis ostentare nostra zizania.* Such is also the lyfe of women seruing God hofully and chastly, whiche hauing their closetts and chambers diuided from the men by as great distaunce as is conuenient, are coupled vnto them only in charite and imitation of vertu. To these no young man hath accesse, no neither the olde men them selues be they neuer so auncient or well tried, vnlesse it be to the entry only to bring them such thinges as are necessary for their sustenance. They exercise their body and mayntaine their lyfe by spinning and carding, geuing to the brethern such clothes as they make, and receiuing againe of them necessary vitualls. This behauiour, this lyfe, this ordre, this profession if I

would

would go about to praise and extolle, neither I am able worthely to do it, and also I might be thought not to accompte the thinge of it selfe good and laudable, if beside the simple reherfall and mencion thereof, I should also adde thereunto the rhetorycall flourish of curious commendation. Blame these thinges, if ye can, ye Manichees. Beare not the eyes of the ignorant people, not able to discern such matters, with our darnell and coole. Thus farre S. Augustin in commendation of eremites, monkes, and Nonnes of his tyme, against the Manichees busy pickfault heretikes of that age, as protestants are now. Whiche haue so farre stared them selues vpon the darnell and chaffe of Gods church, and bleared the eyes of other withall, that for the chaffes sake they haue cast away the good corne, by cause of the darnell they haue burned vp the whole field, by cause of the euill lyfe of a fewe religious persons they haue spoyled the monasteries, put away the order, and condemned the profession it selfe. That lyfe I saie, that order, that profession of close Nonnes and Monkes whiche S. Augustine sayeth he can neuer prayse enough, the same our protestants do most reuile, detest, and abhorre. Thus forsothe doth the wisdom of our tyme passe the discretion of oure forefathers. But you will saye. If Augustine had sene the greate abuses and enormous vices of Monkes and Nonnes in these later ages, if he had read the blacke booke, that M. Nowell reporteth to haue ben made of late yeares, no doubt but he would haue ben contented to chaunge his tale and to fall as faste to dispraying of them, yea and to helpe to plucke them down to, as he was before to commend the of his time, which lacked such faultes and enormities. This in dede is the common pretence of our godly ghospellers and charitable preachers, for the fautes of a fewe to condemne the whole order. But ye shall see an other Spirit of God, an other charite, an other wisdom in S. Augustine. For such vices and enormities, yea as it appeareth more horrible were in

In his re-
proufe.

that

that time (aboue xij . c . yeares paste) amonge such professed Monkes and Nonnes:and yet the whole order remained so many hundred yeares after as we see . Ye shall heare the wordes of S. Augustin folowing in the same processe aboue alleaged. He saith to the Manichees, *Nolite colligere mihi professores nominis Christiani, nec professionis sue vim aut scientes aut exhibentes. Nolite consecrari turbas imperitorum, qui vel in ipsa vera religione superstitiosi sunt, vel ita libidinibus dediti, vt obliui sint quid promiserint Deo.* Reakon not vnto me such as professe Christes name, and neither knowe what their profession is, neither persourme it. Runne not after the common sort of vnskilfull, and ignorant, whiche in the very true religion it selfe are either superstitious, or so geuen vp to their lustes, that they forget what they haue promised to God . And of this vnskilfull and ignoraunt common sorte he saith farther . *Novi multos esse sepulchrorum & picturarum adoratores, novi multos esse qui luxuriosissime super mortuos bibant, & epulas cadaueribus exhibentes, super sepultos seipsos sepeliant, & voracitates ebrietatesque suas deputent religioni. Novi multos esse qui renunciauerunt verbis huic seculo, & se omnibus huius seculi molibus opprimi velint, oppressique latentur.* I knowe there are many that do adore graues and pictures, I knowe there are many which banket extreme riotously vpon the dead, and making feastes to dead carcases do bury them selues vpon the dead mens backs, esteeming their outragious eating and dronkenesse for a high point of religion. I knowe there are many which haue in wordes forsaken the worlde, and yet do ouerwhelme them selues with cares of the worlde, and take a delight also to be so ouerwhelmed and plunged in them . All this S. Augustine knew of religious and Christen men of his time, which is more then any protestant doth knowe or is able to iustifie of the religious men of oure tyme . For though they had their faultes and enormities, yet neither they adored graues and pictures, as in other countres where plenty of

Martyrs toumes were, by occasion many dyd, (whereof the first Councell of Carthage made a speciall prouision euen in S. Augustins time in an expresse Canon) neither walowed in dronknesse in festiuall daies, as Afrike in S. Augustins time was for that vice and custome notorious. Yet as you heard before, S. Augustin saith, he is not able inough to praise them: Can. 14.
File Au-
guſt. epiſt.
64.

Yet he warneth the Manichees in few lines after, *Vt aliquando Ecclesia catholica maledicere deſināt vituperando mores hominū, quos & ipsa condemnat, & quos quotidie tanquam malos filios corrigere ſtudet.* That they should leaue at length to raile at the Catholik Church, finding fault with mens maners, which she also condemneth, and laboureth daily to correcte, as the mother dothe her froward children.

So we truly with S. Augustin do reuerence and commend the reuerent and godly religious men both of our primitive Church and of these later daies also, all were it true that great vices and enormities haue raigned among them. We will not therefore forsake the Catholike church: but rather we cleaue to that church, in which we see such religious and vertuous men as we reade to be commended of the most auncient, lerned and vertuous Fathers. For not only S. Augustin in Afrik, but Chrysostom in Constantinople and S. Basil in Cappadocia were commendrs and promoters of such religious persons, which ye shall by their owne wordes see and peruse anon, if first I put you in mind of one sorte yet more of religious men reported by S. Augustin in the booke aboue alleaged. Thus he writeth of such as liued in cytes and in the face of the worlde. *Vidi ego diuerſoria ſanctorum Mediolani non paucorum hominum, quibus vnus præsbyter præerat vir optimus & doctiſſimus. Romæ etiam plura cognoui, in quibus ſinguli grauitate atque prudentia & diuina ſcientia præpollentes cæteris ſecum habitantibus præſunt, Chriſtiana charitate, ſanctitate & libertate viuentibus.* cap. 33.

I haue ſene also (saith S. Augustin) at Millain lodgings of holly men not a fewe, ouer whome one priest a very godly and

lerned men bare rule. At Rome also I knew many such places,
 wherein feuerall companies, graue, wise, and excellently lerned
 priestes did rule such as dwelled with them, all lyuing in Chri-
 sten Charite, deuotion, and liberte. Of these he saith farther.
I vnderstande many of them do fast almost incredibly, that is, not
yntell sonne sett only, which is euery where commonly vsed, but con-
tinuall three dayes together or more very often without meate or
drinke. And this is not only in men, but also in women. Which also
lyuing together in a great number bothe widowes and virgins, do gett
their lyuing with spinning and carding, ouer whom also in euery cō-
pany most graue and tried mothers do rule, not only to direct their
outwarde behauiour, but also to instruct their mindes and inward co-
gitations. Thus much out of S. Augustin of such sorte of reli-
 gious men and women, as were in his time. Let vs now heare
 what Chrysostom saith, both of their order, and in their com-
 mendation, where we shall see that the order of religious men
 euen presently is the same, as was in his time. First he saith of
 them. *Sicut a terra in cælū, sic est ad viri sancti fugere monasterium.*
Non illic ea vides quæ domi. Ab omnibus est mundus ille locus: silen-
tium & quies multa. Meum & tuum ibi non est. Si vero vnum vel
alterum diem ibi manseris, tunc plus senties voluptatis. Dies luceſcit,
imo vero ante diem Gallus cantauit, & non sicut domi, stertunt serui,
ianuæ clausæ, mulio tintinnabula concutit, Illic huiusmodi nihil, sed
omnes statim cum reuerentia somnum deponentes exurgunt, excitæte
eos prelato, & consistunt sanctum constituentes chorum, & statim ma-
nus extendentes sacros hymnos decantant. As it is to passe from
 earth to heauen, so it is to runne to the monastery of some ho-
 ly mā. Thou seest not there such thinges as thou seest at home.
 That place is cleane from all such matters. There is silence and
 great quiet. Myne and thine is not heard there. But if thou a-
 bide a daie or ij. with them, thou shalt take more delight in thē.
 At breake of day, nay at the cocke crowing before daye thou
 shalt not heare there the seruantes snorke, thou shalt not finde
 the

Homilia.
 59. ad po-
 palium An-
 tiochenum.

the dores shut, thou shalt not heare the moyle keeper shake his bel-les. There is no such matter. But al by and by (at the cocke crowing) reuerently do rise, at the call of the head and guardian, and meting together in the holy quyer, stretching forth their hands, do singe holy hymnes to God. *And that* (as he writeth in few lines after) *with much accorde of musicke, and very well tuning voice.* *When the sonne riseth, then they take their rest.* But anon after they singe matins, and so go to reading of holy scriptures. Some other being skillfull in copying out of bookes repaire euery one to his appointed lodging, there is alwaies quiet, no mā triflcth, no man talketh. *Tertiam, sextā, nonam, & vespertinas orationes celebrant. Et in quatuor partes diē dispartiti, dum singulae partes implentur, psalmodijs & hymnis deū venerantur.* They kepe the thirde, the ninth, and sixte howres: and after that euēsong. And diuiding the day into foure partes, they occupie euery part in singing of psalmes and hymnes vnto God. Thus farre Chrysostom, and much more in that place, and in the ij. homelies going before. This was the life of religious men in monasteries in Chrysostoms time aboue twelue hundred yeares past. This it was in the primitiue Church, of our dere countre, this it is at this present in all Christen countres, except in such places as the ministers of Sathan haue sowed the poysonned sēde of heresy, and of licentious liberte, the very pricke and marke that the holy religiō of protestārs shooteth at, and therfore so deadly abhorring al order of religion that they would perswade the people al such orders to be sectes and schismes diuided frō God and frō the church. As expressely M. Nowel in his late reproufe labourereth barrēly and miserably to proue. But let such vn sensible protestants passe. *Animalis homo non percipit ea quae sunt dei.* The fleshly man perceiueth not such thinges as pertaine to God. The eie of his hart is wounded with thornes of pride, malice and wilfulnesse. Let such therefore passe, let the blinde lead the blind. Let vs haue an eye to the lerned and godly Fathers of the catholike church. S.

Basill the light of the Greke church, whom the heretike
Theodore: a could neuer shake, yea at whose vertue the hande of the Ar-
lib. 4. cap. rian Emperour Valens did shake, when he would haue sub-
19. histor. scribed to his bannishmēt, and that in such sort that he left of
 his purpose vtterly, this lerned and vertuous father I saie, let
 vs see what sence he had of monasticall religion. First most
 clere it is to them that haue read his workes that he was a
 founder and orderer him selfe of religious men. In his wor-
 kes are extant constitutions and rules that he made for such.
 Ye shall heare his owne wordes, and lerne how he esteemeth
 that vocation. Thus he writeth. *Societatem vitæ perfectissimam*
In constitu- *appello ego, in qua possessionis omnis proprietates exterminata est, &*
tionibus *meis contrarietas fugata, omnis autē turbatio & contentio ac lites*
exercitatio- *absunt.* That felowship of life I call the most perfect, in the
rijs, cap. 18. which all propiety of possession is abandonned, all contra-
 riete of minde is chased away and all trouble and strife ceaseth;
 And after a long proceſſe made in the cōmendation of such
 life, he saith. *These things I haue reackoned vp not to glory the-*
** Cenobita* *rein or to extoll the* ** vertuous dedes of couent monkes: For my elo-*
ru resla *quence is not such: as may set forth great matters, nay rather I dar-*
facta. *ken them and obscure them by my barren talke. But therefore I ha-*
ue repeted these matters, to the entent I might as farre as abilitie ser-
ued me touche only the excellentnesse and greatnesse off this passing
vertu. In these wordes of S. Basill we see how farre the faith of
 the first vj. C. yeares, and the spirit of Protestants do agree.
 Whereas S. Augustin saith of couent monkes and Nonnes,
 that he can not sufficiently praise their life, their order, their
 profession, whereas Chrysostom compareth the monastery
 to heauen, whereas S. Basill excuseth him selfe of vnabilitie to
 extoll sufficiently the vocation of couent Monkes (whose
 pleasaunt perspiculous eloquence who haue read his workes
 in greke, can not but wonder at) whereas these three lerned
 fathers of three diuers coastes of the worlde, do so much extol
 and

and magnifie that blessed profession, all the worlde seeth into what contempte and scorne it is brought by the doctrine and religion of protestants, whose first Apostles and preachers were al for the most part wicked rennagats and enormous Apostates of this so much cōmended religion and profession. Who also for the greater part haue yoked the selues to such light parties as they could plucke out of cloisters and make of sacred virgins incestuous strōpets, of professed nōnes, prostituted harlots.

The religious men and wemen mentioned in S. Bede, and those which liued in that holy vocation in the primitiue church so botinde them selues to cōtinew it, that they neuer returned from it to the world. In this History it appeareth in diuers places of the third and fourth bookes. In the fathers of the primitiue church we reade expressely of vowes of chastite as well in virgins, as in men. S. Augustin in many places of his lerned workes reporteth it, but in expōunding the 75. psalme, he disputeth at large of it. In that place he declareth certain vowes cōmon to al Christen men and certain proper to a few. Of those which are proper to a few he rekoneth vp the vowes of chastite, of hospitalite, and of pouerty. Of vowes of chastite he receiteth thre sorts. The first betwē maried persons by cōsent of both parties abstaining frō the acte of matrimony. The second of widowers and widowes neuer to marie againe. The third of virgins, of whom thus he saith. *Alij virginitatem ipsam ab ineunte etate vouent & isti vouerunt plurimum.* Other euen from their youthe do vowe virginite. And those haue vowed very much. In that place of such virgins as had professed virginite, and after desired to mary, of monkes also which coueted after loose liberty, he writeth as foloweth. *Quid ait de quibusdam Apostolus quæ vouerunt & non reddiderunt? Habentes inquit, damnationem, quia primam fidem irritam fecerunt. Vouerunt & nō reddiderunt. Nemo ergo postus in monasterio frater dicat, recedo de monasterio; Neque enim soli qui sunt in monasterio perueniuntur sunt.*

The xv. difference of vowes of virginitie. *Li. 3. ca. 8. 24. & 27. li. 4. cap. 3.*

1. Timo. 5.

A FORTRESSE OF THE FAITH

in regnum celorum, & illi qui ibi non sunt ad deum non pertinent. Respondatur ei, sed illi non vouerunt. Tu vouisti, tu retro respexisti.
 &c. that is. What doth the Apostle saie of certain virgins, which had vowed, and hath not perfourmed their vowe? He saith. They haue damnation, bicause they haue caste away their first faith. They haue vowed and haue not perfourmed their vowe. Therefore let no frier placed in a monastery saie, I will departe out of the monastery. For not only they which are in monasteries shal come to the kingdō of heauē neither they which are not in monasteries, appertain not vnto god. To such we answer. Other haue not vowed. but thou hast vowed: thou hast looked back etc. This testimonie of S. Augustin, the faithfullest reporter of antiquite, in ecclesiasticall doctrine by the cōfession of Caluin him self, may suffise to shew that the church of the firste vi. c. yeares, bothe friers and Nonnes vowed virginitie, and were bounde to that vocation, as we reade of Monkes and Nonnes in S. Bede. S. Ambrose in lyke maner, being (as it seemeth by his writinge) euill spoken of or grudged at of certayne, bicause by his often and vehement exhortations diuers became Nonnes, and forsoke the mariages of the worlde, meteth with all such obiections as protestants now, and kaye colde christians do make. Against the protestant first he disputeth and saith. *Quero virum quasi improbum hoc, an quasi nouum, an quasi inutile reprehendatur.* I aske saith Saint Ambrose, whether to exhorre to virginitie, be blamed as an offense, or as a newe deuise or as a thinge vnprofitable. That it is no offense he proueth by reason of the vowe made, saying. *Non potest eius rei species displicere, cuius veritas & in fructu est & in voto.* The maner of that thinge can not displease God, the truthe whereof is bothe in frute and in vowe. That is, whiche bothe in the intending and in the perfourming is a true and laudable thing. That it is no newe deuise he proueth by the wordes of holy scripture, of our Sauour, and of S. Paule exhorting to virginite as we haue

De virgini
 bus libr. 3.

haue before alleaged. To those which thinke that by making
 vowes off chastite, the worlde diminisheth, S. Ambrose answereth.
Quis tandem quæsiuit uxorem & non inuenerit? Who euer
 sought yet for a wife, and founde her not? And againe he saith
 that where virgins are most common, there the multitude of
 men is more. *Discite* saith he, *quantas Alexandrina totiusque O-*
rientis & Aphricana Ecclesia quotannis sacrare consueuerint. Pau-
ciores hic homines prodeunt, quam illic virgines consecrantur. Ler-
 ne what number of virgins are euery yeare consecrated in A-
 lexandria, through out all the East and in Aphrica. There are
 not so many men brought forth here, as virgins are consecra-
 ted there. In fewe wordes after he declareth that this holy vo-
 we of virginite may be made as well in the tendre age in suche
 as are well brought vp, as in perfitt olde age of other. Truly no-
 thinge is more clere in the practise of the primitiue church
 then vowes of religion. S. Hierom in his commentaries vpon
 the place of Hieremie the prophet, *Howe good is it for a man to*
take the yoke vpon him from his youth vp? hath these wordes.
Hanc speciem conuersionis boni eremitæ & Monachi, qui voto mo-
nasticæ disciplinæ obligati sunt, imitari contendunt. This kinde off
 conuersion good eremites and Monkes whiche are bounde
 with the vowe of monasticall discipline, do endeuour to folo-
 we. S. Basill of such as breake from their profersion (such as all
 chiefe teachers of the protestants are) saith, *Vnumquenque ex*
his ad fraternitatem susceptum, deinde professionem reprobantem, sic
spectare oportet velut qui in Deum peccauit corâ quo & in quē con-
fessionē pactorū collocauit. Qui enim seipsum Deo dicauit, deinde ad
aliā vitam resiliuit, sacrilegus factus est, ipse seipsum dispolians, &
donarium Deo dicatum auferens. Who so euer being receiued in
 to the brotherhood, doth after cast off his profersion, we must
 esteeme him as one that hath sinned agaynste God. Before
 whom, and to whom he made his bargain and promise. For
 he that hath consecrated him selfe to God, and then leapeth
 backe

Hierem.
Thren. 3.

In questio-
nibus diffi-
cile explica-
tis, questio.
51.

A FORTRESSE OF THE FAITH FIRST

backe to an other trade of lyfe, committeth sacrilege, both spoyling him selfe, and robbing God also. Thus by the testimonies of saint Augustin, saint Ambrose, saint Hierom and S. Basill we see the profession of religious persons was no free matter to departe from it when they would, and to returne to the worlde at pleasure, as very fondly and ignorauntly bothe Erasmus in the lyfe off saint Hierom, and Polidore in his worke *De Inuentoribus rerum*, do saie it was in the tyme of S. Hierome, but a profession taken and made by vowe: and that in the face off the church as it appeareth well in S. Basill otherwhere. Thus also we see bothe the primytiue church of oure countre and the present state off catholikes touching this point agreeeth and concurreth with the state and maner of the firste vi. hundred yeares in Italy, in Afrike, in Grece, in Syria. For in those iiij. partes of the worlde wrote those iiij. doctours alleaged. This therefore (to conclude this matter) is a clere difference in doctrine betwene the true catholike Christen men off all ages, and present protestants, that these men abhorre the voves off virginite, let loose the brydle to all pleasure, plucke other from their profession, blasphemeth the gyftes off God, saying that suche voves are of thinges impossible: but as ye haue heard, the sayth hetherto preached and folowed in our dere countre of England, the faith also of the first vj. c. yeares exhorteth to that perfection, embraceth and commendeth that holy profession.

Off praier for the dead. Off solemnite in Christen burials. Off how feeling before death. Off reseruatiō of the sacrament. Off the signe off the Crosse. Off benediction of bishops.

The. 6. Chap.

TO prosecute other pointes in doctrine wherein protestants are founde different from the primitiue church bothe of oure countre, and of all the worlde besyde, I will interminge (as the history shall geue me occasion) such thinges which though in the doing are but ceremoniall, yet both

*Li. 7. ca. 1.
Epist. ad
monachum
lajsum.*

bothe in the assertion do pertaine to doctrine, and in the condemning of them do make in heresy. Praier for the dead, Dirige ouer night and Requiem masse on the morning was celebrated in the primitiue church of vs englishmen, euen as it is to this houre practised of all catholikes. It appeareth in the history the third booke and second chapter. Item in the fourth booke the xxj. chapter. How wickedly protestants haue departed from this doctrine, and howe clere the practise of it was in the first vj. c. yeares, it is well and plentifully sett forth of late in our mother tounge by a lerned countreman of oures. I beseeche thee, Christen Reader, to marke and peruse diligently that booke, and thou shalt finde no faulte with our silence in this point, the matter being to our hand already so exactly discussed. As for protestants they may not thinke it a sufficient replie, if one calfe in the pulpit terme the booke, Plato his Pephlegeton. The good and sober wittes will not so forgett al the authorites and perswasions brought for that purpose so abundantly.

The xvj.
differece.

Solemnites of Christen buriall protestants despise and sett light by, terming it a vaine of gentilitie or hethen superstition, Our first Apostle. S. Augustin was buried in the church porche of S. Augustin in Caunterbury, called then the monastery of S. Peter and Paule, as this history reporteth. And all the other bishops of that see vntel S. Bedes time rested in that church. Not only they, but all other persons of deuotion and abilitie coueted allwaies to be buried in monasteries, churches, and chapells, as oftentimes this history mencioneth. To shewe the practise hereof to be laudable and acceptable to god, we reade the vse of the primitiue church to haue ben the same. By reason of this vsage, Paulinus a vertuous bishopp desiring to be fully instructed, whether the holinesse of the place any thinge auailed the burial of the body, and how farre it was to be desired, wrote vnto S. Augustin, out of Nola to Hippo, from the seacostes of

The xvij.
difference

Lib. 2. cap.
3. & lib. 3
cap. 8.

The xvij. difference Reseruation of the Sacrament. lib. 4. cap. 24

Italy to the seacostes of Afrike (such was the fame and renowne of that lerned father yet lyuing) to be resolu'd therein. S. Augustin making awnswere disputeth first at large against the barbarous hethen (who in persecucion time had martyred the Christians; and geuen their bodies to the foules, and to bestes) that such vsing of martyrs bodies rather declared the cruelty of the persecutor, then any misery of the Christian. Yet sa-ieth he, the bodies of such as v'rtuously haue serued God are not to be cast away rudely of vs. For the which purpose he bringeth in the examples of the olde lawe and of the carefull diligence of the olde fathers in burying their dead, as also the solemne and costly buriall of our Sauours body commended in the ghospell. Which all he sa-ieth to be semely done in hope of resurrection to come. And not only that (where protestants do staie) but, sa-ieth S. Augustin, a place prouided to bury the dead, nigh vnto the toume of some Sainct or martyr, is first a comfort for the liue, and token of their good harte: to the dead it auaieth, that the frindes which liue remembring by whom the body lieth, *Eisdem sanctis illos tanquam patronis susceptos apud dominum adiuvandos orando commendant*, might by praier commend their frendes to those saintes, as Godchildren to fathers, to be holpen at Gods hand. This perhaps (sa-ieth S. Augustin) they might also do, if their frendes were not in such places buried, but not so easely nor so effectually. And therefore he

Genes. 23.
25. et. 45.
Tob. 2. &
12.

Ad Pauli-
num cap. 4

vbi supra.

concludeth the whole matter in these wordes. *Cum itaque recollit animus, vbi sepultum sit charissimi corpus, & occurrit locus nomine martyris venerabilis, eidem martyri animam dilectam comendat recordantis & precantis affectus. Qui cum defunctis a fidelibus charissimis exhibetur, eum prodesse non dubium est ijs, qui cum in corpore viuerent, talia sibi post hanc vitam prodesse meruerunt.* Therefore when the minde remembreth where the body of his dere frend is buried, and withall the name of the place called by some holy Martir, to the same Martyr the good affection of him which

rem em

remembreth and praieth, commendeth the dere and beloued soule of the frende departed. Which affection bestowed vpon the departed of the frendes which liue, is a reliefe vndoubtedly to those which when they liued, deserued so to be relieved after their lyfe. This is the conclusion off S. Augustin. This was the faith of that holy and lerned father, who of all writers (as it may well appeare to such as haue laboured in him) was fardest from all suspicion of vaine superstition. This was the beliefe of the first vij. hundred yeares, practised also at the first planting of Christen faith amonge vs englishmen, and continued quietly and stedfastly amonge vs, these ix. hundred yeares and vpwarde yntill the busy barking of protestants, disquieting all settled consciences of good Christians.

Howe seling of Christen soleke before deathe, the Sacramentary religion of our cowntre being after the tracke of Caluins trace, as it maketh the Sacrament it selfe but a bare signe and token seruing only for a memoriall of Christes death and resurrection, as I haue otherwhere by Caluins owne wordes and writings, declared, so the vsuall receit thereof at the pointe of death, whiche the auncient fathers called *Viaticum*, the viage prouision of Christen men departing oute off this worlde, it thinketh a matter not necessary, and therefore it lymiteth and bindeth the necessite of the sinner departing, to the number of other to communicat with him, that is, to the deuotion and leisure of other. Howe vncharitable, iniurious and wicked an ordonnaunce this is, let the practise of the primitiue church of our cowntre, and of all Christendome beside in the first vij. c. yeares declare. Of what false and fonde doctrine this wicked constitution dependeth, we shall note in the next difference folowing. The practise of our primitiue church appereth in this history in diuers places. In the primitiue church of the first vi. c. yeares, the example of *Serapion*, who being at pointe of death, yea and as it semeth in the history of Eusebius not able

The. xviij
difference

In the discourse annexed to the Apologie off S. aphyll.

Lib. 4. cap. 3. & 24.

Lib. 6. cap.

44.

In obitu
Satyri fra-
tris.

Can. 12.

Lib. 1. epi-
Stol. 2.

le to die vntell he had receaued (God mercifully keeping hym long time in life) sent for and receiued at midnight by the hāds of the seruauant (the priest lying sicke) the blessed Sacramēt, and with that ones taken incontinently departed, the example off *Satyrus* brother to S. Ambrosē who trauailing by sea caried the B. Sacrament about his necke to haue it alwaies in a readinesse if danger of death shuld approche, and much commended the-efore of his brother the lerned bishop S. Ambrose, brefely the examples and constitutions of diuers ecclesiasticall canons and decrees expressely commaunding the practise hereof do euidently and abundantly declare. Who will reade only but one Canon of the Nicene Councell, the first generall Councell of Christendom, he shall find therein not only a general commaundement for all Christendome in that councell, but also the auncient practise of the church before that councell. These are the wordes of the councel. *De ijs qui recedunt ex corpore, antiqua legis regula obseruabitur etiam nunc. Ita vt si quis forte recedat ex corpore, necessario vitæ suæ viatico non defraudetur.* Concerning those that departe this lyfe the olde rule of the law shall be kept now also. So that if any be at point of deathe he be not defrauded of his necessary viage prouision for his life: that is, his how-feling for the lyfe to come. This was so longe agoe decreed, and yet not as a new-thing then, or to be done at pleasure and leasure, but as an auncient rule before that time deriued euen from the Apostles, and as a necessary foode for such as departe this life in the faith of Christ, yet burdened with sinne. That councel, that church of Christ knewe right well the souerain effect and vertu of this most Blessed Sacrament. They knewe as saint Cyprian writeth, *ad hoc fieri Eucharistiam, vt sit accipientibus tutela*, the blessed sacrament therefore to be consecrated and made in Christes church that it might be a sauegarde and protection for thosē which receiued it. They knewe the conflicts of the deuill to be at the moment of our departure moste sharpe and

and cruell, the temptations to be most vehement, the exact iudgement of the soule before the high throne of Gods iustice to be at hand. And therefore they call it a viage promise, for the traual that we then sustaine, a stronge and mighty defense against the assaults of the deuill, a necessary foode and relyefe for the comfort of the soule. Therefore such as for enormous crimes were excommunicated and embarred the holy communion for many yeares, yet when that bitter bickering of death approaching came, they were alwayes admitted to the communion, euen as the forementioned *Serapion* was, as it appeareth by the letter of *Dionysius* bishop of Alexandria recited in the history of Eusebius. Now all this necessite of the faithfull people protestants wickedly neglect. All the practise of the church rashly they breake and ouerthwart. All canons and decrees off Councils for that purpose proudly they sett at naught, putting in place a schismaticall constitution of their owne, contrary to the whole order of Christes church beside in all ages. For this necessary relyefe and armour of christen men at the tyme of their departing, the church of Christ hath in all ages and tymes reserued the blessed Sacrament in their churches, and other wher, vntil these our wicked and barbarous times, when all holly ordonnances and constitutions are trod vnder foote by the lewed loose lyberty of this new faced faith. In the history off our countre this order appeareth to haue ben vsuall, as in the fourth booke and xxiiii. chapter it may be read. In the primitiue church of the first vi. c. yeares, the B. sacrament to haue ben reserued we reade in two maner of sortes, as the state of that time was diuers, to wit, the first iii. c. yeares vnder the persecution of the heathē and infidel Emperours, the later iii. c. vnder the state of christe Emperours, though infected somtimes with heresy. In the first iii. c. yeares the assemblies of christē mē being preuy, and few or no chirches opely builded, the maner was that by the hāds of the deacons the B. sacramēt was sent to the hou-

Lib. 5. cap.
44.

The xix.
Differēce.

fes of such as by infirmite or otherwise came not to the assemblée.
 es. The sacrament so sent vnto the christē folck receiued as their
 necessite or deuotiō serued the. That it was so sent to the houses
 of such as wer absent by the hāds of the Deacōs, it appeareth
 euidently in the secōd Applogie of *Iustinus Martyr* toward the
 end, wher writing to the heathen Emperour, in defence of our
 faith and religion, he describeth and setteth before his eyes the
 whole maner of christiā assembles, at that time much flāūdered
 among the infidels, and amonge other things declareth this cus-
 tōm also of sending the blessed sacrament, saying. *Ijs qua cū gra-
 riarū actione consecrata sunt vnusquisq; participat: eademque ad eos
 qui absunt diaconis dātur perferenda.* Euery one communicateth
 of that which is consecrated with thanks geuing, and the self
 same is geuen to the Deacons to be caried to those which are
 absent. That the B. Sacrament so sent was reserued at home in
 houses of Christians: it appeareth in *Tertullian* and *Ciprian*
 two worthy witnesses of that time. *Tertullian* writing vnto
 his wife and perswading with her that after his death she should
 not mary to any infidell, describing vnto her the incommo-
 dities and troubles which might befall in such wedlocke, a-
 monge other he putteth her in minde of the B. Sacrament,
 which she hauing in her house preuely, as the maner of Chri-
 stians then was, should not be able to kepe it so close but at one
 time or other he would espie it, and then he saith. *Non sciet
 maritus quid secreto ante omnem cibum gustes? Et si scierit, panem
 non illum credet esse qui dicitur.* Wil not thy husband know what
 it is that thou receauest secretly before all other meate? And if
 he perceauē it, he will neuer beleue it is that bread, which it is
 saied to be. Warning her hereby that hereof might arise either
 some offense of her husband to her great trouble, or some mis-
 using of that blessed mistery to the violating of Gods honour. *S.*
Cipriā writing of such as in the persecutiō time had yelded to
 the abhominable sacrificing, and yet returning home to their

hou-

*Iustinus
 Mar.
 Apolog. 1.*

*Lib. 2. ad
 uxorem.*

houses, would vpon soden repentaunce without other absolutiō rashly presume to receiue the blessed sacrament; which they had at home with them, reporteth of a woman which hauing *Sanctum domini in arca repositum* the holy thinge of our Lorde laied vp in her cofer, *Dum manibus indignis tentasset aperire, igne inde surgente deterrita est*, whilest with her vnworthy and defiled handes she would haue opened it, with fire thereof arisinge she was staied and letted. By these testimonies it appeareth the blessed sacrament in that time of persecutiō to haue ben kept and reserued in mens houses priuatly, to receiue as necessite or deuotion serued. After this when Constantin the great, the first Christian Emperour did set the church of Christ in rest and quiet, Churches then euery where erected, the B. Sacrament was reserued in them so to be deliuered by the handes of priestes or deacons to such as would receiue. In the first generall councell of Nice helde in the presence of that Constantin, we reade in a canon thereof, that Deacons (who could not them selues *offerre & cōficere*, offer and make the oblatiō) might notwithstanding *absente episcopo & presbytero proferre communionem & comedere* in the absence of the bishop and priest, take out the communion and receaue it. Wherby it is euident it was reserued in the churches, where the Deacons might come to receiue it. Chrysostom in an epistle which he writeth to Innocentius the first describing the great spoiles and enormous outrages that the garde of the Emperour made in Constantinople, he being banished and driuen out from thence, amonge other enormities writeth thus, *Neque hic rerum finis erat. Nam & sanctuarium ingressi sunt milites, quorum aliquos scimus nullis initiatos misterijs, & viderunt omnia que intus erant. Quin & sanctissimus Christi sanguis sicut in tali tumultu contingit, in predictorum militum vestes effusus est*. Neither was this all. But euen in to the Chauncel the souldiars rushed, some of them being vtterly prophane and ignorat of our misteries, and saw al that was within.

*Ser. 5. de
lophis.*

Can. 14.

*Epist. 1. in
fine To. 5.*

Yea

In epist.
ad Rusticu
Monachū.
Tom. 1.

Yea the most holy bloud of Christ, by the tormeile and disorder they made, was cast downe and shedd vpon the garments of the fouldyars. This was done vpon an Easter eue at night, as Chrysostom there describeth. By which it is euident that in the Chauncell or sanctuary, the blessed sacrament was reserued. Last of all S. Hierom reporteth of one *Exuperius* bishop of Toulouse in Fraunce that in time of a great dearth and scarfetly hauing solde the vessels of the church, to relieue the poore with all, he reserued the B. sacrament afterward after a poore and simple maner. *Nihil illo ditius, qui Corpus domini canistro vimineo, sanguinem portat in vitro.* None more richer (saith S. Hierom of that holy bishop) then he, which carieth the Body of our Lord in a basket, and the bloud in a glasse: commending him that to relieue the poore and nedy he spared not the church goods it selfe. As for the carying that S. Hierō here speaketh of, whether he caried it so in visitation of the sicke, as it is not vnlikely, or in processio, or otherwise, it booteth not. No mā I thinke will saie he caried it so at the seruice or consecration time, but some time after, though to what purpose we can not precisely saie. Whereof also foloweth that it was reserued so to be caried: and that in the church: For that basket and glasse he vsed in stede of the church vessels then bestowed away as in S. Hierom it appeareth. Now protestants bicause their opinion is that the B. sacrament without the vse is no more then common bread (which opinion the practise of reseruatiō only, clerely condemneth) bicause also in the very vse of it sacramentaries take it but for a cerimonie and memoriall of Christes death and resurrection, therefore neither they can abide the reseruatiō of it, neither they thinke it necessary to be howseled before death, vnlesse it shall please other to communicat with them. Bothe which how directly it repugneth with the vsage, practise, and belefe of our primitive church, and of the first vi. c. yeres, these few may be enough and sufficient to conuince.

See also Difference: Consecrating Monks and
Church by 120 yeres of Bishops &c.
lib. 4. cap. 19. & 23.

If we list to runne thorough euery ceremony and particular vsage of Catholike doctrine, we might haue in this history and witnesse of our first faith, examples for eche one. For vsing the signe of the Crosse we haue example in the first booke the xxv. chapter and in the iiij. booke the xxiiij. chapter of this history. How blessing with the signe of the Crosse, hath ben the practise of all Christendome within the compasse of the first vj. c. yeares, it hath ben abundantly sett forth at large in a treatise made for that only purpose. I will not therefore tary vpon the recitall of any other auncient testimonies for this matter.

The xx
difference.

xxij

Benediction of the bishop amonge true and deuout Christians was alwaies accompted a holy thinge, and much desired. In this history we haue example thereof in the iiij. booke the xj. chapter. I will bringe two examples out of the primitiue church one out of the East church and an other out of the west, of two principall persons bothe for lerning and for vocation in Christes church, to informe the pride of protestants that euen such smal matters were not of good Christians light sett by, mocked at, or reuiled, but rather customably sought after, reuerenced, and esteemed. We reade in the ecclesiasticall history at what time Gregory Nazianzen leauing the bishoprick of Constantinople, much inquisition and serche was made to finde a worthy man to occupy that high vocation, many byshops for that purpose being assembled, it fortun'd one Nectarius a man of great yeares and wisdom, a Cilician borne, being then in the cyte and minding to returne to his countre home, he came (as the history reporteth) to his bishop Diodorus then present to haue his benediction at his departing. This Nectarius was that very time created patriarch of Constantinople. Which I note bicause we may lerne hereby he was no babe, nor ignorant person, when he asked the benediction of his diocesan, being at that very time (as I saied) elected patriarche not only by the assent of a nūbre of lerned bishops then present, but also

The. xxj.
difference

xxvj

Nicephorus
lib. 12.
cap. 12.

by the will of Theodosius that wise and vertuous Emperour graunting vnto it. S. Augustin when he was new come in to Africa our of Italy, where of holy S. Ambrose he was baptised, remaining in the house of one Innocentius, a worshipfull man being the greuously diseased, and visited of *Aurelius* the bishop of Carthage, reporteth that after praier made as well of the bishop as of him selfe and other present, for the diseased party, they all arising departed with the benediction of the bishop. *Surreximus & accepta ab Episcopo benedictione discessimus*. We arose (saith S. Augustin) and taking first benediction of the bishop, we departed. And what other thinge dyd *Eudoxia* the Emperesse, when intreating Chrysostom bishop of Constantinople, for Seuerianus a bishop of Syria, whom he had banished the cyte, she brought her younge Son Theodosius (after Emperour) Chrysostoms godson, and laied him at his knees, then to haue his benediction, and fatherly blessing ouer her babe? These and such other deuotions of Christians I finde in the histories and most lerned writers so common, that beholding the face of that primitiue church euen of the first vi. c. yeares, and then looking backe to the present doinges of protestants, I see all thinges so contrary, so directly repugnant in the one and in the other, that it semeth protestants are naught els, then a kinde of men possessed with some euill spirit, borne to ouerturne all true religion, and sent amonge vs (for a plage of our sinnes vndoubtedly) to plucke vpp all that our fathers haue planted, to sowe wicked darnell of their own, and to waste vtterly the true corne of gods field the church. Truly for my part, I see almost nothinge denied, reuiled or misliked of protestants, but I finde the same of the best lerned men and in the best age of Christendom affirmed, reuerenced, and allowed. What do protestants more abhorre then praier for the dead, inuocation off Saints, Masse, sacrifice for sinne, merit of good workes, Confession, vowes of single life, as well in the laite as in the clergy, pilgrimage

Lib. 22.
cap. 8. de
Cinit. dei.

Nicophorus
lib. 13. c. 2.

pilgrimage, relikes, latin seruice in the church, Aultars, holy vessels and other church ornaments, Crosse, blessing and such like thinges? Yet all these thinges ye partly already see, and shall in the chapter folowing in euery one see to be approued by the expresse practise of the primitiue church, vnto which time they will seme to referre all their doinges, and after the patterne of it to refourme the present state of corruption, as they imagin.

Of pilgrimage and relikes, of church seruice, of aultars, of church ornaments and holy vessels, of the ecclesiasticall tonsure, and of holy water.

The .7. Chapter.

Pilgrimage to holy places especially to Rome at the first planting of our faith was accompted a holy thinge and of much deuotion. We reade in the fourth book of this history the clere practise therof in the thirde and xxij. chapters. Who so list of the lerned to know how in the primitiue church of the first vj. hundred yeares it was of good and vertuous men practised, he maye reade S. Hierom *Ad Paulinum*; where at large he disputeth howe farre pilgrimage and visiting of holy places is to be desired. But writing to *Martella* he extolleth highly the pilgrimage of going to Hierusalem, where he then liued him self in religion. Truly as it is a great confort to Catholiks to see the smallest pointes of our religiō in that age comended, so vnto protestants it is such a grief, that rather they wil condene S. Hierom and al the rest for papistes, the yeld to the truth which they can not abide. Or if they will yelde to the testimonies of that age, let them peruse the examples of pilgrimage in the ecclesiasticall histories of *Ruffinus*, *Socrates*, and *Sozomenus*. In *Ruffinus* they haue an example of religious men of Hierusalem that made a pilgrimage to Sebaste, where S. Iohn Baptistes body laie. In *Socrates* they haue the example of Eudocia the Empresse, wife to Theodosius the second, which wet in pilgrimage to Hierusalem and other churches of the East. In *Sozomenus* they may reade of Milles a bishop of Persia, and after a

The xxij. difference

Tom. 1.

Lib. 11. ca. 28.

Lib. 7. cap. 47.

Lib. 2. cap. 14.

bleſſed Martyr that went to Hieruſalem and to viſit the Mon-
kes of Aegipt vpon deuotion. Alſo in the ſame writer they may
ſee it was the maner of all Chriſtendom to make their pilgr-
mage to Hieruſalem from all places, *precandi & viſendi gratia*,
to praie and to viſit the holy places. Let vs beſide ſto-
ries conſider the doctrine of the holy Fathers. Let vs heare the wordes of
Chryſoſtom that lerned Father, and worthy patriarch of Con-
ſtantinople that proteſtants may lerne off him what iudgment
he had of going on pilgrimage to Rome, he being a græke bor-
ne, and farre off from the ſuſpicion of a papiſt, in ſuch ſence as
proteſtants now call papiſtes, to wit, flatterers and paraſites off
the Pope. In an homilie that he made to the people where he
would well beware of preaching ſuperſtitious doctrine, a man
ſo learned and diſcrete, as the iudgement of all Chriſtendome
hath pronounced of him, he vttereth theſe wordes. *Vellem nunc
in locis illis verſari quibus vincula illa manent, & catenas videre,
quas timuerunt quidem demones & horrent, & angeli venerantur.
Si eccleſiaſticis curis eſſem vacuus, corpusque robuſtum haberem, ne-
quaquam peregrinationem tantam facere recuſarem, quo catenas ſo-
lum viderem, & carcerem quo Paulus victus.* I would now glad-
ly (ſaieth Chryſoſtom) I were in thoſe places where thoſe bon-
des do reſt, and ſee thoſe chaines, which the deuills haue feared
and do tremble at, but Angels do reuerence. If I were of a ſtrō-
ge body, and without eccleſiaſticall charge I would not reſuſe
ſo longe a pilgrimage, as to go ſee only the chaines wherewith,
and the priſon wherein Paule was bound. Thus farre Chryſo-
ſtom. Let now the wiſedome of proteſtants comptroll the de-
uotion of this lerned and approued Father. Let the checke the
practiſe aboue ſpecified in the eccleſiaſtical hiſtories of the fir-
ſte vi. c. yeares. Let them ſcoffe at the doctrine of S. Hierom in
the places aboue noted. To conclude let them tell vs of what
faith or wiſedome S. Auguſtin was, when to diſcuſſe the tru-
the of a great and hainous offence laied to the charge of Bonifa-

Zib. 4.
cap. 5.

Homili. 5.
de beato
Job, tom. 1.

cus a priest of his familie, he perswaded bothe him and the party plaintif, *Vt certo placito se ambo constringerent ad locum sanctum se peregrinatuos, ubi terribiliora opera Dei non sanam cuiusque conscientiam multo facilius aperirent, & ad confessionem vel pœna vel timore compellerent.* That they should bothe be agreed to make a pilgrimage to some holy place, where the working of God more terrible should sooner make euident the gilty conscience, and either with torment or with feare force it to confesse the truth. Let protestants I saye by the liberty of their gospell checke, and comptroll, scoffe and scorne at all this. We catholikes will rest in the catholike faith not only of the primitiue church of oure countre, but of the first succession after the Apostles: we will folowe the deuotion of our auncetours expressed in the ecclesiasticall histories, and rest vpon the doctrine of S. Hierome, S. Chrysostom, and S. Augustin the lights and lampes of Christes church.

After pilgrimage folow relikes reuerenced of christe men not only in the realme of England sence it first came to the faith, but euen in all the worlde beside where the gospell hath ben preached. In this present history we reade that holy S. Gregory sent vnto saint Augustin our Apostle, after the faith was somewhat rooted in our countre, for the encrease of deuotion, and honour of God in his saintes, certain relikes of the blessed Apostles, and of holy Martyrs. After him also vnto Oswin one of the first christe kings in the North partes, Vitallianus then Pope sent other relikes, of the blessed Apostles Peter and Paul, of the holy Martyrs S. Laurence, John and Paule, and other. The protestant perhaps reading this wil scorne and disdaine at it, notwithstanding the faith of that tyme hath ben proued to be a true and right Christen faith and that otherwise it can not be. What then? Wil they rest vpon the faith of the first six hundred yeares? Or will they make a faith of their owne? If the last, they shal walke alone by my aduise, and by the aduise of any Christe

The xxiii
Differēce.

Li. 1. c. 29.

Lib. 3. cap. 29.

In orat. in
Mart. Iu-
littam.

man that desireth to saue one. If the first, for their sakes and our owne comfort I will with a testimony or two shew the faith of the primitiue church in this point. S. Basil in an oration that he made vpon S. Iulitta a holy Martyr, describing her death and passion, which was by fire, her body yet remaining whole and sounde. *Her precious body (saith he) was kept whole to her frendes and kinsfolkes, and being placed in the fairest suburbe of the citie, & locum & aduertes pariter sanctos reddit*, maketh bothe the place and them that resort thither holy. S. Chrysostom in the place last alleaged, expressed his great desire to see those holy relikes of saint Paules chaines, but how thinke ye would he haue behaued him selfe towards them? He would not, I warraunt you, haue trodd them vnder his feete, spett at them, or reuiled the deuotion of other towards them, but lyke a lerned and vertuous bishop he would haue geue good example of vertu and deuotiō to other that stode by: he would haue done as he counselleth other men to do. What is that trow ye? Ye shall heare by his own words in an other place cōmēding to his audience the relikes of Iuuentius and Maximus holy Martyrs of Constantinople, *Idcirco sepe eos inuisamus, tumulos adornemus, magna; fide reliquias eorū contingamus, vt inde benedictionē aliquā assiquamur*. Let vs therefore (saith S. Chrysostom) oftentimes visit these holy Martyrs, let vs decke their toumes, let vs touche their relikes with a strong faith, that we may obtaine of them some benediction. This is lo the aduise of those lerned bishops touching relikes. This was the faith and belefe of the first vj. C. yeares, where in he flourished. These are not late imagined superstitions.

Serm. in
Iuuentium
& Maxi-
mum mar-
tyres. To.
3. in fine.

Who list to see other testimonies of most auncient and lerned writers of the first vj. C. yeares for the reuerence done to relikes of holy Martyrs and of the effect of them, he may reade S. Augustin *de Ciuitate dei*, S. Hierom against *Vigilius* and *ad Latā*. Itē the ecclesiastical histories of *Eusebius* and *Nicephorus*

li. 22. c.
c. l. 4. c. 14

phorus. All which places I leaue to the studious reader for more knowleadg and trial of the matter, not being now our purpose to treat this matter at large. It may suffice the well disposed reader that the reuerence of reliques hath not only at the first planting of our faith, which is now proued to be the true and right Christen faith, ben acknowledged, but also in the time of the vj. C. yeares also, as by the wordes of S. Basil and S. Chrysostom ye haue heard: whose only testimonies (if none more could be brought) are more worthe then the bare denial of protestants were they as many mo in numbres as they are. Then if protestants will agree with the true faith of Englands, let them restore the holy reliques of so many Abbies and Churches off the realme as they haue spoiled and prophaned.

Touching Gods seruice in churches, all that protestants do is cleane repugnant to the order of the primitive church and the faith first planted among vs, saue only they kepe the churches yet standing, and practise in consecrated places their schismaticall mumming, in stede of catholike massing. As for all other pointes appertaining thereunto, see how many they wante. First they haue throwen downe all aultars euen at the very entre of their new fangled fantasies. In this they are as contrary to our blessed Apostle S. Augustin, as fire is vnto water. S. Augustin our Apostle (as we reade in the History) by the commaundement of Pope Gregory conuerting the temples of idols in to Christen churches, and purging them from all steppes and tokens of Idolatry, builded vp aultars in them. And in Northumberland at the first planting of the faith there, aultars of stone were erected, as it appereth in the xiiij. Chapter of the ij. booke. And with aultars the churches of England haue alwaies continewed, vntill the Lutheran communion being displaced, the Sacramentary toke place. For amonge the Lutherans in Germany (as at Vlmes I sawe of late my selfe) they

haue

the xxxiii
discrece.

Li. i. c. 30.

haue yet aultars of stone standing, and do minister their communion vpon them. Shall I now as in other pointes of doctrine I haue done before, bringe some testimonies of the first vi. C.yeres for aultars also? And what is in all writers of that time more common? I will bringe one or two sufficient witnesses to proue this practise. S. Chrysostom shall be one, not only for his great lerning and antiquite, but also bicause of this matter hiespeaketh so generally, that he omitteth not our owne countre of England called then Britanny and inhabited of the olde Britons, the wallh men. Writing against the gentils that Christ is true God, amonge other arguments, he vseth the amplenesse and largeness of Christendom for one. Which argument protestants now (wiser forsothe the Chrysostom, but comparable in wit to the olde heretikes the Donatistes) may not abide, for the proufe of Christen faith. Vsing, I saie, that argument, and building vpon the worde of our Sauour, *Super hanc petram edificabo ecclesiam meam*, Vpon this rocke I wil builde my church, thus he discourseth vpon these wordes: *Nec ideo quia paucis dicitur, Aedificabo ecclesiā, transcurras obiter, sed considera & cogita tecum quid sit in tam breui tempore omnem sub sole terram tantis ecclesijs impleri, tantas gentes ad fidem transferri, populos persuaderi ut patrias leges irritent, consuetudinem stabilitam & radicatam euellant, altaria & templa & statuas & sacrificia & profana festa & immundū odorem, sicut finū aliquē aboleant, & excitent altaria vbique gentium in regione Romanorum, Persarum Scytharum, Maurorum, Indorum, & ultra orbem nostrum. Nā & Britannica insula extra hoc mare sita & quæ in ipso Oceano sunt, virtutem verbi senserūt (sunt enim etiā illic fundata ecclesiæ & erecta altaria) illius inquam, verbi, quod, tunc dictum, quod & in omnium animabus, inque omnium labijs plantatum est.* that is. Runne not ouer thole wordes lightly, bicause it is shortly said, I will builde my church, but confidre and thinke with thy selfe, what a matter it is, that in so short time (400.yeares) al

Math. 6.
Chrysostomus quod
Christus
sit deus.
Tomo. 5.

countres vnder the Sonne are relpenished with so many churches, so great nations are brought to the faith, peoples are persuaded to violat their countre lawes, to roote vp so longe settled and fast grounded customes, to abolish their aultars, temples, idols, sacrifices, prophane festes and filthy burnt saouours as if it were all but carren, and erect vp aultars through out all the worlde, in the coastes of the Romains, the Persians, the Scythians, the Moores, the Indians and beyond the worlde it selfe. For the very Ilondes of Britanny lying beiond this sea, and placed in the Ocean it selfe, haue felt also the power of the word (for in that lād also churches are foinded, and aultars are erected) the power I saie and force of that word (*I wil builde my church*) that then was spoken, and planted in the hartes and tounes of all men. Thus farre Chrysostom a glorious witnessse of aultars erected through out all Christendom, yea euen in our countre, which from all the worlde beside semeth to be alienated and diuided by the Mainé Ocean sea. But now (alas) if Chrysostome liued and preached in Constantinople or other where howe could he commend the faith of Christ, and saie his church is builded amonge the Brittains, where protestants haue throwen downe all aultars, which for a sure toké of Christen belese that lerned father reaked vp? Chrysostom saied not, Communion tables are erected in the dominions of the Romains, Persians, Indians, Moores and so forthe. He saith not, Britanny hath churches and communion tables sett vp: but he saith all Christendom hath aultars, yea, Britanny it selfe, he saith, hath aultars. What protestant nowe hath so braſen a face, that he dare yet face the matter out, and saie aultars are in Christes church abhominable, to be throwen downe, not to be suffred? Would Chrysostom, thinke ye, haue so stoutely against the gentils bragged of such numbre of aultars in Christendom, if he had ben of your opinion, that will suffer no aultars at all? No Sirs. The iudgements of the lerned fathers and youres do not con-

curre. Ye are in dede singular felowes, and second to none in this point, ye are the first and the only that yet haue ben heard of in Christendom bearing the name of true Christen men (as ye will be accompted) which haue throwen downe aultars. Heretiques in dede haue done so before you, the Donatistes by name, as Optatus that lerned bishop of Milleuira, bitterly complaineth of them. Yet be not so singular for Gods loue but that ye may lerne of S. Augustin, of whom no Christen man these thousand yeares was yet ashamed to lerne, what ye ought to thinke of aultars. He will teache you there was not only in the church an vnuisible aaltar which may be Christ, heauen, or some like thinge, but a visible aaltar vpon the which the blessed misteries were consecrated, and which now ye haue plucked downe bicause ye will haue no priesthood, no sacrifice, no consecration. These are his wordes. *Ad hoc altare quod nunc in ecclesia est in terra positum, terrenis oculis expositum, ad mysteriorum signacula celebranda multi etiam scelerati possunt accedere. Ad illud autē altare quo præcursor pro nobis introiuit Iesus, nullus eorum accedere poterit.* that is. To this aaltar that now is in the church sett here on earth, open to the bodely eye, to celebrat the tokens of the diuine Mysteries, many wicked may come vnto. But to that aaltar, in to the which oure Sauour hath entred before vs, no such can haue accessē. Here we see a clere mencion of a visible aaltar, that protestants can haue no refuge or shifte of spirituall, figuratiue, and mathematicall aultars, as they labour commonly to drawe the doctours (S. Augustin especially) to their crooked frame of a communion table. We knowe well, the aultaris in the doctours some time termed *Sacra mensa*. the holy table. But that is in respect of the true banquet which it representeth, and the first sett of this heavenly supper which our Sauour vsed vpon a table. In this respect it is called a table. But an aaltar it is called in respect of a sacrifice, as the skilfull in the greke tounge readely see, by the wordes, *βωτο* and *βωτοσάγειον*. which

Lib. 1.
contra
Donatistas.

Homilia
50. tomo
20.

(to expounde worde for worde) is a sacrifice, and a place for a sacrifice. Now protestants taking away externall sacrifice, must of force also pluck downe aultars. Both which you see to be against the expresse practise not only of our faith first planted in England, and continewed these ix. c. yeares, but also of the faith of all Christendom beside in the first vi. c. yeare

Againe protestants in churches haue altered the seruice. It appeareth by the history of Venerable Bede the common seruice of the church then vsed and planted amonge vs, was in the latin tounge, as it hath hetherto continued without chaunge or alteration vntill these late yeares. This appeareth by church bookes sent from Rome, by S. Gregory vnto holy S. Augustin our Apostle, which could be no other but latin. Againe the first singing vsed in the Churches of England was by the instructiō of one Iohn an Abbat sent from Rome vnder Pope Agatho, who taught our countre the same maner of daily seruice, and of singing, as was vsed in S. Peters church at Rome. Now protestants to make a ful alteration of al good ordre, haue brought it to the vulgwar tounge not only in pretence of better, which is yet incoulour disputable, but also condemning vs and oure forefathers for vsing the contrary, which is damnable and hereticall. As touching the practise of the primitiue church, that the seruice hath allwaies ben in the lerned tounge, Greke or Latin, not vulgar, vnlesse in such places, where the very Latin or Greke were vulgar, it hath ben plentifully proued againste the proclaimed chalenge of M. Iuell. Let M. Iuell satisfie that, as greate bragges are made that he will euen in mayne volume, let him proue it was euer otherwise withoute a superiour authorite and more then of one onely countre or prouince, and he shall acquitte hym selfe like a proper man. In the meane why shoulde any Christen hart in all the realme off England thinke them selues iniured, iff they haue not the celebration of Gods sacramentes in their vulgar tounge, seing that

The. xxv. difference

In the first booke, the. 29 chap. e.

In the fourth booke, the xviii. chapt.

A FORTRESSE OF THE FAITH FIRST

Bothe we these many hundred yeares haue serued God otherwise, and all other christened countres before vs and with vs haue vsed the same, as it hath otherwhere at large ben proued, and therefore of me needlesse to be repeted?

The xxvi

Differēce.

Hebr. 13.

Rom. 13.

Farder as they haue taken away aultars, so haue they spoiled the churches of aultar clothes, church vestements and holy vessels. We know to weare in the church holy vestements, and to be apparailled priestlike semeth so absurde to the Puritans off our countre, to the zelous gospellers of Geneua, that they resist herein not only the lawes and ordonnances of the church stubbornly, which S. Paul biddeth them obey and submit them selues vnto, but also they withstand disobediently the commaundement of their Souerain and Liege princeesse, vnto whom also the Apostle chargeth them to be subiect and obedient. Truly if in so small and indifferent matters they resist the commaundement of their Souerain, how are they like to obey in matters of more importaunce and weight? But herein lo they shewe them selues to be right heretikes, persisting obstinately in their conceiued opinions. Againe if these men do acknowledge and beleue that the Quenes Maiesty is supreme gouernour in all spirituall causes, why do they not obey her highnes commaundement in the semely apparell of spirituall rulers, and wearing off vestements in the church? If they acknowledge and beleue it not, why teache they the people so, why haue they taken the othe so? Doth not all the worlde see that these men them selues will be supreme gouernours in spirituall causes, and playe the Popes them selues? Farder protestants are wont to saye that we fight vppon ceremonies, and striue for superstitions, as though all the controuersy betwene the church and heretikes at this time, were vppon square cappes, wearing off copes or surplesse and such lyke thinges: whiche as for order must be kept, so when contrary order cometh, may withoute perishing the faith be laied downe. But in dede these men de-

clare

clare well either great superstition in wearing of hattes, or
 much obstinacy in refusing of square cappes, whiche agaynste
 order they haue left, and with order refuse to take. But to shew
 howe they fight against antiquite and the order of Christes
 church that euer hath ben, let vs remembre that in this
 present History at the very first planting of our faith, holy
 vessels, church vestements and priestly apparell were sent
 from Rome by holy S. Gregory to the newe conuerted Christians
 of our countre being yet few and needy. This we reade in the
 first booke the xxix. chapter, and in the second booke the last
 chapter. As touching the practise of the first vj. c. *Infule*, which
 Tertullian maketh mention of, the ypper vestement of the priest,
 the Albe of the Deacon mentioned in the fourth Councell of
 Carthage, the *Petalum*, that is the Pontificall vestement which
 (as *Eusebius* writeth) S. Iohn the Euangelist dyd weare in
 Ephesus, being bishoppe there, and diuers other church
 ornamentes, whiche Optatus reporteth to haue ben spoiled by
 the Donatistes, geue vs to vnderstande that in that age there
 lacked not vestements proper to Gods seruice in the church,
 and that the prophane roysting of protestants lytle resembleth
 the practise thereof. Againe off a cope woren in the celebrating
 off the Sacrament of baptym we reade in the tripartit Historye.
 Constantin the greate had endued the church of Hierusalem,
Macarius then being bishop, with diuers holy vessels and
 vestements. Amonge other he gaue a tisseue cope to weare at
 the solemne celebration off baptym which in those dayes (in
 such as in lawfull age came to the faith) was but at certayne
 times of the yeare, especially at Easter solemnised. These
 riches of the church Cyrillus, a bishop of that see in many
 yeares after, by reason of a great famine, solde away. The
 cope being solde came to the handes of an enterlude plaier,
 who dauncing in it vpon the scaffolde fell downe dead. Let
 such as slepe in church gooddes, awake at this example.

*In lib. de
 Monogamia.*

*cap. 41.
 Lib. 3 cap.
 31. hist.*

*Lib. 1. contra
 Parmenianum.*

*Lib. 5. cap.
 37.*

*Thymelios
 saltatorio.*

A FORTRESSE OF THE FAITH FIRST

Rom. 2. ple. Let them remembre that by their impenitent hart, they heape vnto them selues wrath in the daie of iudgement. Let them not be carelesse, though now they sit soft, but rather feare that the longer the blowe is a fetching, the sorer it shalld streake, when it falleth downe. Thus much of church vestements.

the xxvij. differēce. As concerning holy vessels, we haue also witnesses of the antiquite sufficient, reporting such things by occasion, as ye shall heare. It is the property of heretikes to spoile church goods.

Gregory Nazianzen witnesseth it of the Arriās. Reakoning vp by waie of interrogation a nombre of their hainous sacrileges, committed against the Catholikes, he mencioneth their prophaning of the holy vessels of the church in these words.

Orat. ad Arrianos & de seipso. *Quenam ministerij vasa ac multis ad tangendum prohibita, manibus ministrorum expesui?* What vessels for the holy ministry, and such as many may not handle, haue I brought in to the handes of

the wicked? For the Arrians vnder Iulian the Apostata had bough of his souldiars hethen and vnchristened people to sack the churches of the catholikes. Whose partes now protestants do plaie, sacking al churches the selues. Chrysostom exhorting his people to charite and to refraine from all euill speche taketh a similitude of the holy vessels of the church, which being vsed to no prophane vses, but only to serue God, man also which farre passeth the, and is a more perezious vessel of God

ought to good and godly thinges only vse the vessel of his body. These are his wordes. *Non vides sacra illa vasa? Non ad vnum illa semper vsurpantur? Audente quisquam illis ad aliud quicquam vti? Iam tu vasis istis sanctior es, idque multo. Cur itaque te ipsum sordidum reddis & pollutum?* Doe st thou not see (saith Chrysostom) those holy vessels? Are not they allwaies vsed ab-

out one matter? Is there any that dareth vse them to any other occupation? Now thou arte farre more holy then those vessels. Why then doe st thou defyle and pollute thy selfe? If Chrysostom should preach in England, to what vessels could he point

In commendat. ad Ephes. Hom. 14. *Non vides sacra illa vasa? Non ad vnum illa semper vsurpantur? Audente quisquam illis ad aliud quicquam vti? Iam tu vasis istis sanctior es, idque multo. Cur itaque te ipsum sordidum reddis & pollutum?* Doe st thou not see (saith Chrysostom) those holy vessels? Are not they allwaies vsed ab-

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vnto in the church? Or how could he saie now, that the holy vessels are not vsed to any other occupation? See we not chalices made saltsellers and vsed at meate tables? How thinke ye would that lerned father haue cried against the wicked prophations of our daies, whom ye heard euen now to crie and to aske whether any man durst to vse the holy Vessels to any occupation? These testimonies all taken out of the East church and within the compasse of litle more them iiii. hundred yeares after Christ, may geue the sober reader to vnderstand, that vestements and holy vessels of the church are not the Popes ragges (as it pleaseth protestants to terme the) but they are the reuerent practise of the primitiue church, euen in those partes of the world, as were furdest from al suspiciō of popery. Protestants pratling alwaies of the pope, and making him the only practiser of all such matters as they can not abide, either vtter their blindnesse and ignoraunce in good lerning, or els do bende them selues willingly and wittingly against the truthe. For not only the Apostolike see of Rome (which were sufficient for vs, the primacy of Christes church resting vndoubtedly in Peters successeur) but also all other partes of Christendom condemne the doings of protestants, as ye haue yet sene in euery particular difference hetherto debated. Not only the disciples of S. Gregory our first preachers of the worde of life, not only the lerned of the west church, but Chrysostom in Thracia, Basill in Cappadocia, Gregory of Nazianzene and other of the Greke church already alleaged, and hereafter more to be alleaged do testifie the same faith and doctrine. And truly though I speake but litle according to my small knowleadg, yet our lerned prelates and elders, and other of more lerning could vndoubtedly saie much more, if liberty and occasion serued them at home, as it dothe vnto vs here. Howbeit these few are sufficient to proue protestants lyars and to destroie their negatiue doctrine, if in eche pointe now in controuersy we could bringe but one.

af-

affirmatiue sentence off any one Councell or one doctour of the first vj. C.yeres:as wittely and clerckly it was propouided of M.Iuell in his solemne chalenge.

xxvj⁸ The
xxviii.
differēce.
To returne to the matter, and to speake of other differences what is now more reuiled of vn sensible protestants then the shauen crowne of reuerent priesthood? How many lewde scoffes, haue protestants deuiled against that reuerent vsage, against masse, relikes and such like things? I wil put the reader her in minde of a saying of S. Augustin, which may staie sober wittes, from rash scoffing and railing at the behauiour of Catholikes, the cause and reason whereof they vnderstande not.

Lib. de v.
ciliatū cre-
dendi. ca. 2.

His wordes are these. *Sunt in Catholica fide quedam quæ quia suboffendunt animos ignaros & negligentes sui, quæ maxima turba est, populariter accusari possunt, defendi autē populariter propter mysteria quæ his continentur, a multis admodum non possunt.* There are in the Catholike faith (saith S. Augustin) certain thinges, which bicause they somwhat offend the mindes of those which know them not, or care not to know, as the most part of mē is, they may with pleasur and plausibilitie be blamed, but pleasantly or plausibly they can not of many be defended, bicause of the mysteries which in such thinges are contained. Accordinge to this true and notable lesson of that lerned man, the Catholike may lerne to marueil the lesse herefter at the mery madde scoffes and fond pleasaunt railing, which aboundeth in protestants when they talke of friers coules, of shauen crownes, of Masse, and the holy cerimonies thereof. Neither protestants haue great cause to thinke them selues trim and sharp witted fellows, if they can pleasauntly scoffe at holy thinges. If the Turke might be heard, he could more pleasauntly scoffe and with more variete raile at the blessed passion of our Saniour; and the circumstances thereof, then any protestant (and take the most expert of them al) can do against the Masse and other such like thinges. The more holy a thinge is, the farther it passeth

our common sense and iudgement. Therefore when we measure it with our sense, the inequality of it, if we rest upon our sense, and looke not to faith, is first vnpleasaunt: and after, if light wordes encrease our conceit, it seemeth vtterly ridiculous and vaine. If I should therefore entre to defend the vse of shauen crownes in the Reuerent priesthood, the protestant would perhaps laugh and scorne therat. And many Catholikes being somewhat infected with the corruption of the time, will not peraduenture much be delighted. Notwithstanding, because I finde in this history not only mention thereof, but also a great and solemne disputation about the right wearing of it, I will note it for a difference betwene protestants and Catholiques, that the worlde may see all is auncient and receaued of oure forefathers which Catholikes presently haue, and contrary wise all is newe fangled and of their owne deuise (I except all waies olde renewed heresies) which protestants teache. In the fourth booke of this history the first chapter, we reade that Theodorus the lerned Archebishop of Caunterbury a Greke borne being consecrated of Vitalianus the Pope, had at that time also his crowne shaued. And thinke ye that this was a point of Romish religion only or at that time first practised? Let the lerned reade Eusebius Pamphilus a greke writer, almost xiiij. c. yeares past, and he shall finde that bishops of grece at that tyme also had crownes. These are his wordes in an oration made in a Synod of bishops. *Vos amici dei sacerdotes, longa calari veste & corona insignes.* Ye frendes of God, ye priestes semely by your longe sidge garment and crowne, &c. And what reade we more commonly in the auncient histories of the first vij. c. yeares, then that such as were religious, were shoren? Iulian the Apostata being Christen in his youth to auoide the indignation of the Emperour Constantius his vnckle, fained a desire of religion, and shore him selfe in Nicomedia. We see by this only fact and the wordes of Eusebius, the practise of that age sufficiently proued, and

In the fif.
booke
the xxij.
chap. to-
ward the
ende.

In panegy-
rica oratio-
ne.

Histor. tri-
partita lib.
6. cap. 1.

the vse of the East church to be conformable to the auncient customes of our receiued faith in this point. Lett vs now passe to other.

ccc^e The xxix^e
difference

as Holy water protestants abhorre no lesse them the deuill him selfe. We reade in the first booke of this history at the first erecting of Christen churches, it was vsed to halowe the places. And holy S. Germain ceased a tempest with holy water, longe before we receiued the faith, as this history also reporteth, lib. 1. cap. 17. Of this we reade a constitution of Alexander the fiftē bishop of Rome after S. Peter, and a blessed Martyr aboue xiiij. c. yeares past. We reade also of *Marcellus* bishop of Apamea vnder Theodosius the first, when as the Emperour his officers labouring to throwe downe the temple of Iupiter in the cyte, the fire put vnto the foundation would not take, that holy bishop making holy water, and geuing it to *Equitius* his deacon bidding him to cast it vpon the fire, kindled it with the water miraculously, and burned downe the temple in a moment. Such was the faith of the primitiue church not only in Rome and the west church, but also in grece and the East church. Let now protestants mocke and scoffe at the Catholiques deuotious, at sprinckling of holy water, solemne buriall of the dead, and such other. We wil rest vpon the faith of the primitiue church, vpon the faith of all Christendom, vpon the faith we were first planted in. Let them bringe such antiquites for their new deuises. I warrant you, if they bring any it shall be to condemne their doinges, or to proue it like to olde heretikes. As for example. They haue a new tricke to make their audience crie, *Amen*, at their sermons. They glory much in that vaine shew of tickling praise. They require it expressely of the people. What thinke ye? Haue they examples of the auncient churches herein, or of any lerned father? It was in good sothe the very maner of olde heretikes. Of *Paulus Samosatenus* by name as *Eusebius* recordeth of him, Saying that when he preached his blasphemies, *ab au-*

De Cōsecr.
dist. 3.
Aquā.

Histor. tri-
part. lib. 9.
cap. 34.

Off clau-
mours v-
sed at the
sermons
of prote-
stants.

Lib. 7.
cap. 26.

diuori-

ditoribus non fauorē neque plaufum fperare folum, fed theatrāli more oraria moueri ſibi expectabat, & vocem tanquam de caueis dari. He looked not only that his auditours ſhoulde geue good looks and clappe their handes at his ſayinges, but euen as if in ſcaffold plaies, he looked to haue riapkins caſt vp, and clamours and outcries to be made, out of the ſeates of eche one. They do wel in all their new trickes to ſollow old heretikes. But what haue the lerned fathers pronounced of ſuch behauiour? Their eloquence and lerning moued their audience alſo. And the people then was ready to make ſhowtes and clamours. But ye ſhall ſee the lerned fathers woulde not abide it. Chriſoſtom (who of eloquence hath his name, as ye would ſaie, the golden mouth) biſhop of the great cyte of Conſtantinople, ſawe the people ſometime to make clamours and to geue ſhowtes at his eloquent ſermons, but like a wiſe and ſober prelat, he rebuked the people thereof and would not abide ſuch vaine exclamations. Among other places this he writeth, in a certain homelie that he made of Lazarus. *Tacete qui hac auditis. Multo maiorem vobis habeo gratiam pro ſilentio, quam pro plaufibus propterea quod plaufus quidem ac laudes me faciunt glorioſiorē. Silentium vero vos reddit cōpoſitiores.* that is. Hold your peace ye that heare theſe thinges. I thanke you much more for your ſilēce, thē for clapping of your hādes. For your clapping and cōmendations make me more glorious. But your ſilēce maketh you more quiet and attent. Likewiſe S. Hierō geuing inſtructions to Nepotianus a young mā entēding to ſerue the church, and to be a preacher of Gods worde, among other leſſons geueth hym this. *Docente te in eccleſia non clamor populi, ſed gemitus ſuſcitantur. Lachrymæ auditorum laudes tue ſint.* When thou preacheſt in the church, moue not the people to clamour, but to mourning. Let the teares of thy audience be thy commendation. Nowe proteſtants lyke vnto olde heretikes, and contrary to olde fathers gape after clamours, call for the peoples crying out, but to teares, to lamenting or to bewail-

Conc. 3.
Tqm. 2.

Ad Nepo-
tianum.

ling of their finnes no protestant yet moueth his audience.

*Ad fratres
inferioris
Germanie.*

And therefore (as *Erasmus* noteth of them) their auditours come from their preaching rather lyke souldiars from a fiede then lyke Christen men from the church. As ye see it is in this one example, so is it almoste in all their other newe deuyses. Which if I shoulde here all rippe vp, and serche out the rootes of eche one, they would all be found either olde heresies newe scoured, either assertions disproued by the most adproued writers, either things vnheard of before in Christes church.

Differences betwene the former faith of Catholikes and the late newes of protestants, concerning the gouernemēt and rulers of the church.

The 8. Chap.

THe doctrine now of our primitiue church being found agreeable with the doctrine of the first vj. c. yeares in all pointes hitherto by occasion treated, and the doctrine of protestants directly repugning both, forsaking both, cōdemning both, let vs cōsider the state of our primitiue church touching ecclesiasticall gouernement, and see, whither the lyke wil not fal out in our part, as well in respecte of vniformite with the primitiue church, as of difformite and difference with the false faith of protestāts. In which comparisō we shal finde in which religion is order, in which disorder. Where is reason, where confusion. Which hath authorite and which hathe not. For as of order dependeth reason, and without reason can be no authorite, so of disordre cometh confusion, and where is confusion, there can be no religion. Therefore to disproue a pretended religion though want of true doctrine suffice, yet when we see the doctrine to want authoryte, we see the fountaine of vntrue doctrine, and the very roote of wronge religiō. And as farre as it passeth to knowe why a thing is nought, then to knowe it is so, to knowe the cause with the effect, then to knowe the effect alone, so farre shal this present consideration passe the former: this being the cause, the other the effect: this

of due

of due gouernement in the church which establissheth true doctrine, the other of the doctrine it selfe: which either hath bene founde being bridled thereby, or hath bene founde corrupted, for wanting that bridle. In this part therefore we shall shew the very roote and cause bothe why the doctrine of our primitiue church is found to walke in the pathes of theyr forefathers the first vi. c. yeares, and why the doctrine of protestants wadereth and walketh wide from the same. Which to speake in one worde is, because our primitiue church vsed such gouernement, such rules and order in planting doctrine, and directing the faithful, which they sawe their next predecessours and forefathers to vse and to obserue. Contrarywise protestants by the liberty of their gospel haue broken this order and aray of their forefathers, and placed in their rume a headlesse disorder of their owne inuention. This in a few particular differences, but weighty and of a great importaunce, we shall now specifie. In the state of our primitiue church described in the history of Venerable Bede, I consider the face of the former age in all points touching the gouernement of the church, to concurre with it. I see doubtes and controuersies arising to haue ben discussed and boulded out by Synods of the clergy. I see the authorite of bishops by due consecration and succession: The primacy and superiorite of the Archebishop. The head and chiefe of al to be in the See of Rome, and the Apostolical bishop thereof, last of al no iurisdiction or authorite of the lay prince in ecclesiastical gouernement. First as touching Synods of the clergy, S. Augustin our Apostle finding the old Britons in certain schismatical errours, labouring to reduce them to the vnite of Christes church gathered a Synod of bishops and doctours together, where the matter was debated and examined, thought by the stubbornnes of the olde Britons, they could not at that time come to an vnite. After this all the prouinces and dominions off the english princes being brought to the fatiue vnder *Theodore*

The xxx.
Differēce,

In the ij.
booke the
ij. chapter.

In the iiii.
booke the
v. the xv. j.
and the
xxviii.
chapters.

Act. 15.

Act. 20.

Li. 4. c. 17

Niceph. li.
4. cap. 22.
Euseb. lib.
5. c. 23.

that lerned Archebishop of Canterbury we reade of iiii. Synods kept vnder him for more assuraunce of the catholike doctrine, and extirping of heresies, the arising: namely the Monothelites, and Eutychians. These Synods as it may appeare in the history were only of the bishops to determin and conclude therein. That the practise of the primitiue church of Christ, hath alwaies ben the like it were losse labour perhaps and superfluous at longe to discusse. I will only runne ouer shortly the matter, and after see how the doinges of protestants resemble the same. We reade in the Actes of thapostles, a Synod kept of the Apostles themselves, touching a doubt which arose whither those which came to the faith of the gētils, shuld be circūcided and kepe the lawe of Moyses. By the example of the church lerned that it was not left to the liberty of euery christē mā to teach and determin doctrine as the spirit moued him (which by a speciall pryuike the pure protestants chalenge) but to haue for it the aduise, authorite and determination of the elders, and bishops whom the holy ghost hath placed to rule the church of God. By this example in proceesse of time, the church multiplying and increasing expresse decrees haue ben made, that in eche prouince yearly and ordinary Synods should be kept. Whereof also in the second Synod vnder Archebishop Theodore bothe mention of such auncient constitutions are made and the like also appointed for our countre. And why? Not only for reformation of mens maners, and correcting alwaies of abuses, but principally and chiefly for extirping of heresies. Therefor straight after the Apostles, heresies rising apase, synods were the oftener frequēted. For repressing of the Montanistes many Synods wer kept in Asia. For the right obseruatiō of Easter diuers synods wer kept, as vnder *Victor* the Pope, at Rome, vnder *Narcissus* at Hierusalem, vnder *Palmas* in Pontus, vnder *Ireneus* in Fraunce vnder *Bacchylus* at Cointh, and diuers sother bishops in other countrees. For opening of the Nouations heresy first *Fabid-*

nus then *Cornelius* at Rome, and *S. Ciprian* in Carthage had their Synods. To extirpe the wicked heresy of *Paulus Samosatenus* a great assemble of bishops met at Antioch out of all the East partes in ij. seuerall Synods. Against Eustachius and his complices in Gangra, against the Manichees in Ancyra, against the Archontici in Neocæsarea Synods and assemblies of bishops were helde. All this was before the church of Christ was by Constantin the first sett at quiet and rest from persecution of the infidell: Vnder whom and after whom howe many not only priuat Synods of enery prouince but vniuersall and generall counells of all Christendom haue ben kept in all ages, let the tomes of the generall counells, the auncient ecclesiasticall Histories, and new set forth Chronographies of our time be witnesses. It were great folly to rest in a matter of it selfe so clere and well knowen. What then? Haue protestants in planting their religion proceded this waie? Haue they erected their pretended reformation by the assemblies of Bishops, by Synods and counells? Nothing lesse. For first, as they condemne the vniuersal known church (which God would to be known for the extirping of heresies as in the former part of this treatise it hath ben proued) bicause they would not be tried by that church, so they reiect Synods and counells of the bishops bicause they are sure by their verdit to be condemned. They call for a free Council. And what is that? Forsooth where euery man may freely determin and conclude that faith, which shall seme to them best. They haue had diets and assemblies in Germany by the force and procurement of the Catholike Emperours. But how? They would come at no point without the commandement of their laie Princes. Protestants haue had in England their pretended Synods and cōuocations. But let the truth be tolde. Was any other conclusion made then such as pleased the parliament? Let vs not flatter with our selues and the worlde. It was neuer the practise of Christes church. It is not agreeable

Li. 6. t. 43
Li. 7. c. 28
Socrates.
li. 2. c. 43.
Tom. 1.
Con.

In the xv.
 chap. in
 the iij.
 reason

dle with Gods worde. It was neuer heard of before our daies that the laie should determin doctrine ecclesiastical. Of this matter it hath ben a late sufficiently written, and we shall anon speake somewhat. But Synods of bishops protestants of the sacramentary religion as they are now, had neuer yet in England. The synods of our first faith, the synods of the first vi. C. yeres, the synods and councelles that euer haue ben, haue only ben of bishops and the clergy to iudge, and determin doctrine. Let protestants shew that either in the Synods aboue named or in any other of the catholike church sence that time the laite hath geuen verdit, or appointed doctrine, and let it be lawfull for protestants to do the like. Now not being able to shew this, we see a clere difference betwene the scattered company of their ragged religion, and the wel setled aray of Christes Catholike church, bothe that now is and euer hath ben, as well in al the worlde beside, as in our countre.

The xxx
differēce.
1, Cor. 14.

Hebre. 5,

Li. 1. c. 27.

Li. 2. c. 4. 3.

To the entent ye may see that our first Apostles and preachers of Gods word, did all thinges in order and semely (as S. Paule admonisheth) it is to be remembred that our blessed Apostle S. Augustin, hauing now conuerted a numbre of Christians in kent, and seing his flocke to encrease in such sort, that the pastorall authorite of a bishop semed requisit, *Non summi sibi honorem*. He toke not that honour to him selfe, without laying on of handes of other bishops, but went to Fraunce, and there in Arles of diuers other bishops assisting according to the vsage of Christes church from the beginning, he was made the first archebishop of Caunterbury, and that (as the History witnesseth) by the cōmaundemēt of Pope Gregory. He being created now archebishop of Caūterbury ordained Mellitus the first bishop of Londō and Iustus bishop of Rochester. Both mē of great holinesse and vertu as the History abundantly declareth. Thus the first bishops of our Christen faith were orderly placed to preach the worde of God, according as in the holy scripture they

they were taught as we haue befor deducted. Now the pretended bishops of protestants wheras the whole nūber of our lerned and reuerēt Pastours (our Lord be praised) for cōfession of the truth wer displaced of their roumes, none being left in the realme ha- uing authorite to cōsecrat bishops, or to make priests (that being the office of only bishops) by what authorite do they gouerne the folde of Christes flocke? Who laied handes ouer them, as S. Paule expresly did vnto Timothe and Titus, when he made them bishops? Whether went they to be consecrated, in to Fraunce, Spaine, or Germany, seing that at home there was no number of such as might and would serue their turne? No, no. As their religion is contrary, their ende is diuers, their begin- ning hath ben vtterly different from the true Christen fai- the planted amonge vs, so are their procedinges different and re- pugnant. They haue not come in by the dore, they haue stolen in like theues without all spirituall authorite or gouer- nement. This difference betwene the protestants and oure true bishops and first Apostles importeth so much, that it may not lightly be passed ouer. For their authorite being proued naught, all their doinges can be no better. I saie therefore by the verdit of holy scripture and practise of the primitiue church these men are no bishops. I speake nothing of the lawes of the realme. It hath ben of late sufficiently proued they are no bishops, if they should be tried thereby. But let them be tried by Scripture. Are they better then S. Paule, or is their vocation more singular thē his was? Who though he were called principally, *neque ab ho- mine neque per hominem*. Neither of man neither by man, but off Christ him selfe from heauen, yet he was after sent forth with layeng on of handes. Let thē reade holy scripture. There they shall finde that though S. Paul preached in the Synagoge before the laieng on of handes, though he disputed with the gentils, confounded the Iewes, taught many at Antioche and serued the Apostls in the ministry of almes being sent with Barnabas

A. 9.

A. 11.

A. 13.

A FORTRESSE OF THE FAITH. FIRST

to Hierusalem by the Apostles for that purpose, yet he also was after sent to preache vnto the gentils whose proper Apostle he was, by laying on of hādes: For the Scripture saith of the elders being gathered together: *As they ministred to God and fasted, the holy Ghoste saied vnto them, Separat me Barnabas and Saul for the worke whereunto I haue called them. And when they had fasted and praied and laied their handes on them, they dimissed them. And they after they were sent forth of the holy Ghost departed in to Seleucia and from thence they sailed vnto Ciprus, and when they were at Salamina they preached the worde of God in the sinagoges of the Iewes.* Here lo S. Paule and S. Barnabe being first called of God and then ordered by the disciples and Apostles, preached the worde of God. This laying on of handes by which S. Paul was sent to preache, he practised him self afterwarde in Titus and Timothe, making them bishops, the one of Candia, the other of Ephesus. Vnto Timothe he oftentimes writeth and putteth him in minde off his vocation, and the grace which was geuen him therby. In the first epistle vnto him he writeth. *Noli negligere gratiam quæ in te est, quæ data est tibi per prophetiam cū impositione manuum presbyterij.* Despise not the grace which is in thee, which was geuen thee through prophecy with the laying on of handes of priesthood. In the second epistle vnto him he declareth this laying on off handes of priesthood was his owne doing, putting him againe in minde of this sacrament (so necessary and important seemed it to that blessed Apostle) writing thus. *Admonco te vt resuscites gratiam quæ est in te per impositionem manuum mearū.* I warden thee to stirre vp the grace of God which is in thee by the laying on of my handes. By these expresse wordes of holy Scripture we lerne not only an externall cerimonie of laying on of handes to be required in such as are called to ecclesiasticall charge, but also we lerne that a grace is geuen therewith, which ij. thinges make vp the Sacrament of holy orders, as Melanchthon and all his adherents acknowledged at the length, though they first denied it, as

it, as Caluin and our protestants do nowe bothē fondely and wickedly. Now what this grace was, which our protestants neither haue, neither desire to haue denying vtterly this holy Sacrament let vs lerne of the lerned fathers, and withall confidre how necessarily the laying on of hādes is required. Theodoret vpon this later place of S. Paule, expoundeth the grace which the Apostle speaketh of to be the grace of the holy Ghost which is receiued by taking of orders. Chrysostom vpon that place likewise saith, that grace is geuen for the instruction of the church, for working of miracles, and for all other seruice of religion. The figure of this sacrament was in the olde lawe, where we re- *Num. 27.*
ade that Moyses leauing Iosue for his successour, laied handes vpon him, although he had before the Spirit of God in him. Theodoret in his questions vpon the olde Testament, applieth that fact to the geuing of orders in Christes church, and saith. *Quest. 48.*
Why did God commaunde Moyses to laie his handes vpon Iosue, *in Num. 27.*
whereas by the testimony of God him selfe, Iosue had the Spirit of God *105.*
already in him? To this question he answereth. The very same *105.*
happened in Cornelius. For after he had receiued the holy Ghost, he was *105.*
baptised. And our Sauour hauing receiued all the gistes of the holy *105.*
ghost as man, before he was borne in his blessed conception, yet he came *105.*
to be baptised of Iohn, and commaunded the hande of his seruauant to be *105.*
laied on his head, and then he receaued the holy ghost coming down vpon *105.*
him in the forme off a doue. Likewise the Apostles hauing already *105.*
the holy Ghost in them, by the breathing on them of oure Sauoure, *105.*
receaued againe the grace of the holy Ghost coming downe from hea- *105.*
uen. But that all the people might knowe that Iosue was appointed *105.*
to be their capitain off God, Moyses laied his handes on him. And *105.*
that by the commaundement off God. For god saied. Thou shalt laye *105.*
thy handes on him, and set him before Eleazarus the priest, which shal *105.*
ordaine him before all the people. And thou shalt geue thy glory vpon *105.*
him that the children of Israel may obey him. By these we do lerne *105.*
how they which are ordained of bishops obtaine spirituall grace. For *105.*

A FORTRESSE OF THE FAITH FIRST

here God saied, thou shalt geue thy glory vnto him. Thus farre Theodore, declaring by the example of Iosue spirituall grace to be geuen in hoy orders at the bishops handes. In lyke maner writeth S. Augustin hereof, expounding and examining the very same fact of Moyse laying handes on Iosue. For thus he writeth. *It is to be noted, that Iosue hauing the Spirit in him, as the scripture testifieth (whereby what other thinge may we vnderstand then the holy Ghoste?) yet Moyse was commaunded to laye handes vppon him, to geue vs to vnderstande, that no man, whatsoeuer excellent grace he haue, may yet be so bolde as to refuse the sacrament of consecrating.* Hetherto S. Augustin. Nowe protestants refuse this sacrament, denie such grace to be geuen, and do occupy the roumes of bishops without laying on of handes of the priesthood. We may therefore saie of them as S. Cyprian saied of Nouatia. *Nouatian, saied he, can not be in the church, which contemning the tradition of the Apostles, succeding to no mā was ordained of him selfe.* For what other are these pretended bishops? To whom did they succede in that religion which they teache? Of whom were they consecrated? How do these men regarde the commaundement of holy scripture, namely of S. Paul vnto Timothe, whom though he had before orderly made bishop of Ephesus, yet he biddeth be hofull in his office, and to *laie handes soderly on no man, lest he be partakener of their sinnes*, which being no bishopps at all, call to the holy vocation of preaching Gods worde, worthy and vnworthy, poticaries, tailers, sadlers, ropers, furriers, cappers, and such other of all craftes and occupations, so faste and so thicke, that as a worshipfull man ones iested with one of the pretended bishops that now vsurpe that vocation, asking merely as they rode a hunting together why his saddle and bootes were so simple, being in dede very meane and bare, marry quoth he, my Lorde and bounde it with an othe, ye haue taken vp all our sadlers and shoemakers, promoting them to your ministry, that (swearing ones againe) there be scarce any
leste

Lib. 4.
 quest. super
 Nam. cap.
 34.

In epist. ad
 Magnum.

1. Tim. 2.

leste in the countre, that will worke for mony. And in very de-
 de if one woulde vewe the whole corps of the pretended cler-
 gy that now is, might he not, thinke ye, pronounce of them, *In preser.*
 as Tertullian did of the heretikes of his tyme? These are his
 wordes. *Ordinationes eorum temerariae, leues, inconstantes. Tunc*
neophitos collocant. Nunc saeculo obstrictos. Nunc Apostatas no-
stros, ut gloria eos obligent, quia veritate non possunt. Nusquam fa-
cilius proficitur quam in castris rebellium, ubi illic esse, promereri
est. That is. Their geuing of orders is rash, light, and inconstant.
 Sometime they make young scholers in faith, sometime men
 of the worlde. And sometime our rennagats. Winning them by
 promotion, whome by truthe they can not. In an army off
 rebels a man shall soone be a losse. For to be only amongst
 them, is deseruing ynoughe. Doth not here Tertullian holde
 vs a glasse to beholde in it the the very state and condition off
 oure tyme? Dothe he not geue vs a paterne of olde heretikes,
 to trie these newe by? For all that are in the dissolute con-
 gregation of oure protestants are either younge scholers, enti-
 fed and allured with worldly promotions, or worldly craftes-
 men leaping from their shoppes to the pulpit, or els (whiche
 are accompted the best and grauest sorte) the rennagates off
 the catholyke Church. These pretended bishops therefore
 being vnlafully placed them selues withoute authorite from
 other, without laying on off handes off the priesthood, as scri-
 pture expressely requireth, their doctrine hathe no authorite.
 Their Ministers maye returne euerye one to their occupa-
 tions agayne, and lyue lyke honeste craftesmen, where no-
 we they are vnlawefull Ministres, worse then Chore and
 Abyron, then Iannes and Mambres, then kinge Ozias all
 terribly played off God. For they medled but with ceremo-
 nies aboute the lawe off Moyses. But these felowes take vp-
 pon them the highest office in the lawe of Christe. As to
 preache the woorde of God, to Mynister the Sacramentes,

An admo-
nition to
Maistres.

and to beare the charge of Pastours and Doctours. Butt o
mercifull God , howe incurre they myserable men the dre-
adfull displeasure and iuste indignation off allmightye God?
Howe heape they vnto them selues wrath in the daye of ven-
geaunce? For will yow see yow ignoraunt and vnlearned My-
nistres deceaued off yowre false pretended bishoppes what
danger ye incurre att Gods hande? Truly more then if ye
were idolaters, more then if ye betrayed the bookes of holy
Scripture it selfe . Beleue not me, if I saye so onely . Bele-
ue holy Scripture iff it tell yowe so and geieth yowe ex-
ample so . Harken therefore to learned Saint Augustyne
who out of holy scripture shall instruct you . These are his
wordes . *Non afferamus stateras doloſas vbi appendamus quod vo-
lumus, & quo modo volumus pro arbitrio nostro dicentes, hoc graue,
hoc leue est. Sed afferamus diuinam stateram de scripturis sanctis tan-
quam de theſauris dominicis & in illa quid ſit grauius appenda-
mus, ſed a domino appenſa recognoſcamus. Tempore illo quo dominus
priora delicta recentibus penarum exemplis cauenda monſtrauit, &
idolum fabricatum atque adoratum eſt, & propheticus liber ira regis
contemptoris inſenſus, & ſchiſma tentatum, & idolatria gladio puni-
ta eſt, exuſtio libri bellica cade & peregrina captiuitate, ſchiſma hiatu
terre, ſepulchris, authoribus viuis, & celeſti igne conſumptis, quis iam
dubitaauerit hoc eſſe ſcleratiuſ commiſſum, quod eſt grauiuſ vindica-
tum?* . Let vs not bring false weightes to weigh what we liſt
and how we liſt , ſaying that is heauy , this is light , but let vs
bring Gods weight out of the holy ſcripture, as though it were
out of Gods treaſure, and by it let vs trie which is the heauyer,
or rather let vs not trie, but let vs vewe and conſider the matter
allready tried . At what time God would teach his people
to beware of their former trespalles , by new and freſh pu-
niſhments, when an idoll (the golden calfe) beinge made
and worſhipped , when the prophet Hieremies booke , of
the haſty king being burned, when the ſchiſme of Chore and

Li. 2. de
bapismo
contrado-
natiſtas.
cap. 6.

Exod. 32.
Hier. 36.
Numer. 16

his felowes being attempted, the idolatry committed was punished with the sworde, the burning of the booke was reuenged with wasting warre and forrein captiuite, but the schisme committed was plaged with the soden gaping of the earth, swalowing vp the authors of the schisme aliue, being after consumed with fire from heauen, is it now to be doubted, but that was most wickedly committed, which was most greuously punished? Hetherto S. Augustin, teaching the Donatistes that schisme is a faute more greuous in the sight of God, then idolatry yea or the burning of Gods booke. Lerne here ye ministres which from your shoppes get you to pulpits, and maintaine a schisme which ye knowe not, preach heresies which ye vnderstand not, and diuide your selues against the church, which ye esteeme not, lerne I saie of holy scripture that you sinne herein more greuously, and are to be punished of God more sharply, then if ye committed idolatry in your owne persons, where the harne should extend but to your selues only, or betrayed Gods bookes in persecution, which yet might procede of feare and infirmite, such as in this case ye can not pretend. Lerne that at the planting of our Christen faith wherein ye were baptised, bishops of the realme were ordained by laying on of handes required in holy scripture, by which authorite they made other priestes and inferiour ministers to serue the church vnderne the them. Your pretended bishops haue no such ordination, no such laying on of handes of other bishops, no authorite to true priestes or ministres, and therefore neyther ye are true mynistres, neyther they any bishops at all.

Againe such bishops as were created in England at the first preaching of the gospell amonge vs, after S. Augustin had ben created in Fraunce, were alwaies created of the Archebishop of Caunterbury or of yorke, and that by the appointment of the Pope, as in this History it is euidently specified. Now all such authorite being sett light by and contemned

The. 32.
differece.
Li. 1. c. 29.

A FORTRESSE OF THE FAITH FIRST

ned, supposing that Caunterbury and yorke at this present had lawfull bishops resident in the sees, by what authorite could any one of them make other? Not by the Popes authorite whō they reuile and detest as if he were an Antichrist. By what authorite then can they saie, but by some temporall authorite and lawe? Which how expressly it is against holy scripture, constitutions of the church, and all good order, what nede we to proue? Let Caluins institutions be read (seing they are in english and allowed for good) in the fourth booke the xj. Chapter. Ye shall finde he reasoneth and disputeth against it at large. Beside if in any History of the church it can be shewed that at any time by the mere temporall authorite, euer any catholike bishops was created, I dare yelde and graunt they are lawfull bishops. But it can neuer be shewed. Therefore they remaine as they were.

The
xxxij.
difference.

Bicause it will alwaies be saied of protestants, that to make some apparence of orderly vocation, they haue placed the supreme gouernement in the Prince, and by that authorite they are called, therefore I wil note to the Reader, an other difference in this point expressly specified in this History. For here we reade that the prince and temporall ruler in spirituall causes was subiecte to the bishop. Peruse the xiiij. and xxij. chapters off the third booke, ye shall see examples thereof. In the primitiue church thinke ye it was otherwise, and that this hath ben a tyranny vsurped of the Spirituality these late ix. C. yeares? For so is it with protestants not yett ix. yeares olde in their Sacramentary religion, that ix. C. yeares is in their eies a late matter. Truly heretikes haue allwaies in dede beinge condemned of the church when the Prince could be drawe on their side, referred vnto him the iudgement of their causes. So the Donatistes after that Cæcilianus their lawfull bishop was discharged and iudged innocent by Miltiades Pope of Rome, did yet require Constantine the greate to call the
matter

August.
epist. 185.

matter in to hys Courte. Whiche yet he durste not do (as *set quia*
 S. Augustin writeth) though at their request he suffered the *Constantinu*
 matter to be yet ones again examined by the byshop of Arelat, *non est au*
 where the Popes legat was present and gaue the sentēce. So the *sus de cau*
 Arrians did force the Catholikes in the east church to commu- *sa Episcop*
 nicat with the Emperour Constantius, and in the west church, *iudicare, et*
 they counsell'd the younge Valentinian to force S. Ambrose *discentiendā*
 bishop of Millain, to graunt thē a church in his cyte. But what *atque finie*
 awnswered the lerned bishops at that time to the requestes of *dā episcopis*
 these ij. Emperours? Ye shall heare by the wordes of Gregory *delegauit.*
 Nazianzen in the East church, and of S. Ambrose in the west.
 Gregory Nazianzen in an oration to the Emperour being pre- *Orat. ad*
 sent speaketh thus. *Quomodo inter nos conueniet? Num sermonem*
suscipitis liberum, & quod lex Christi vos meae potestati, meoque sub-
iecit tribunali. Imperamus enim & ipsi, addo imperio maiori & per-
fectiori. Aut oportet potius ut spiritus subsit carni, caelestiaque terre-
stribus? Suscipe igitur vocem liberiozem. Scio te ouem esse mei gregis
sacri sacrae &c. How stādeth it now betwene vs? (saith Gregory *Orat. ad*
 Nazanzen to the Emperour there present) will ye suffer vs to *subditos*
 speake frely, and to saie, that the lawe of Christ hath submitted *timore*
 you vnto my authorite and to my Courte? For we also do be- *percul-*
 are rule, yea our gouernemēt is greater and perfecter. Other- *fos. &c.*
 wise let the flesh be ouer the Spirit, and the earthly thinges kepe
 downe the heauenly. Lett me then speake yet one worde with
 more liberty. I know ye are a shepe of my flocke. * a holy shepe
 of a holy flocke. Thus farre Gregory Nazianzen surnamed the ** & itē ag*
 Diuine. His wordes speake plainely and frely. They nede no *isgōy.*
 glose nor exposition. Let vs now heare what S. Ambrose an-
 swered to young Valentinian the Emperour, when at the re-
 quest of Auxentius the Arrian heretike, he required S. Ambrose
 to appere before him, and to haue the controuersy betwene the
 Arrian and him to be decided in the Emperours presence, and
 at his verdit or sentence, Thus he speaketh vnto him. *Quando*

audisti clementissime Imperator in causa fidei laicos de episcopo indicasse? Ita ergo quadam adulatione curuamur, vt sacerdotalis iuris simus immemores, & quod deus donauit mihi, hoc ipse alijs putem esse credendum? Si docendus est episcopus a laico, quid sequatur? Laicus ergo disputet & episcopus audiat, episcopus discat a laico. At certe si vel scripturarum firmitatem diuinarum, vel vetera tempora retractemus, quis est qui abnuat in causa fidei, in causa inquam fidei episcopos solere de Imperatoribus Christianis, non Imperatores de episcopis iudicare?

That is. When heard you, most gracious Emperour, that the laye euer iudged ouer bishops in a matter touching the faith? Shall we then so with a certain flattery bowe down our selues, that we forgett our priestly authorite? And which God hath geuen vnto me, that I shoulde trust other men with it? If the bishop must now be taught of the laye, see what may folowe. Then let the laie dispute, and the bishop harken: let the bishop lerne of the laie. But in good sothe if we call to minde the whole course of holy scripture, or the practise of auncient time passed, who can denie, but that in matters touching the faith, I saie in matters touching faith, bishops are wont to iudge ouer Christen Emperours, Emperours are not wont to iudge ouer bishops. Thus farre that lerned and holy bishop S. Ambrose. In whose wordes I wishe the Reader to note, not only his own vertuous and true courage in right and reason, but also that we haue the testimony of so lerned and holy Father, that such authorite as the Arrians woulde haue attributed to the young Emperour, and now protestants woulde force our gracious Souerain thereunto (so like are allwaies the doinges of old heretikes and our newe protestants) that such authorite I saie, was neither by sentence of holy scripture, neither by practise of auncient time euer attributed to a laie Prince. And therefore Iohn Calvin him selfe alleaging this very place and wordes of S. Ambrose to proue that ecclesiastical causes ought to be referred to the iudgment of the bishops, not of laie Princes, saith of

S. Ambrose. *Worthly do all men praise his constancy in this behalfe.* Instit. lib. 4. cap. xj. fere in fine.
 And truly in this point of ecclesiasticall gouernement our english protestants do not only vary from the institution of holy Scripture and practise of the primitiue church, but also from other protestants bothe the Sacramentaries of Geneua and the Lutherans of Germany. Only they agree well and truly with the Arrians and the Donaristes, who (as you haue hearde) whould haue the Emperour to be the supreme iudge in ecclesiasticall causes. Caluin disputing of ecclesiasticall gouernement hath these wordes. *When Emperours and magistrats began to professe Christ, the spirituall iurisdiction was not by and by abolished: but only so ordred, that it should diminish nothinge of the ciuill iurisdiction, or be confounded with it. And rightfully. For the magistrat, if he be godly, will not exempt him selfe from the common subiection of the children of god, whereof it is not the least part to submit him selfe to the Church iudging by the worde of God. So far is it of that he ought to take away the order of iudgmēt. For what is more honourable (saith Ambrose) for the Emperour than to be called the sonne of the church? For a good Emperour is within the church not aboue the Church. Therefore they which, to honour the Magistrat do spoyle the church of this power, do not only with false exposition corrupt the sentence of Christ, but also do not slenderly condēne so many holy bishops which haue ben from the time of the Apostles that they haue by false pretence vsurped the honour and office of the Magistrat. Thus farre Iohn Caluin of Geneua the Master and second founder of the Sacramentary secte. Let vs nowe heare what the Lutherans of Germany do saye and pronunce of ecclesiasticall gouernement to rest in the laie Prince. Thus write the Flaccians and zelous Lutherans: *De regibus & omnibus in potestate politica constitutis vox Spiritus sancti tali modo sonat. Intelligite Reges, erudimini Reges, seruite Reges Domino in timore &c. Quid aut ista sibi volunt? Num vt Reges formas religionum adhibito vno ac altero legum mundanarum perito & aliquo concionatore qui mundum plus**

*Lib. et cap.
prenot.
par. 4.*

*Epist.
xxxij. ad
valent.*

*Im presat.
7. Centur.*

amat aut metuit, quam Deum, componant, ad quas proclamandas & sequendas, omnes pios & constantes verbi Dei Ministros astringant? Ex quali vero grammatica vel Dialectica ista procedunt? As concerning kinges and all ciuill magistrats, the holy Ghoste speaketh after this facion. Vnderstand ye kinges. Lerne ye kinges, serue the Lorde in feare &c. And what meaneth all this? Meaneeth it that kinges taking to them a lawyer or two, and some preacher which feareth and loueth the worlde more then god, maye appoint an order and fourme of religion, and binde all godly and constant Ministers off the worde of God to preache and folowe the same? Of what grammer or logicke dependeth this? Againe they conclude in these wordes. *Proinde salcem in alienam messem mittunt & alienam functionem temere inuadunt, sanctumque sanctorum intrant, quemadmodum Osius, qui quum sint politici Magistratus, aut ipsorum serui, tamen magno supercilio audent nouas religionum formas, componere, easque Ecclesiae Ministris offerre tali cum imperio.* Therefore they put theyr sicke in to an other mans corne, they intrude them selues rashly to an other mans office, they entrein the holy of holies, as Osius did, whiche being laie magistrats, or such as serue them, do yet imperiously frame new formes of religion, and commaunde the same to the ministres of the church. Thus we see bothe Caluin in Geneva and the most lerned Lutherans in Germany according to the truthe of holy Scripture, and the continual practise of Christes church, place the ecclesiasticall gouernement in ecclesiasticall men, not in the laye Prince. Onely the miserable clawbackes of our countre not regarding what absurdities they committ, so that their wicked heresy may take place, bothe against the perpetuall practise of Christes church and against their owne fellow protestants, do place the supreme gouernement in spirituall causes in the laye Prince, I may saie farder against their owne conscience. Truly against their owne doinges, as we haue before particularly declared. To conclude.

clude therefore this is a clere difference betwene the state of our first faith, and the practise of this newe religion: betwene the primitive church and those late dayes; betwene the protestants of other countrees, and oures at home: that oure firste faith, the primitive church, and protestants abroad haue alwayes lerned the supreme gouernement in spirituall causes to reſte in the biſhoppe. But contrary wiſe heretikes bothe oures at home, and other in tymes paſte, do place that ſupreme gouernement in temporall and laie princes.

We read in the hiſtory that the firſt chriſten biſhopp of London Mellitus by name, trauailed to Rome and counſelled Pope Boniface aboute matters touching the direction of the english church. Lib. 2. cap. 4. Also that S. Auguſtin our Apoſtle and firſt biſhop of Caunterbury directed letters to Saint Gregory for inſtruction in diuers doubtſ and controuerſies touching the gouernement of his dyoceſe. In the firſt booke the xxvii. chapter the demaundes of Saint Auguſtin, and anſwers off S. Gregory are to be reade at large. Againe the clergy off Scotland being troubled with the Pelagians hereſye and ſchiſmaticall oberuation of Eaſter ſendeth to Rome for redreſſe, and receiueth a ſpedy and reſolut anſwer of the prieſtes there, the See being then vacant by the deceaſe of Pope Seuerine. 19. For the authorite of this See reade more in the hiſtory the ſecond booke the xvii. chapter and the fiſte booke the xx. chap. The firſt pretended biſhops of protestants what do they more abhorre and deteſt then that See and the authorite of the Apoſtolike paſtour? Whom do they more bitterly raile at, more wickedly and falſely ſlaunder, then the biſhop of Rome? It is a gay common place in pulpits when all other matter faileth to deſcant vpon the pope. But let this become their ſadde wittes and graue religion. We will neuer be aſhamed of Chriſtes vicar. We will neuer bluſh at the name of Peters ſucceſſour. We will neuer reſuſe to be the ſhepe of that Shepeheard to whome

The
xxxiiiij.
Differēce.

Lib. 2. cap.

IOAN. 20.

Math. 16,
Luce. 22.

*I report
meto the
Apologies
of Engla-
de

Lb. 27.

In Epist
2. ad Da-
masum.

only Christ saied. *Pasce oues meas*. Fede my shepe and my lam-
bes, to whome only our Sauour committed the kayes of the
kingdome of heauen, to whom only it was saied, *I haue praied
for thy faith that it shall not faile*. And thou being conuerted confir-
me thy brethern. We reioyle in these priuileges expressed in ho-
ly Scripture by the mouth of our blessed Sauour, we are no
whit moued with your railing scoffes, slaunderous repro-
ches, and *impudent lies that you make of that holy See. I saye
holy See though the person be not alwaies so. And I lerne of
blessed and lerned S. Hierome to saye so. Damasus was
Pope in hys tyme. He came to that See and authorite not
not without force and violence done, by great contention, by
slaughter of well nere 60. persons, as *Ammianus Marcellinus*
reporteth. What then? S. Hierom lying in Syria, and beinge
much vexed with heretikes there, *Paulinus, Vitalis*, and other,
what did he? Lacked he trowe ye lerning in the tounge skill
of humanite, or knowleadg in holy scripture, wherby he might
auoide those heretikes? No he matched any of his time (and yet
was that tyme so plentifull of lerned men as almost no time
sence) in any one of those three. What did he yet? Refused he to
lerne of Damasus bicause he came so vnseemly (as it semed)
to that authorite? Did he curse him and call him Antichrist, as
you do Popes for a thousand matters of lesse importance then
that was? No Sirs. He was of an other spirit then ye are. He had
not so lerned Christ, he was not of suche a brickle and condi-
tionall faith as youres is depending of mens maners, life, and
behauour. He writeth to Damasus out of Syria, and desireth
to be instructed not only what to beleue, but also in what wor-
des to expresse his belefe. These are his wordes. *Ego nullum
primum, nisi Christum sequens, Beatitudini tue, id est, Cathedra Petri
communionem confocior. Super illam Petram adificata tam ecclesiam
scio. Quicumque extra hanc domum agnum comederit, profanus est.
Si quis in arca Noe non fuerit peribit regnante diluuio*. That is I

folo-

folowing none chiefly, but Christ do communicat with your holynesse, that is with the chaire of Peter. Vpon that rocke I know the church to be builded. Whosoever eateth the lambe without this house, he is an alienat. Whosoever is not within the Arke of Noe, he shall perish when the fludd cometh. In these wordes S. Hierom before he declared the cause of his writing befor he propounded the matter, he submitterh him selfe, as he knew his duty was vnto the Popes holinesse. He protesteth he will ioyne with him and reſte in the chaire of Peter, confessing that vpon that rocke the church is builded. He affirmeth that without that house, without the church of Rome (as Erasmus vpon this place vanquished with the truth was forced to confesse) the lambe can not be eaten, Christ can not be receiued. He compareth it to the Arke of Noe without which is no saluation. After this protestation he detesteth the heretikes, and putteth them of also saying. *Non noui Vitalem, Meletium respuo, ignoro Paulinum. Qui tecum non colligit, spargit. Hoc est quod Christi non est, Antichristi est.* Vitalis I know not. With Melitus I medle not and Paulinus I passe not vpon (as all these were Arrian heretikes in the East partes) who soeuer gathereth not with thee, he scattereth. that is. Whosoever is not of Christ, he is of Antichrist.

How thinke we here of S. Hierom? Was he not trow ye, a right papist that would thus speake vnto the Pope, whosoever gathereth not with thee, he scattereth? And how many the scatter now a daies? How many haue forsaken Christ, and are become Antichristes by S. Hieromes iudgment? How contrary is S. Hierom to protestants? Protestants call the Pope Antichrist. S. Hierom saith such as gather not with the pope do scatter, which words Christ spake of him self in scripture. Protestants condene all that receiue Christ with in the church of Rome. S. Hierom saith, who so receiueh Christ without the church of Rome, he is an alienat, he is no Christian. S. Hierom compareth the church of Rome to the arke of Noe. Protestants say it is the

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the seat of Antichrist. This is lo the primitiue church that protestants resemble. Thus do protestants reuerence the holy fathers. Thus they will be tried by the first vj. C. yeres. Let vs returne to S. Hiero. These heretikes aboue named disquieted the faith off the Nicene Councell touching the God head of Christ with new fangled termes, and whereas the Catholikes according to the decrees of that council, confessed in the blessed Trinite thre persons and one substaunce, those busy heads would for thre persons, saie thre hipostases, meaning (as S. Hierom feared) thre diuers substāces, but seming to meane only thre persons as Catholikes meaned.. This guile and fraude of theirs S. Hierom espieing, to bring the controuersy to an ende, and to stoppe those heretikes mouthes, he writeth to the Pope, and desyreth him to decide the matter. Thus he concludeth his petition after the whole matter propounded. *Quamobrem obsecro Beatitudinem tuam per Crucifixum mundi salutem, per homouision Trinitatem, ut mihi epistolis tuis, siue tacendarum, siue dicendarum hypostasicon detur authoritas.* that is. Wherefore I beseeche your holynesse for his sake that was crucified for vs, the saluation of the worlde, for the blessed and consubstantiall Trinites sake, that by your letters you will geue me authorite either to name the hypostasies, either not to name them. This was lo the obedience of the best lerned in the first six hundred yeres to seke at their mother church, the church of Rome, not only what to beleue, but in what termes also they might vtter their belefe. So did Origen make accomp of his doctrine to Fabian the Pope, as S. Hierom reporteth. So did Eusebius the Arrian though against his will make accompt to Pope Iuly the first of his doinges in Syria, as Nicephorus writeth. So was the controuersy of *Celestius* and *Pelagius* first discussed in Africa, sent after to Innocentius and Zolimus popes to be determined, as S. Augustin witnesseth. So did our first Apostles and reuerend bishops of England, S. Augustin of Caunterbury, Mellitus of London, and our ca-

Ad Pam.
mach &
Oceanum.
Nicep. li. 9
cap. 6.

August. ad
Bonifaciu:
li. 1. c. 3. &

2.

tholike

tholike neighbours of Scotland, as in this History it is specified. So will not yet protestants do. And why? Are they wiser trow ye, then al the rest? are they better lerned thē S. Hierō? are they of more perfection then our first Apostles and preachers? No. But they haue certain giftes which the other had not: to witt a litle pride, and perhaps some malice. Els truly they could not so longe, haue ben heretikes. Our Lorde send them humilite and charite. And then I trust to see them all Catholiques. For then they will not be ashamed to conforme them selues to our first Apostles, and to the lerned Fathers of the primitiue Church: as they do now lamentably differ and vary from both in many pointes, as you see.

Of the maner of planting our first faith, and this late corruption.

The. 9. Chapter.

H E therto we haue treated of such differences betwene the planting of our Christen faith and the late corrupting of protestants, as either might be arguments them selues to proue a right faith and a doctrine Apostolicall, either were them selues speciall articles in doctrine quietly of all Christendom hetherto confessed, and nowe of a few called in doubt and controuersie, either cerimonies and vsages of the church receiued by order and not to be laied with contempt or against order. We haue also touched certain weighty differences in the gouernance of the Church. In all which we haue beside the bare conference of the history and this time, fortified allwaies the truthe by the consent of the former age and time of Christes church sound and vncorrupted, by our aduersaries owne confession. If at lest they will continew Christians and acknowledge any church at all. Otherwise we haue no more to dispute or persuaide with them, but to accompt thē as heathen and alienats. As our Sauour biddeth vs, saying. *Si ecclesia* Matth. 18.
siam non audierit, sit tibi sicut ethnicus & publicanus. If he heare

not the church, let him be vnto thee as a hethen and publicane. Our Lorde staie them from such blindnesse, and send them the mercifull light of his grace to the amendment of them selues, and to the quieting of other. It remaineth now to specifie a few other differences collected of the history, touching the maner of planting our first Christen faith, and this late corruption, and of the order in proceeding of them bothe.

The xxxv

a. difference.

First it is to be marked and weighed that as the one vniuersall faith of Catholikes, and the diuers priuat faithes of protestants draweth to diuers endes, the one to heauen, the other to hell, so the very entrie and beginning hath ben so euidently contrary and repugnant, that it geueth me cause to suspect, that euen the first entent of protestants was to roote out the faith of Christ out of England vtterly, seing they begonne their preaching by denieng that, which first brought vs to the faith. That is. The Authorite of the Pope of Rome. For by the Popes authorite our faith was first planted in England. Of the Pope we receaued our Apostle. The Pope God first inspired to sende the worde of life in to our dere countre. Reade and peruse the later chapters of the first booke, and the beginninge of the second booke of this history. Ye shal see the great zeale, the tendre loue, the fatherly diligence of holy S. Gregory then Pope as well for the planting of the faith amonge vs english men, as for instructing our countre newly conuerted in all vertu, holinesse, and true perfection of life. In the obedience of that See we haue continued the faith almost these thousand yeres. All churches, all Colledges, all places in the realme of England erected to the honour of god, and to the maintenaunce of good lerning haue ben erected and founded in the faith and obedience of that See. That See is the headspringe of our belefe, the fountaine of our saluation, the true mother of our Christianite. When it pleased God of his tendre mercy to haue pitie vpon the blind infidelite of oure forefathers, the first english inhabitants of Britanny, he inspired

inspired his seruauant holy S. Gregory to send that vertuous and holy monke S. Augustin to plant his holy word amonge them, to preache the gospell vnto them, to bringe them the heauenly tydings of life euerlasting. Now contrairely when it pleased God of his secret and right iustice to plage vs englishmen for the infinit heape of sinne multiplied in these wicked daies, he suffred vs to part from that Apostolique See, from whence we receaued our faith. He suffred that wicked Apostata Martin Luther first and chesely to vpbraide the authorite of our mother church. He suffred that detestable perswasion first to sinke in our hartes, that we should curse and detest that man, that authorite, that See, as a very Antichrist, by whom we first receiued Christ, by whome we first lerned Christ, by whom we were brought to the swete yoke of Christ. O what is the burden of sinne?

How greuous before thee o Lord haue our iniquities appeared? How hath the noyse of our trespasses risen in thy sight o Lord? We englishmen haue condemned him for Antichrist, o Christ, thorough whom we first beleued in thee. We haue preached that holy man S. Gregory thy precious and faithfull seruauant, o Christ, to be the first Antichrist in thy church, who first taught vs that thou were Christ, that thou were the Sauour of the world, and the swete Redemer of all mankind. Let vs now befor the terrible throne of thy righteousness (o iust and mercifull Sauour) rippe vp the deadly woundes of our greuous iniquities. It pleased thy goodnes to visitt our forefathers with the comfortable light off thy holy worde by the hand off thy seruauant, holy S. Gregory. It hath liked thy mercifull prouidence to preserue this precious iewell among vs these thousande yeares almost. What rewarde haue we in these later daies geuen to thy maiesty O Lorde, for this so gracious and heauenly benefitt? Turne not away thy face o Lorde from the confession of our sinnes. We haue in

A true confession
for all englishmen.

A FORTRESSE OF THE FAITH FIRST

the name of the whole people and natiō of englishmē made our solemne praier vnto thee, and haue saied. *From the tyranny of the bishop of Rome and alhis detestable enormites, good Lord deliuer vs.* Thou knowest, o Lord, that this wicked praier toucheth no lesse thy seruauant S. Gregory, then his successour that now liueth, or that then lyued when this detestable blasphemy was inuented. Thou knowest o Lorde, that the tyranny which we abhorre, was euen that whiche holy S. Gregory had and vsed, and which thy selfe, o mercifull Sauour, gauest vnto thy blessed Apostle Peter, when to worke our redemption thou diddest take our flesh vpon thee, and diddest walke here on the earth. Thou knowest, o Lorde, that the detestable enormites which we laye to thy Vicar, are the same which thy seruauant Gregory oure Apostle taught vs. We lerned o Lorde, of thy seruauant Gregory, to beleue in thy holy name, to acknowleadg thee for the Sauour of the worlde, to professe al Christen faith, we lerned the blessed sacrifice of the Masse, we lerned to praie for the dead, to call vpon thy Saintes, to hope for reward of good works, to confesse our sinnes to thy Minister here on earth: brefely, all such thinges, which now we call detestable enormites, of thy seruauant Gregory we haue lerned. This is the rewarde, o Lorde, of vs toward thy goodnesse, to abhorre thy heauenly doctrine, and to terme it, idolatry, superstition, and detestable enormities. We haue cried with the wicked Iewe, that for all rewarde of thy most gracious visitation did put thy blessed body vnto bitter death, *Nolumus hūc regnare super nos.* We wil not haue this mā to raigne ouer vs. And againe *Non habemus Regem nisi Casarem.* We haue no other kinge but Cesar. We haue o Lorde forsaken the obedience of thy spirituall Vicar, to whom thou gauest the kayes of thy church, to whom thy blessed Apostle bad vs to submit our selues, and haue made a kinge ouer vs in spirituall causes, and enduced oure

Souuerain not desyring, to vnlawfull gouernement. We haue cast of Samuel, or rather thee, o Lorde, in Samuel, and haue required Saul. And what hath folowed? Thou hast deliuered vs vp, o Lorde, *in reprobum sensum*, in to a peruered vnderstanding, thou hast suffred vs to fal from vnite to schismes, from one faith, to a numbre of wicked heresies, from mutuall loue, to hatefull suspicions, from lowly humilite, to proude singulartie. From chastite, to riot. From abstinence, to excesse: from feare of thy holy hand, to carelesse securite: from faithe to confidence, from charite to wanton loue, from hope to presumptiō. Staie o iust and merciful Lorde the course of thy iust vengeance, withdrawe thy wrath and fury against vs, put vp the sworde of thy iust indignation. Call vs againe to thy mercy: Turne vs and we shall returne. Inspire into our hartes the loue of vnite, the horreur of heresy, the spirit of humilite, the hate of pryde. The desire of ciennesse, the detestation of al dissolutnesse. Make vs o Lorde to beleue with simplicitie, to hope with feare, to worke with charite. Take away from vs a confident and conditional faith, teache vs that hope which confoundeth not, and kindle in vs a burning charite. Thus we shall returne from heresy to vnite. From dissolutnes of lyfe to holsom feare. From malyce and hatred, to perfect charite. Graunt this o Lorde for thy mercies sake, which alwaies hast mercy vppon the sinner which confesseth, as we do vnto thee o Lord this daye. Amen. To returne to thee, and to our matter, Christen Reader, is not this a true and worthy confession of all vs englishmen? Haue we not begonne this lamentable chaunge of religion by abandoning the Pope? Do we not aboue all men liuing, detest and banne the Pope? was it not the first practise of the deuill in sowing heresy amonge vs, to persuade vs, the Pope was Antichriste, to scrape his name out of al bookes and monuments, to enduce vs to take an othe against him? Haue not diuers lerned and holy mē suffered bitter death, for the refusall of this othe?

What shal I put thee in remēbrañce of such as suffer at this houre for it, as well at home as in these partes? And why must the Pope be abandonned, why must an othe be taken against him, why do such as feare God refuse to take it? Bicause of any present tyranny (as they terme it) of the Pope? Bicause of any enormites that now are committed in that See? Is it for the Pope that now liueth, or that then liued, when the authorite of that See was first repealed? Nothing lesse. Ye see by that which hath ben saied, that the same tyranny (if to be supreme head off the church is a tyranny) was in S. Gregory and in his predeceffours alwaies. Ye see already by the conferences of this history aboue specified the same enormites (if Masse, latin seruice, praier for the dead, inuocation of saints, pilgrimage, vowes of chastite, relikes, blessing, holy water and such like thinges were enormites) to be in S. Gregory and in the primitiue church also. Ye see that S. Gregory, that the primitiue church is condēned as Antichriste, that against him and the primitiue church the othe is takē, for him and for the church it is refused. Let vs thē confesse we haue don wickedly and abhominably to cal our Apostle Antichrist, to charge him with tyranny and detestable enormites, to lay idolatry, superstition and blindenesse to him and to the whole church besides, bothe of these ix. hundred yeares and of the firste vi. hundred yeares also, as in euery particular difference betwene protestants and vs, I haue in part declared. Let vs I saye, confesse and repent, and God will vndoubtedly according to his promises in holy scripture, bringe vs again to perfect vnite, to the right belefe in which we were first Christened, and ioine vs as true membres to his body the Catholike church dispersed through the whole worlde, euer continuing and visible in the world. We haue receaued our true Christendom of the Pope: we haue lost the right faith by abandonning the Pope. Let vs recouer our faith and Christendom by returning from whence we haue of late departed, and
where

where so many hundred yeares past we beganne . Neuer looke to haue vnite without the Head. What is the cause at this daie not only of heresy, but of so many heresies? Why doth not Geneva and Wittenberg agree? Why doth Osiander in Prussia, Suenckfeldius in Silesia, the Anabaptist in Moravia all protestant preachers teach all contrary and repugnant religions? Why doth George Maior and Illyricus, Beza and Brentius write one against an other? To come home and to speake of things which we see, why doth London and Caunterbury, Winchester and Rochester vary in the Sacrament? Why do some refuse to take the order appointed by their fellow protestants, and hazard their liuings rather then they will go priestlike? Why doth Veron his booke of predestination so irke the Lutherans, namely Thomas Walbot a Minister in London, that he was excommunicated of Moulins the pretended Archdeacon there? Why do some in the Diocese of Salisbury denie our Lady to be a virgin? Why are not yet protestants agreed in some one doctrine, and order of belefe? Vndoubtedly bicause they haue no head by whom to be directed, bicause they haue abandoned the true Head of Christes church on earth. Here perhaps it will be saied, that the Quenes maiesty is the head and supreme gouernour of their religion. We know and confesse, in wordes they saie so. And how against their owne brethern both of Geneva and of Germany they say so, we haue before declared. But we see in their doings they denie it them selues to be so. Otherwise why do not protestants allowe the blessed Crucifix of our Sauour, why burne they not lighte before it, as they see the Quenes most gracious Maiesty doth? Why do the Ministres of kent and certain of Oxford repine and resist against her Maiesties commaundement touching externall behauour and orders in the church? Why are they diuided into sectes? Will they persuaide vs that the Quenes Maiesty holdeth the sacramentary, Lutheran, Osiandrin, or any like heresy?

rely? In dede therefore protestants, saie and pretend what they liste, especially Geneuians and Zelous Lutherans acknowledge no supreme gouuernour of the laite in spirituall causes.

Lib. 1. contra Iouinianum.

The lerned Fathers haue so acknowledged the necessary authorite of one head, that the lacke of it they confesse to be the cause of all hæresy, as we see by experience in our dere Countre. S. Hierom saith. *Licet Ecclesia super omnes Apostolos fundetur, & cuncti claues regni calorū accipiant, & ex æquo super omnes ecclesia fortitudo solidetur, tamen propterea inter duodecim vnus eligitur, vt capite constituto schismatis tollatur occasio*. Though the church be founded vpon all the Apostles, and all receiue the kayes of the kingdome of heauen, and the staie of the church be fastned equally vpon all, yet therefore among the twelue one is chosen, to the entent that the Head being made, occasion of schisme might be taken away. If amonge twelue men, and those twelue endued with such speciall graces and giftes of the holy Ghost, if I lay among the twelue Apostles one was chosen to be Head, for the remedy of schisme (as S. Hierom expressely saith) who doubteth but in such a great number of bishops, not so endued as the Apostles were, a Head ought most necessarily to be, to auoid schisme and cōfusiō which in a nūbre is most to be feared, and hardest to be auoided? S. Ciprian in the like sence speaketh, as S. Hierom, saying. *Exordium ab vnitāte proficiscitur, vt Ecclesia vna monstretur*. The beginning and springe of the church riseth of vnite, that we might know the church to be one. He speaketh of the vnite, of Peters person though all the Apostles were equall. But what nede we proue that by authorite of the lerned, which the experience of all men conuinceth? It is well knowne at the first repealing of the Popes primacy in our countre, nothing lesse was minded of our Souuerain then rainging, than that hæresy should haue after multiplied in the realme, as it did. For after that acte passed, as well

De simplic. prelaturā.

well hererikes suffred for Luthers doctrine, as Catholikes for not swearing against the Primacy. But that gate being opened, what coule staie but that hæresy entred? The Heade being taken away, how could schisme be kept out? Grece and Afrike bothe, by foresaking first the obedience of the Head fell in to hæresy, and from hæresy to infidelire: the one to Mahomers lawe, the other to gentilitie. Vnlesse we retorne from whence we haue departed, or rather from whence we first lerned Christ, we haue good cause to feare lest in processe of time, the same euent maye befall vnto vs, as hath vnto other in like case. Our Lorde for his tendre mercy staie it, if it be his pleasure. To knit vp this point, I beseeche every true Christen hart of Englande (as I trust none other be there) earnestly to pondre this difference betwene the first planting of the faith amonge vs, and the creping in of these cancred heresies: that to the one the Pope of Rome brought vs, to the other the deniall of the Pope lead vs. We first receiued our faith of the Pope, we haue now lost the fayth by abandonning the Pope. Christendom beganne in Englande by the Pope and such as he sent. Heresy inuaded and corrupted Englande by abandoning, detesting, and condemning the Pope, and all such as he doth sende.

Our blessed Apostle S. Augustin being arriued in to Eng-
 gland with commision from holy S. Gregory to preache the
 faith, what dyd he first, what was his behauiour at his first pre-
 aching before kinge Ethelbert, then raigning? The history
 reporteth, *at his first coming in prsence of the Kinge he had a Crosse*
off siluer; and an image off our Sauour painted in a table caried be-
fore him, and came sing ng off the letanies. When protestants first
 altered religion what dyd they, or what was the first open
 practise of it? Forsothe they altered the procesion, they toke
 away the Crosse and image of our Sauour, and chaunged the
 Letanie, protesting (as though it were) to procede cleane con-
 trary, desiring to be deliuered from the tyranny of the bishopp

The
 xxxvj.
 difference

Lib. 1. cap. 25.

Christ
 used in
 Letanies
 crosses of
 siluer and
 burning
 tapers, as
 witnesseth

A FORTRESSE OF THE FAITH FIRST

Ris. 171.
par lib. 10
Cap. 3.

off Rome &c. As who would saie. These ix. c. yeares we haue had a faith off that Pope Gregory. These ix. c. yeares he hath ben a tyrant ouer vs. These ix. c. yeares he hath ouerpressed vs with detestable enormities. But nowe o Lorde deliuer vs. Hetherto the Crosse hath boren rule, and we haue allwaies had it before our eyes. But now away with the sight and remembrance of it. We will preache the liberty of the gospell. We will marie freres and Nonnes, and haue wiues allwaies in oure eyes in stede of the bitter sight of the crucifix. Was not this the intent of protestants? Do not their doings declare it? Doe not their proceedinges conuince it? Do they not ouerthwart as though it were of purpose the very maner and meanes off our first coming to the faith? And in this ouerthwarting and contrariete do they not geue vs good cause to feare that by litle and litle they will traine vs from our first faith to no faith at al? Let vs go one steppe farder. And consider how contrary they are in all pointes to our first Apostles.

The
xxxvij.
difference

S. Augustin and all his company to the number of fourty that first preached the faith to vs englishmen, were monkes. The history reporteth it in the first booke, the xxij. chapter. Also such as afterwarde came out of Scotlande to helpe holy S. Augustin in spreading the worde through all the prouinces and sheres of England were monkes. In the third booke the ij. chapter it appereth, and otherwhere. Contrary wise the first preachers of this no faith, what were they but rennagat monkes, and Apostat friers? Martin Luther in Germany, Pierroceli in Fraunce, Oecolampadius in Suicerland, Peter Martyr and Bucer with vs, were all Apostatas and yoked the selues with harlots taken out of cloysters, vowe breakers, incestuous, and men geuen vp to their owne lustes.

The
xxxvij.
difference

The other which were traded vp of the blessed monkes our first preachers and teachers, to continewe and encrease the faith in Englande, were of a vertuous, lowly, simple, poore and

meke

meke conuerſation. Reade the xxvj. chapter of the third booke of this hiſtory. What the preachers of proteſtants are in oure countre, let the which knowe them, iudge it. I reade that Luther him ſelfe complaineth, that his ſcholers were vnder him farre more wicked then they were before vnder the pope. Yea he ſaith, wickednes and vice had ſo farre growen in his goſpellers that they ſemed almoſt become deuils. And we knowe particularly of other, that Theodor Beza hauing a benefice at Longimeau not farre from Paris, when he went to Geneua to profeſſe the ghospell, he lett out his benefice to one, and ſolde it priuely vnto ij. more. After returning vnto Paris, he ſtirred that enormous rebellion againſt his Souerain, for a ſigne off his vocation, and perſuaded that villain Poultron to murdre his Princes Capitain Generall, the duke of Guiſe. Mallot another famous preacher of Fraunce had ben for his good dedes marked in the ſhoulders, as ſuch offenders in Englande are burned in the hande. Pierroceli the third chiefe ghospeller off hugenots was a rennagat frier of the Franciſcānes. And who knoweth not that Knoke the great Apoſtle off the Scottes, hath ben a gallye ſlaue iii. yeares? Who is ignorant that Melanchthon ſtirred vp the people of Bohem in Sileſia againſt their Soueraines? Who hath not heard that Suetheland by rebellion of the Nobles againſt their Souerain, Denmarke by inſurrection of the people againſt the Nobles, and preſently Fraunce by the enormous diſobediēce of bothe eſtates haue laboured to plant the holy faith of proteſtants? Reade this hiſtory of ſaint Bede, and ye ſhal neuer reade the like attempt of our firſt preachers, but all walking in ſimplicite, mekenes and ſofteneſſe of ſpirit, as the true ſpirit of God inſpireth.

An euident argument of the ſimple, lowly and meke conuerſation of our firſt preachers and Apoſtles was the volūitary pouerty, and contēpt of the world, which they profeſſed. Volū-

itary pouerty among the infidels and in the old law it ſelf was not

In his
great po-
ſſill vpon
the firſt
Sonday
in Aduēt.

Baldwinus
contra Cal-
uinum.
Fabricius
in deſenſ.
Bald.

In libello
ad Bohemos
& Sileſios.

ſtaaph. in
Apolog.
fol. 125.

Lib. 3. cap.
3. & 26.

The
xxxix.
Differēce.

A FORTRESSE OF THE FAITH FIRST

lightly known. With the gospell of Christ it beganne. S. Iohn Baptist the forerunner of our Sauour vnto who (as our Sauour saith in the gospell) the law and the prophets cōtinewed, gaue to the worlde the first exāple hereof, liuing in the wildernesse with a few locustes and wilde honny, and forsaking the common resort and ordinary comfortes of the worlde. To this voluntary pouerty he exhorteth men saying. *He that hath i. cotes, let him part with him that hath none.* After him cometh the sonne of God, the Messias and Lord of the new Testamēt, and saith. *Filius hominis non habet vbi caput suum reclinet.* The sonne of man hath not where to rest his head. Teaching by his owne example, what perfection the ghospell requireth. Which afterward in expresse wordes our Sauour commendeth and saith. *Omnis ex vobis qui non renunciat omnibus quæ possidet, non potest meus esse discipulus.* Whosoever be of you, that forsaketh not all that he hath, he can not be my discipule. And againe exhorting to perfection Christ saith to the young man. *Si vis perfectus esse, vade, & vende omnia quæ habes, & da pauperibus, & vini sequere me.* If thou wilt be perfect, goe and sel all thou hast, and geue it vnto the poore, and come and folow me. According to these counsels of oure Sauour, we read that the Apostles and those which first beleued had all thinges common amonge them selues. That no man saied any thing was his owne. All this we alleage not, to alter the state of Christendome with the furious Anabaptistes, and to make al things common, but to shew that this voluntary pouerty is a kinde of perfection vsed in the primitive church. Not to bind any thereunto, but in those whiche willingly take it vpon them, a gracious vocation to serue God the better and a speciall meanes to authorise a doctrine newly taught, or to plante a religion not heard of before. This voluntary pouerty I finde in S. Augustin our blessed Apostle, and all his vertuous cōpany. For being placed at their firste cōming in Caunterbury, the history reporteth, that *Cuncta huius mundi*

Luce. 16.

Marc. 1,

Luce. 3.

Matth. 8

Luce. 14.

Mat. 19.

Act. 2.

& 4.

Lib. 1. cap.

26.

velut aliena spernendo, ea tantū quæ victui necessaria videlātur, ab eis, quos docebat, accipiendo Apostolicā primitiue Ecclesiæ vitā imitabantur, they expressed the very Apostolical order of liuing of the primitiue church, despising the commodities of the world, as thinges none of their owne, taking of them whom they instructed only so much as might serue their necessites, according to the counsell of the Apostle. *Habentes victum & amictum his contenti sumus.* Hauing to eate and to be clothed withal, let vs content our selues therewith. This perfection of voluntaty pouerty though not necessary in any one man, yet in planting of a faith amonge Christen men very commendable our protestants in plāting their false faith, not only haue not (which yet professing them selues to be the Apostles of England it might be well agreeable to their vocation) but also to shew how contrary they are to the true Apostles, and planters of a trew religion, they scosse at those which are such, they driue men by force from such perfection, they suffer none among them, that will be such. They preache a licentious libertie, they abhorre voluntary pouerty. They breake them selues their professed religion of this perfection, and haue expelled other whiche gladly would haue remained, and geuen good exāple to our countre, which they now do in other cōutres, to the great ædifying of other and comforte of them selues. Let this then be an other difference betwene the planters of our auncient belefe, and deuisers of this new trim tram. That in the planting of papistry the primitiue church was resembled, voluntary pouerty was deuoutely practised, commodities of the worlde were despised. In broching of these present heresies no such resemblance is sene: but contrary wise all volūtary pouerty inhibited, and mocked at. All licentiousnes and libertie both preached and followed.

Differences concerning the consequences and effects of the first faith planted among vs, and of the pretended faith of protestants.

The 10. Chap.

Qq 3

He-

H Ethern to we haue discoursed somewhat at large (and perhaps tediously) vpo a numbred of differences gathered out of this history , touching the faithe, doctrine, and gouernement of the church. Now I wil shortly touche a few mo differences concerning the consequences of our first Catholike faith planted amonge vs , and so drawe to an ende. First we reade the deuotion off oure countremē then cōuerted from infidelite to the faith so to haue encreased in holynesse, and perfectiō of life, that many monasteries and religious houses bothe of men and wemen were in short space erected. Oure first Apostle S. Augustin erected in Caunterbury a monastery in the honour of S. Peter and Paule, which afterward was called the Augustins, as it is to his houre, if any final remnant thereof do yet stande. Of a number of other monasteries erected in the first springe of our faith, as godly and worthy frutes of Christen tillage, I remitt the reader to the History namely the third booke the third and the xxiiij. Chapter . Item the iiij. booke, the third Chapter. These were the very first frutes of our faith. Now protestants haue pulled downe all: they sett vp nothinge. The vndoe: but they do not . Calvin writing to Charles the V. and the princes of Germany touching a necessary reformatiō to be had, bicause they might not be offended , that by him and his felowes all things wer throwē downe, nothing set vp, he put the Emperour and Princes in hope, that though now he threw downe only (as an olde house , saied he, must first be throwen all downe, befor it can wel be thoroughly repaired) yet the time should come, when they would build vp as fast. Now Calvin which in Geneua might do all things what hath he done? What place hath he erected for Gods seruice ? But let Calvin and Geneua passe. What haue protestants done in England to recompence so many monasteries, chappels, hospitals and almes houses throwen downe to the ground? What one church or colledg haue they builded? No truly, As their faith is all negati-

The xlj.
Differēce.

Baldwinus
in epist. ad
Cal. fol. 6.

ue, so must their doinges be all destruction. Yet this history of S. Bede shall be a perpetuall witnessse what Catholikes haue done, though protestants suffer not one stone to remaine vpon an other of all the monasteries which were in England. Yea and whereas perhaps in proceſſe of time if protestants (which God forbid) should haue continuance of hundreds of yeres, a man ſeing in England the olde ruines of monasteries and churches, asking what maner of thinges those buildings were, it might be ſayed vnto him, ſuch places were builded by a kinde of heathen people, called papistes, practiſing idolatry and ſuperſtition in thoſe places, bicauſe I ſaie in proceſſe of time ſuch lies might be made, this History yet ſhall witnessse vnto them that a great numbere of thoſe places were builded by the firſt Chriſtians of the realme, which certain heretikes coming after called protestants, threw downe, charging the other with idolatry and ſuperſtition etc.

In theſe monasteries we read almighty God to haue ben ſerued both daye and night. As in the fourth booke the vij. chap. of this History it is expreſſely mencióned. And that according to the preſcript of holy ſcripture, telling vs that at al times and houres god ought to be ſerued, not only with good life and wel doing, but alſo with external praier. Vpon which cōſideration the Catholike church bicauſe in whole and all together, that could not be perfourmed, hath endeouored at leſt in part to accompliſh it, that it might truly ſaie with the prophet. *Medita nocte ſurgebam ad conſuetudinem tibi.* I roſe at midnight to praie vnto thee. And again. *Vespere, mane, & meridie annuntiabo tibi.* At euening, at morning, and at high none I will confeſſe vnto thee. All theſe diſtinct times the religious do obſerue to this houre in al Chriſtendō that is catholike, and we at our firſt receiuing Chriſt did obſerue it, cōtinuing it almoſt theſe thouſand yeres, vntel proteſtāts lothe to ſerue God to much aboliſhed al ſuch order, and did to the deuill a moſt acceptable ſacrifice.

The xli.
differece.

elijah

Pſal. 118.

Pſal. 54.

It was v-

ſed in the

primitiue

church.

Chriſoſt.

Hemil. 5 p

ad p p.

Antioch.

As

A FORTRESSE OF THE FAITH FIRST

The xliij.
differēce.

As the deuotion of the clergy and pastours at the first planting of Christen faith amonge vs englishmen, passed the dissolution life of protestant preachers (wherof Luther him selfe complained as ye heard before) so the people also were better affectioned to serue God, and vttered the same affection more. This may appere by the large and daily oblations of the people, which were at the first embracing of Christes religion so great, and visuall, that S. Augustin our Apostle, taking conscience in dispensing and disposing the same to the honour off God, wrote vnto S. Gregory the Pope how such oblations off the people ought to be dispensed. The question of S. Augustin and the answer vnto it of S. Gregory, are to be read in this History the first booke, the xxvij. chapter. Now by the preaching of protestants not only such voluntary oblations haue vtterly ceased, but also the due tithes are much grudged at, and he is accōpted among his neighbours the wisest, which can best defraude the Minister of his dutie. Wherin they are worthely punished with their owne rodde; sustaineinge thām selues the hatred and iniury, which they procured before to the Catholike clergy.

The xliij
differēce.

As in the people so in the Princes and higher powers of our countre, when the faith was first planted amonge them, such deuotion and loue of Gods honour appered. I terme it gods honour which was done to the ministers of God, our blessed Sauiour telling vs of such. *Qui accipit, si quem misero, me accipit.* who so receaueth whosoever I shall send, receaueth me. And again of his Apostles and their successours, *Qui recipit vos, me recipit.* He that receiueth you, receiueth me. We reade therfor in this history that Elbert or Ethelbert the first Christē king of the englishmen endued the bishoprikes of Cañterbury and Rochester with landes and possessions. Also Walsher kinge of the midle englishmen, inhabiting the diocēses, of Couentry, Lichfield, Lincolne, and Worceter, gaue vnto Cedda bishop of Lichfield the

Joan. 13.

Mat. 10.

Lib. 2. c. 3.

the lande of fifty families to builde a monastery. Againe Ceadwalla the second Christen Kinge of Suffex gaue vnto Wilfride the first bishop of that shere the fourth parte of the ile of Wite to vse it to the honour and seruice of god, as the history speaketh. Now sence the false religion of protestants, who seeth not, that by their owne persuation, (though now they repent it full sore, being placed them selues in bishoprickes) much landes and temporall possessions haue ben taken away, from bishoprickes, none geuen. Wherein they fele the smart of their owne rodde, though without perhaps they haue as much as they deserue and more.

Lib. 4.
Cap. 16.

Againe to shew that the Catholique faith worketh by charity, is no dead faith, no confident faith, presuming all, and doing naught, we reade that Elbert the first Christen kinge of a worthy loue, reuerence and zeale that he bore to the vertu and holinesse of the Christen clergy, he was not only contented to endue the church with landes and possessions, but also to declare how he desired that it should so continew for euer, he established it by lawes. Making especiall statutes and decrees for the indemnitate and quiet possession of church goods and of the clergy. As it appeareth in the second booke, the 5. chapter of this history. In all these the sayings of the prophets were fulfilled, forespeaking to the church. *Kinges shall be thy nursing fathers, and Quenes shall be thy nursing mothers, they shall fall downe before thee &c.* And againe. *Straungers shall buyld vpp thy walles, and their kinges shall do thee seruice.* Now in the false faith of protestants, and at the planting thereof, doth not all the worlde see, that no state is more open to oppression, then the clergy? They eate now the frutes of their owne handworke. If they suffer, they can blame none but them selues,

The xliij
differences

Esa. 49.
Cap. 60.

To conclude these differences which with diligence might yet be heaped to a greater numbere, I will note one only more, and so leaue. This toucheth the consequence of vnite

The xlv.
difference

and agrement in the faith, which is the sure bonde and token of sure religion. We reade in the history, that S. Augustin oure blessed Apostle, and after him other of the first bishops of England laboured diuers waies (which at last also they brought to passe) to bringe the Scottes lyuing in schisme touching the obseruation of Easter to the vnite of the whole Catholik church in the worlde beside. This did our first Apostles as it appeareth in the history, partly by preaching, and softe persuation, partly by working miracles. And haue not protestants cleane contrary wise brought the Scottes now of late from vnite to schisme and variaunce amonge them selues, from the Catholik faith of all Christendom, to the parted faith of their propre inuentions? All the worlde seeth and crieth out at it.

The Conclusion, contayning an exhortation with certain vertuous examples necessary for this time.

YE haue hetherto, gentle Readers, a numbre of diuersities and differēces gathered out of this history of holy S. Bede, to shew and sett before your eyes, that the false faith and forged religion of protestants differeth clerely and evidently from the Catholik faith first planted amonge vs englishmen, and continued without interruption euen to our daies (praised be God) almost these thousand yeares. We proued vnto you before that the same faith so planted amonge vs and so longe continuing with vs, could be no corrupted or false faith, that being the vniuersall faith of Christendom, bicause the vniuersall can neither erre neither be vnknownen or secret. Againe bicause no heresy or false faith can be vniuersall, or of continuance. Last of all in all such differences betwene our first faith, and the no faith of protestants as concerned doctrine, ecclesiasticall gouernement, or the maner in proceeding in bothe, we haue cōferred and proued our first faith agreable with the faith of the first **vj. c.** yeares, which protestants will seme to reuerence and approue for the time of pure and true Christianite.

What

What then remaineth now but to conclude that papistry is the only true Christianite, or that the only true Christen faith of England, is that which was first planted amonge vs, and hath so many hundred yeares continewed, which protestants call Papistry? This being concluded, then let vs returne to that which we saied at the beginning out of S. Paule. *Sine fide impossibile est placere deo*. Without faith it is impossible to please God. If we wil then please allmighty God, if we looke for the life to come, let vs kepe our faith, which is the only true faith. Let vs for no worldly respect or interest, put in hazard the losse of so precious a iewell, by flattering with the worlde, by yelding to the time, by false perswasion of worldly wisdom. *Deus non irridetur*. God can not be deluded. *Qui me erubuerit coram hominibus & ego erubescam eum coram patre meo*. Who soeuer will be ashamed of me I will be ashamed of him before my father, saith the Son of God our blessed Sauour. The Catholik church is the true and naturall mother. She will not haue vs diuided. The harlot of heresy crieth. *Nec mihi nec tibi sed diuidatur*. Neither all to me, neither all to thee. But let it be diuided. Some crie for a meane and saie. I loue not these puritan protestants which will marre all, neither yet these peuisish papistes which will part from nothing. And these meane masters whē they speake thus, they see not that they make them selues Iudges ouer both partes: yea and ouer the church of Christ that euer hath ben. They would plaie the Meletians partes which putting them selues betwene the Arrians and the Catholikes, would deuise a thirde religion neither catholik neither Arrian. But to such holy scripture speaketh. *Vinam aut frigidus esses, aut calidus, nunc autem quia tepidus es, euomam te*. I would thou were either hotte or colde. But nowe sithens thou arte neither nother I will cast the vp. To suche the zelous prophet crieth. *Quousq; claudicatis in duas partes? Si Deus est Baal sequimini illum. Sin autem Dominus est, hunc sequimini*. How longe will ye halte on bothe sides? If Baal be God, folo-

Hebr. 11.

Gal. 6.

Luc. 9.

3. Reg. 3.

Apocal. cap. 3.

3. Reg. 18.

Deui. 6.

we him hardly. But if the Lorde be God, folow him. God is a zealous God, he parteth not his honour to any other. He requirereth to be serued, *toto corde, tota anima, totis viribus*. With oure whole hart, with the whole soule, with al our strength. Therefore these meane moderatours, and half halters, they are not for God which speaketh vnto vs in holy scripture, but for some other God of their owne making and deuising.

That the Catholike which loueth his soule health, may beware no lesse of such perilous baytes of flattering worldlinges, then of the protestant him selfe, and his false faith, I thinke it not here amisse to recite a few examples of notable personages, touching their constancy in profession of their faith, when the storme of heresy, and bitter blast of aduersite forced the to vtter their conscience. As no heresy sence the coming off Christ more ouerranne Christendom, then the Arrians, so neuer better appeared the constancy of Catholikes, then in the persecutions of that heresy. Finding therefore in the ecclesiasticall histories diuers examples of vertuous Counsellors and honourable personages preferring the confession of their catholike faith before their wordly interest and preferment, a few for a taste I will briefly recite. Our tyme perhaps being almoste no lesse then that ouerwhelmed with sondry heresies requireth suche glasses to looke on, suche guides to folowe, and suche paterns of vertu to drawe their doinges after. At what time the Wandals a furious and barbarous nation breaking in to the Romaine Empire, ouerrunning Italy and Spayne inuaded also Afrike and occupied the whole countree there, muche persecution was vsed against the catholikes by Genserichus then kinge of the Wandals and Hunnerichus his sonne bothe Arrian heretikes. Sondry valiaunt Capitaines and men of honour were then in Afrike placed by the Emperour Theodosius the seconde for the sauegarde of the countree, who all yelding to the force and power of Genserichus became to be
vnder

vnder his allegiance and of his Courte. Amonge the rest was one Sebastianus an Earle and son in lawe to that famous capitain Bonifacius by whose yelding and agreement the Wandals obtained that countre. This *Sebastianus* as *Victor* in his story recordeth, being bothe a circumspect Counsellor and valiaunt capitain was not so much loued as feared of the Prince. Intending therefor by colour of religion to worke him his death, cōnented him before the bishops of his secte and other counsellors. In whose presence thus he breaketh his minde vnto him. Sebastian, we know right wel you haue by your corporal othe sworn vnto vs all truste and fidelite, whiche also you haue wel declared by your diligence and industry. But to the entent that oure amitie and frendship may be the surer and continewe the longer, we haue thought good to moue you here in the presence of our prelats that you professe and embrace from hence forward this maner of belefe and religion as we and oure people dothe reuerence and folowe. Vnto whom the Earle framed vpon the sodain this witty and godly answer that serued very well both his turne then and many others after. I beseeche your highnes, saith he, it wil please you to commaunde a fine wheaten lofe or manchet to be brought hither. The prince not knowing the entent of the Earle, commaunded forthwith a manchet to be brought. The Earle then taking it in his hand spake to the Prince in this wise. This manchet before he came to this perfection and fynes worthy to be sett at your highnes table, was first grinded, thē boulded to flowre, after seasoned and baked passed through fire and water, and so is come to this perfection to be bothe pleasaunt to the eye and holosome for the body. Right so I first being grinded as though it were and polished by the catholike church, and by much triall boulded out in to fine flowre, was after with the water of baptim seasoned and with the fire of the holy Ghoste baked. And euen as this bread oute of the ouen, so I out of the fonte by the operation

*Victor de
persecutiōe
vandalorum, lib. 1.*

A FORTRESSE OF THE FAITH FIRST

of God and meanes of his holy sacraments came oute cleane and perfit. Nowe if it like your highnes let this bread be broken in pieces, seasoned with water, flowred and so baked againe : if then it proue better manchet then it is presently, I will do your highnes pleasure and commaundement . But iff this seme to your highnes impossible, no more sothely can I begin my faith againe . With this awnswer *Genferichus* the king and all that were present felte them selues so tamped and entangled, that they could presently by no meanes winde them selues thereout. Notwithstanding the Prince afterwarde going more directly to worke, caused the blessed man to die a holy Martyr. Thus much haue I deducted you at large out of the history of Victor, who lyued in that persecution , to the entent that both the facte and the maner thereof being notable, might in these perilous times cōfort the weaklings of Christ his church.

*Victor lib.
eodē in fine*

An other no lesse vertuous exāple and of no inferiour personage we read in the persecution of *Hūnerichus* son to this *Genferichus*. *Saturnus* the high Stuarde of this Prince being an earnest catholike and rebuking therefore oftentimes boldely and publikly the wicked doctrine of the Arriās, was accused of one *Marinadus* a deacō of the Arrians secte, and cōuented before the kinge therefore. Muche perswasion was vsed to make him an Arrian. Honour, preferment, and much welthe promised , if he woulde . Losse of goods, shame, and greuous punishments threatned, if he woulde not . And this was directly tolde him that if he obeyed not the kinges proceedings, first after due examination of his liuelyhods, his house, goods and lādes should be forfeited, his slaues and children should be solde, his wife should be married to a camelkeper, some such one as our horsekeepers are. Which this godly man vnderstanding beseeched the speedely to perfourme it . For that he could in no wise do as they required him. Notwithstanding his wife vnwitting to her husband desired a time of deliberation : labouring like an other Eue to

allure from God her husband not withoute the aduise of the olde serpent. But he as he was called *Saturus*, that is, *full fedd*, hōgred not after the interdicted frute as Adam did. She therfor coming vnto him as he was alone at his praiers, hauing her garments rente, her heare torne and ruffled, and her children waiting on her, with one suckeling babe in her armes fell downe before his feete, clinched him about the knees, and with her Crocodile teares and venomous serpent tonge cried vnto him. Haue pitie vpon me swete husband and on your selfe, caste vs not away and your dere children that you see before you. Let them not become slaues that were begotten of the noble race of your bloud. Let me not now liue vnder so base and shamefull mariage you yet lyuing, with whom so many yeres in such welthe and honour I haue ben wedded. Yelde vnto the time and present state: oure Lorde knoweth you do it againste your will and constrained thereto, which diuers other peraduenture do gladly and willingly. Vnto this the vertuous man answered with the wordes of Iob, saying. *Thou hast* Iob. 2.
talked wife like a foolish woman. I shoulde feare in dede if there were no life beside this. But if you loued in dede your husband you would neuer counsel him to take such way as should procure him eternal dānation. Therefore let them sell my children and make them slaues. Let them seuer me frō my wife, let them take away my substāce and liuelihood. I must beleue assuredly the dreadfull saieng of my Sauour. *Onles a man lose his wife, his* Luc. 14.
childrē, his londes, his house, he cā not be my disciple. With these wordes departed the comfortles woman. The man remained in all comfort, expecting enery houre the execution of the tyrant. Which forthwith folowed. For euen presently an inuentary of all his goods being taken, all was leasoned for the Prince, his children caried away, his house rifled, he him selfe beaten and tormented after sente oute a begger, and interdicted all company and resorte of people. Brefely they toke al from him, saierh
the:

the story, but the stole of baptim and the profession of a catho like Christian man they coulede not take from him. So suffred this blessed Confessor being a man of greate worship and welthe. Our Lorde geue vs grace to abide but parte of his patience and perfection which haue lesse cause to loue the world and our selues.

Vnder the swaie and power of these Arrian heretikes diuers other examples we reade in other countres also. For no countre of Christendome escaped the infection of this heresy: but like a very crâcre it creped on euery where, especially being supported by Princes and Emperours. In Italy at what time the yong Valentiniâ being yet in his minorite, Iustina his mother gouerned the empire of the west partes, sh ebeing an Arrian and desiring to sette forth that heresy in Italy, but being alwaie resisted by the vertuous and lerned bishop of Millain S. Ambrose, entending at the lengthe to haue her purpose by force, called vnto her *Beneuolus* her Secretary and commaunded him to publish a proclamation in fauour of that heresy. He like a right good Catholike refused to do it: alleaging it to be against his conscience. The princeesse offred him higher preferment if he would so do: making him large and greate promises. The vertuous secretary seing the intention of his Princeesse, put of his girdle (which was the tokē of his office) layd it at the Princeesse foote, and gaue ouer his present preferment rather then he would for hope of a better against his conscience farder the Arrian heresy. Such was the Christian pollicie of vertuous magistrats in those daies. With al due Reuerēce to obey their Souuerain, and yet to preferre alwaies, Gods quarell and their conscience.

Valens an Arrian Emperour of the East partes persecuted as cruelly the Catholikes as euer any heathen prince persecuted the Christians. The histories of Socrates, Zozomenus and Theodoret do at large declare it. Amonge other his persecutions

Nicephor.

L. 12. c. 19

Hist. Tri-

partita lib.

9. c. 20.

Theodori-
tus. li. 4. c.
18.

secutions as the Catholikes in all countres vertuously continued in their faith and religion, so the people of Edessa about all other declared their constancy. *Modestus* the gouernour of that cyte hauing commission from the Emperour, called the people together and with faire wordes and gentle perswasion laboured to enduce them to folowe the Princes religion: telling them, it was greate fondnes for them to resiste so mightie a Prince as the Emperour was. But when after many wordes no man awnswered, he turned him self to *Eulogius* one of the most awncient of that cyte sayeng vnto him. Why make you me no answere? Vnto whom the olde man saied. Sir being asked no question I thought it not my dutye to speake. What, saide the Gouernour, haue I not longe talked vnto yow and that for your owne profit? This, saith *Eulogius*, you haue saide to the whole company for whom I may not answere alone. But if ye aske me my mynde I will soone declare it vnto you. Well then sayde the Gouernour, *Communicat with the Emperour*. Vnto whom *Eulogius* pleasantly awnswered. *What Syr ha the oure Prince with the Empire taken holy Orders, and is he become a bishop?* To whom the Gouernour all in a choler replied. What foole I asked not that, but that thou shouldest do as the Emperour dothe. Theu the olde man made awnswer. Sir we haue a bishop. Him we do folowe and obey in all suche matters as these are. Whiche being saide he forthewith, and foure score or her were apprehended and sente vnto Thracia in to perpetuall banishment. This one example of the East churche in place of manifold that might be told, may teache vs what the vertu and wisdom of men of authorite was in that time, when the cause off conscience and dutye of allegiance concurred.

In the west parte of Christ his churche the Arrian heresy was no lesse of the vertuous and godly resisted. And that not only in the common sorte of the meaner people, whose examples be infinit, but also in the honourable estats and nobilitie yt

selfe . The example of that vertuous Secretary Beneuolus, whiche happened in Italy, you haue heard. Nowe shall you heare an other whiche happened in Spaine . An example farre passing the other, bothe for the person and for the case and condition of it.

Trip. Hist.
Lib. 8. c. 13

Gregorius
lib. 3. Dial.
cap. 31.

At what time the Gothes (a people infected with the Arrian heresy soone after their first Christendome by the wicked perswasion of Valens the Arrian Emperour) possessed the countrey of Spaine, Hermigildus son and heyre to Liwigildus then king of the *VVisigoths* in Spaine being first as his father was, an Arrian, but after by the gracious counsell of Leander bishop of Spoleto reduced to the Catholike faith, was therefore of his father first disherited, then cast in perpetuall prison. Where being long time in indurance, at the length when the solemnite of Easter came, he was commaunded of his father to receaue the blissed Sacrament at an Arrian bishops hande: whom for that purpose he directed vnto him. Certifieng him also that in so doinge he shoulde be deliuered and come in fauour againe . The vertuous prince Ermigildus woulde not communicat with this heretike bishop . Whereupon by the commaundement of his father, he was put to deathe . We may in this example sorely beholde a maruailous and rare constancy in a person, to such honour, and calling touching the profelsion of our Catholike faith, but also lerne a necessary lesson, what a perilous thinge it is to communicat with such sorte of bishops, who haue but the bare name of that holy and mysticall foode in their communions, seing this vertuous prince woulde rather suffer deathe then receaue the blissed Sacrament thoughte duly and according to the order of the Catholike church consecrated, at the hande of an heretike. For the Arrian vsed the sacrifice of the Masse no lesse reuerently, and beleued no lesse of it the dyd the Catholik. Notwithstanding as you see by this example , and by many mo if occasion serued, might be declared, the Catholik woulde in no wise

cōmunicat with the heretik . Let these examples of honourable and noble personages moue the hartes of those , which looke for the reward which they had, the reward which God geueth to those which forsake not him, life euerlasting . For if, as S. Paul saith, *Corde creditur ad iustitiam , ore autem fit confessio ad salutem*, to beleue with the hart iustifieth a man, but to confesse with the mouth, saueth a mā, thē vndoubtedly without the cōfession of our faith when such is required , no saluation can be hoped for. To this confession of our faith , I beseeche almighty God to geue vs all grace, that when it is required of vs, we may come gladly vnto it , and in the meane , beleue alwaies in hart that faith which is only the true faith of Christendome, in the which we were baptised, our forefathers haue continued these fifteen hundred yeares, and we englishmen were first conuerted and made Christians in. That it may please almighty God after this raging storme of bitter herely, to restore vs the quiet calme of swete vnite, that all contention, strife and controuersies laied a part we all be *vnanimis in domo* of one minde and harte in the house of God , vnformely professe one Baptim, beleue one faith, and serue one God: to whom , the Father, the Sonne, and the holy Ghost, three persons , and one only God, be all honour and glory worlde without ende.

Amen.

FINIS.

Quoniam viri docti, anglici idiomatis, & S. Theologie periti, quibus optimè confido, Propugnaculum hoc fidei Catholice apud Anglos ante mille pene annos fundatæ, &c. A Thoma Stapletono Anglo conscriptum, summopere probant, vtile fore iudico vt imprimatur.

*Ita censeo Cunerus Petri, pætor
S. Petri Louanij. die 8. Iunij. An-*

no. 1. 65.

Sf 2

ATA-

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